تعلم
القرآن الكريم لفظاً لفظاً

Study the NOBLE QUR'ÂN

Word-for-Word

Volume 1

Part 1-10

For the first time
Word-for-word English translation
to increase the awareness of
the Arabic Verses

Compiled by
D ARUSSALAM



DARUSSALAM
Publishers & Distributors
Riyadh, Houston, New York, Lahore

Study the

Noble Qur'ân

Word-for-Word

***Volume** 1 (Part 1-10)*

For the first time Word-for-Word English translation to increase the awareness of the Arabic Verses

سُورَةُ الْبَقَرَةِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الٓمٓ ﴿١﴾ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا
رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣﴾ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾
أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ
تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾

doubt رَيْبَ no لَا the Book الْكِتَابُ that ذَٰلِكَ Alif-Lam-Mim الٓمٓ ﴿١﴾
يُؤْمِنُونَ who الَّذِينَ for the pious ﴿٢﴾ لِّلْمُتَّقِينَ a guidance هُدًى in it فِيهِ
وَيُقِيمُونَ in unseen (unperceivable humanly apparently) بِالْغَيْبِ believe
We have رَزَقْنَاهُمْ and out of what وَمِمَّا the prayer الصَّلَاةَ and perform
believe يُؤْمِنُونَ and who وَالَّذِينَ they spend ﴿٣﴾ يُنفِقُونَ provided them
has been revealed (sent down) أُنزِلَ in what بِمَا
was revealed ... what



دار السلام
DARUSSALAM

تعلم القرآن الكريم لفظاً لفظاً

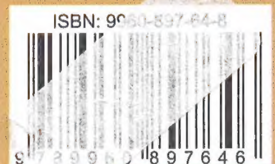
Study the **Noble Qur'ân** *Word-for-Word*

To understand the Qur`ân, it is necessary that one should learn the translation of every word of the Verses. It is very difficult to understand the Qur'ân without the knowledge of the meanings of the Arabic words. Therefore, to convey the accurate meaning of the Quranic Verses this task has been done. The idiomatic translation has also been added in order to ease the readers to see the word-for-word translation of the Arabic Verses along with the idiomatic one on the same page.

All the present English translations of the meanings of the Qur`ân are idiomatic. Such translations are not designed to help the reader learn the meanings of each Arabic word. Therefore, the readers and reciters simply proceed forward without knowledge of the Arabic vocabulary used in the Verses. But when one knows the meanings of each Arabic word of the Verse, then whether he himself recites the Qu`rân, or listens to some other`s recitation, he gets the pleasure of understanding it.



DARUSSALAM
GLOBAL LEADER IN ISLAMIC BOOKS



تعلم
القرآن الكريم لفظاً لفظاً

Study the NOBLE QUR'ÂN Word-for-Word

Volume 2

Part 11-20

For the first time
Word-for-word English translation
to increase the awareness of
the Arabic Verses

Compiled by
D ARUSSALAM



DARUSSALAM
Publishers & Distributors
Riyadh, Houston, New York, Lahore

Study the

Noble Qur'ân

Word-for-Word

***Volume** 2 (Part 11-20)*

For the first time Word-for-Word English translation to increase the awareness of the Arabic Verses

سُورَةُ البَقَرَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ①

الٓمٓ ① ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ② ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا
رَزَقْنَٰهُمْ يُنفِقُونَ ③ وَٱلَّذِينَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ وَبِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ ④
أُو۟لَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ⑤ إِنَّ ٱلَّذِينَ كَفَرُوا۟ سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ
تُنذِرْهُمْ لَا يُؤْمِنُونَ ⑥

doubt رَيْبَ no لَا the Book ٱلْكِتَٰبُ that ذَٰلِكَ Alif-Lam-Mim ① الٓمٓ
يُؤْمِنُونَ who ٱلَّذِينَ for the pious ② لِّلْمُتَّقِينَ a guidance هُدًى in it فِيهِ
وَيُقِيمُونَ in unseen (unperceivable humanly apparently) بِٱلْغَيْبِ believe
We have رَزَقْنَٰهُمْ and out of what وَمِمَّا the prayer ٱلصَّلَوٰةَ and perform
believe يُؤْمِنُونَ and who وَٱلَّذِينَ they spend ③ يُنفِقُونَ provided them
and ... has been revealed (sent down) أُنزِلَ in what بِمَآ
... was revealed أُنزِلَ what



دار السلام
DARUSSALAM

تعلم القرآن الكريم لفظاً لفظاً

Study the **Noble Qur'ân** *Word-for-Word*

To understand the Qur`ân, it is necessary that one should learn the translation of every word of the Verses. It is very difficult to understand the Qur'ân without the knowledge of the meanings of the Arabic words. Therefore, to convey the accurate meaning of the Quranic Verses this task has been done. The idiomatic translation has also been added in order to ease the readers to see the word-for-word translation of the Arabic Verses along with the idiomatic one on the same page.

All the present English translations of the meanings of the Qur`ân are idiomatic. Such translations are not designed to help the reader learn the meanings of each Arabic word. Therefore, the readers and reciters simply proceed forward without knowledge of the Arabic vocabulary used in the Verses. But when one knows the meanings of each Arabic word of the Verse, then whether he himself recites the Qu`rân, or listens to some other`s recitation, he gets the pleasure of understanding it.



DARUSSALAM
GLOBAL LEADER IN ISLAMIC BOOKS



تعلم
القرآن الكريم لفظاً لفظاً

Study the NOBLE QUR'ÂN

Word-for-Word

Volume 3

Part 21 - 30

For the first time
Word-for-word English translation
to increase the awareness of
the Arabic Verses

Compiled by
D ARUSSALAM



DARUSSALAM
Publishers & Distributors
Riyadh, Houston, New York, Lahore

Study the Noble Qur'ân

Word-for-Word

Volume 3 (Part 21-30)

For the first time Word-for-Word English translation to increase the awareness of the Arabic Verses

سُورَةُ البَقَرَة

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ (1)

الٓمٓ (1) ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ (2) ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا
رَزَقْنَٰهُمْ يُنفِقُونَ (3) وَٱلَّذِينَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ وَبِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ (4)
أُو۟لَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ (5) إِنَّ ٱلَّذِينَ كَفَرُوا۟ سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ
تُنذِرْهُمْ لَا يُؤْمِنُونَ (6)

doubt رَيْبَ no لَا the Book ٱلْكِتَٰبُ that ذَٰلِكَ Alif-Lam-Mim (1) الٓمٓ
يُؤْمِنُونَ who ٱلَّذِينَ for the pious (2) لِّلْمُتَّقِينَ a guidance هُدًى in it فِيهِ
وَيُقِيمُونَ in unseen (unperceivable humanly apparently) بِٱلْغَيْبِ believe
We have رَزَقْنَٰهُمْ and out of what وَمِمَّا the prayer ٱلصَّلَوٰةَ and perform
believe يُؤْمِنُونَ and who وَٱلَّذِينَ they spend (3) يُنفِقُونَ provided them
and ... has been revealed (sent down) أُنزِلَ in what بِمَآ

دار السلام
DARUSSALAM

تعلم القرآن الكريم لفظاً لفظاً

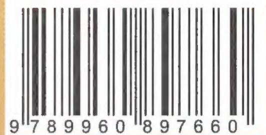
Study the **Noble Qur'ân** *Word-for-Word*

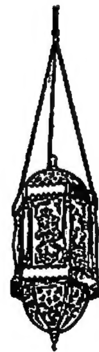
To understand the Qur'ân, it is necessary that one should learn the translation of every word of the Verses. It is very difficult to understand the Qur'ân without the knowledge of the meanings of the Arabic words. Therefore, to convey the accurate meaning of the Quranic Verses this task has been done. The idiomatic translation has also been added in order to ease the readers to see the word-for-word translation of the Arabic Verses along with the idiomatic one on the same page.

All the present English translations of the meanings of the Qur'ân are idiomatic. Such translations are not designed to help the reader learn the meanings of each Arabic word. Therefore, the readers and reciters simply proceed forward without knowledge of the Arabic vocabulary used in the Verses. But when one knows the meanings of each Arabic word of the Verse, then whether he himself recites the Qu'rân, or listens to some other's recitation, he gets the pleasure of understanding it.



DARUSSALAM
GLOBAL LEADER IN ISLAMIC BOOKS





تعلم القرآن الكريم لفظا لفظا

Study the Meaning of the English Translation of

THE NOBLE QUR'ÂN

Word-for-Word from Arabic to English

First Volume November 1999 الجزء الأولى شعبان ١٤٢٠هـ

Supervised by:

ABDUL MALIK MUJAHID



Head Office:

DARUSSALAM
P.O. Box 22743, Riyadh 11416, Kingdom of Saudi Arabia
Tel: 00966-1-403 3962/404 3432 Fax: 00966-1-402 1659
E-Mail: darussalam@naseej.com.sa

Branches:

DARUSSALAM
50, Lower Mall, Lahore, Pakistan. Tel:0092-42-724 0024/723 2400 Fax: 0092-42-735 4072

DARUSSALAM PUBLICATIONS
P.O. Box. 79194, Houston, TX 77279, USA Tel: 001-713-722 0419 Fax: 001-713-722 0431
E-Mail: sales@dar-us-salam.com **Website:** www.dar-us-salam.com

DARUSSALAM
572 Atlantic Ave. Brooklyn, New York 11217, USA Tel: 001-718-625 5925

AL-HIDAAYAH PUBLISHING & DISTRIBUTION
522 Coventry Road, Birmingham, B10 OUN, UK. Tel: 0044-121-753 1889 Fax: 0044-121-753 242

تعلم القرآن الكريم لفظاً لفظاً

Study the Meaning of the English Translation of

THE NOBLE QUR'ÂN

Word-for-Word from Arabic to English

Volume 1

Part 1-10

Compiled by

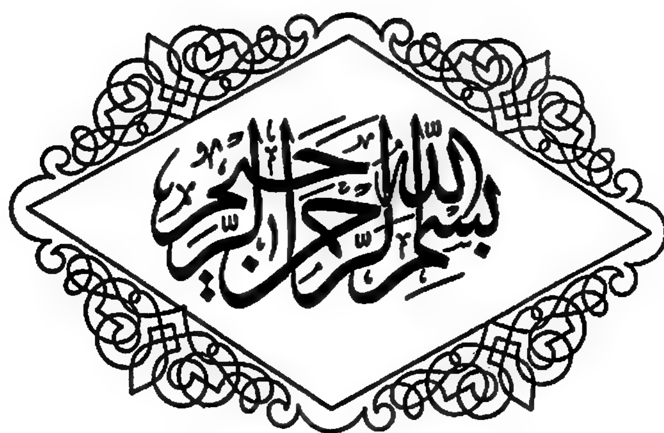
DARUSSALAM



DARUSSALAM

Publishers and Distributors

Riyadh, Houston, New York, Lahore


بسم الله الرحمن الرحيم

بسم الله الرحمن الرحيم

A Note from the Publisher

To understand the Qur'ân, it is necessary that one should know the translation of every word of the Verses. It is very difficult to understand the Qur'ân without knowledge of the meanings of the Arabic words. Therefore, to overcome this difficulty and to convey to the people the accurate meaning of the Qur'ânic Verses, we are producing the word-for-word translation of the meanings of the Noble Qur'ân. Since mere word-for-word translation itself does not lead to complete understanding, we have produced the idiomatic translation also in order to allow the readers to see the word-for-word translation of the Arabic Verses along with the idiomatic one on the same page.

I remember from my childhood, when I was studying in the fourth grade, my father used to teach us the Qur'ân along with its Urdu translation. We studied the necessary interpretation and the Arabic grammar. After about three years of study, I was able to recite on my own the first few parts of the Qur'ân while understanding its meaning in the Urdu language. Whenever the *Imam* recited Verses from those parts in the congregational prayers at the mosque, I easily understood the meaning of the Verses. I felt great joy at being able to understand the recitation of the *Imam*.

This memory initiated me to produce this translation of the meanings of the Noble Qur'ân so that the readers and reciters of the Qur'ân may extract more pleasure from the recitation by understanding its meanings.

All the present English translations of the meanings of the Qur'ân are idiomatic. Such translations are not designed to help the reader learn the meanings of each Arabic word. Therefore, the readers and reciters simply proceed forward without knowledge of the Arabic vocabulary used in the Verses. But when one knows the meanings of each Arabic word of the Verse, then whether he himself recites the Qur'ân, or listens to some other's recitation, he gets the pleasure of understanding it.

The real marvel of the Qur'ân comes with its understanding. The Qur'ân itself emphasizes this point:

﴿ وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴾ [القمر : ٤٠]

"And indeed, We have made the Qur'ân easy to understand and remember; then is there any that will remember?" (*Sûrat Al-Qamar*, 54:40)

Also Allâh has encouraged us to contemplate the meanings of the Qur'ân. We receive blessings for its recital, but mere recital alone in melodious tone is not the goal of Qur'ânic recitation. The intent of reading the Qur'ân should be to reflect upon and understand the address of Allâh Himself to mankind. Allâh says:

﴿ أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَآ ﴾ [محمد: ٢٤]

"Do they not then **think deeply (contemplate)** in the Qur'ân, or are their hearts locked up (from understanding it)?" (*Sûrat Muhammad*, 47:24)

If one approaches the Qur'ân with the intent of reflecting upon its meanings, then he achieves the full objective of the Qur'ân's revelation, which is guidance for mankind. As Allâh says:

﴿ شَهْرُ رَمَضَانَ ٱلَّذِيٓ أُنزِلَ فِيهِ ٱلْقُرْءَانُ هُدًى لِّلنَّاسِ ﴾ [البقرة: ١٨٥]

"The month of Ramadan, in which the Qur'ân was revealed **as a guidance** for mankind." (*Sûrat Al-Baqarah*, 2:185)

It should also be noted that some Islamic scholars have certain reservations about the word-for-word translation, saying that such a translation may cause confusion in the minds of the readers. But other renowned scholars of the Indo-Pak Subcontinent have produced such translations in the Urdu language. The most popular one being done by Shah Rafiuddin, the son of Shah Waliullah. Until now, this translation is considered the best and the most authentic one. Hafiz Nazeer Ahmad, the former principal of Oriental College, Lahore, performed another recent word-for-word translation in the Urdu language. Some other scholars have also contributed in this regard.

It may be that the native speakers of Arabic do not give much importance to the word-for-word translation, but they will know its importance if they ask any non-Arab Muslim about it. This will be especially clear after one has gone through this translation of the Qur'ân which we have produced. After studying this translation, the native English speaker will relate how pleased he is with his increased understanding of the Qur'ânic recitation.

I must thank Mr, Aqeel Walker, Mr. Said Dabas, Mr. Syed Masoodul Hasan, Mr. Mohammad Ayub and Mr. Aziz-ur-Rahman who worked on this project.

It should be particularly noted that in this compilation, we have produced with all its references, the translation of the interpretation of the meanings of the Noble Qur'ân done by Dr. Muhammad Taqi-ud-Din Al-Hilalî and Dr. Muhammad Muhsin Khân.

We will be thankful for every comment, suggestion or advice by the readers and reciters of the Qur'ân, that may help to improve this presentation. وما علينا إلا البلاغ

Abdul Malik Mujahid

General Manager

November 1999

سُورَةُ الفَاتِحَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿١﴾

ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٢﴾ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿٣﴾ مَٰلِكِ يَوْمِ ٱلدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
نَسْتَعِينُ ﴿٥﴾ ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿٦﴾ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ
عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ ﴿٧﴾

the Most Gracious ٱلرَّحْمَٰنِ (of) Allah ٱللَّهِ in the Name بِسْمِ
(is) to Allah لِلَّهِ all praise ٱلْحَمْدُ the Most Merciful ﴿١﴾ ٱلرَّحِيمِ
the Most Gracious ٱلرَّحْمَٰنِ (of) the worlds ﴿٢﴾ ٱلْعَٰلَمِينَ the Lord رَبِّ
﴿٤﴾ ٱلدِّينِ (of) the Day يَوْمِ Owner مَٰلِكِ the Most Merciful ﴿٣﴾ ٱلرَّحِيمِ
and You وَإِيَّاكَ we worship نَعْبُدُ You Alone إِيَّاكَ (of) Resurrection
the Way ٱلصِّرَٰطَ guide us to ٱهْدِنَا we seek help ﴿٥﴾ نَسْتَعِينُ Alone
أَنْعَمْتَ (of) those ٱلَّذِينَ the Way صِرَٰطَ the Straight ﴿٦﴾ ٱلْمُسْتَقِيمَ
(of ٱلْمَغْضُوبِ not غَيْرِ on them عَلَيْهِمْ You have bestowed your Grace
(of those) ﴿٧﴾ ٱلضَّآلِّينَ nor وَلَا upon them عَلَيْهِمْ those) your anger is
who went astray

Sûrat Al-Fâtihah
(The Opening) I

1. In the Name of Allâh, the Most Gracious, the Most Merciful. **2.** All the praises and thanks be to Allâh, the Lord of the *'Alamîn* (mankind, jinn and all that exists). **3.** The Most Gracious, the Most Merciful. **4.** The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection) **5.** You (Alone) we worship, and You (Alone) we ask for help (for each and everything). **6.** Guide us to the Straight Way. **7.** The way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray.

سُورَةُ البَقَرَةِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ﴿١﴾

الٓمٓ ﴿١﴾ ذَٰلِكَ ٱلۡكِتَٰبُ لَا رَيۡبَۛ فِيهِۛ هُدٗى لِّلۡمُتَّقِينَ ﴿٢﴾ ٱلَّذِينَ يُؤۡمِنُونَ بِٱلۡغَيۡبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا
رَزَقۡنَٰهُمۡ يُنفِقُونَ ﴿٣﴾ وَٱلَّذِينَ يُؤۡمِنُونَ بِمَآ أُنزِلَ إِلَيۡكَ وَمَآ أُنزِلَ مِن قَبۡلِكَ وَبِٱلۡأٓخِرَةِ هُمۡ يُوقِنُونَ ﴿٤﴾
أُوْلَٰٓئِكَ عَلَىٰ هُدٗى مِّن رَّبِّهِمۡۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ﴿٥﴾ إِنَّ ٱلَّذِينَ كَفَرُواْ سَوَآءٌ عَلَيۡهِمۡ ءَأَنذَرۡتَهُمۡ أَمۡ لَمۡ
تُنذِرۡهُمۡ لَا يُؤۡمِنُونَ ﴿٦﴾

doubt رَيۡبَ no لَا the Book ٱلۡكِتَٰبُ that ذَٰلِكَ Alif-Lam-Mim ﴿١﴾ الٓمٓ
يُؤۡمِنُونَ who ٱلَّذِينَ for the pious ﴿٢﴾ لِّلۡمُتَّقِينَ a guidance هُدٗى in it فِيهِ
وَيُقِيمُونَ in unseen (unperceivable humanly apparently) بِٱلۡغَيۡبِ believe
We have رَزَقۡنَٰهُمۡ and out of what وَمِمَّا the prayer ٱلصَّلَوٰةَ and perform
believe يُؤۡمِنُونَ and who وَٱلَّذِينَ they spend ﴿٣﴾ يُنفِقُونَ provided them
and وَمَآ to you إِلَيۡكَ has been revealed (sent down) أُنزِلَ in what بِمَآ
and in the Hereafter وَبِٱلۡأٓخِرَةِ before you مِن قَبۡلِكَ was revealed أُنزِلَ what
on عَلَىٰ those(are) أُوْلَٰٓئِكَ believe with certainty ﴿٤﴾ يُوقِنُونَ they هُمۡ
هُمُ and those (are) وَأُوْلَٰٓئِكَ their Lord رَّبِّهِمۡ from مِّن guidance هُدٗى
those who ٱلَّذِينَ verily إِنَّ the successful ﴿٥﴾ ٱلۡمُفۡلِحُونَ they (who are)
you أَنذَرۡتَهُمۡ whether ءَ to them عَلَيۡهِمۡ same سَوَآءٌ disbelieve كَفَرُواْ
﴿٦﴾ يُؤۡمِنُونَ not لَا (you) warn them تُنذِرۡهُمۡ do not لَمۡ or أَمۡ warn them
they would believe

Sûrat Al-Baqarah

(The Cow) II

In the Name of Allâh,
the Most Gracious, the Most Merciful

1. *Alif-Lâm-Mîm.* [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.] **2.** This is the Book (the Qur'ân), whereof there is no doubt, a guidance to those who are *Al-Muttaqûn* [the pious believers of

Islamic Monotheism who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained)]. **3.** Who believe in the *Ghaib* and perform *As-Salât* (*Iqâmat-as-Salât*), and spend out of what we have provided for them [i.e. give *Zakât*, spend on themselves, their parents, their children, their wives, and also give charity to the poor and also in Allâh's Cause – *Jihâd*]. **4.** And who believe in (the Qur'ân and the *Sunnah*) which has been sent down (revealed) to you (Muhammad صلى الله عليه وسلم) and in that which were sent down before you [the Taurât (Torah) and the Injîl (Gospel)] and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell). **5.** They are on (true) guidance from their Lord, and they are the successful. **6.** Verily, those who disbelieve, it is the same to them whether you (O Muhammad صلى الله عليه وسلم) warn them or do not warn them, they will not believe.

خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ ۖ وَعَلَىٰٓ أَبْصَـٰرِهِمْ غِشَـٰوَةٌ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾ وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا
بِٱللَّهِ وَبِٱلْيَوْمِ ٱلْـَٔاخِرِ وَمَا هُم بِمُؤْمِنِينَ ﴿٨﴾ يُخَـٰدِعُونَ ٱللَّهَ وَٱلَّذِينَ ءَامَنُوا۟ وَمَا يَخْدَعُونَ إِلَّآ أَنفُسَهُمْ وَمَا
يَشْعُرُونَ ﴿٩﴾ فِى قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ ٱللَّهُ مَرَضًا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌۢ بِمَا كَانُوا۟ يَكْذِبُونَ ﴿١٠﴾

and on وَعَلَىٰ their hearts قُلُوبِهِمْ on عَلَىٰ Allah ٱللَّهُ (has) set a seal خَتَمَ
(there is) غِشَـٰوَةٌ their eyes أَبْصَـٰرِهِمْ and on وَعَلَىٰٓ their hearings سَمْعِهِمْ
وَمِنَ a great عَظِيمٌ ﴿٧﴾ torment عَذَابٌ and for them (is) وَلَهُمْ a covering
ءَامَنَّا say يَقُولُ (there are some) who مَن people (mankind) ٱلنَّاسِ and of
and وَمَا the Last ٱلْـَٔاخِرِ and in Day وَبِٱلْيَوْمِ in Allah بِٱللَّهِ we believe
وَٱلَّذِينَ Allah ٱللَّهَ they deceive يُخَـٰدِعُونَ believe بِمُؤْمِنِينَ ﴿٨﴾ they هُم not
they deceive يَخْدَعُونَ while (do) not وَمَا believe ءَامَنُوا۟ and those who
they perceive يَشْعُرُونَ ﴿٩﴾ and do not وَمَا themselves أَنفُسَهُمْ except إِلَّآ
and increased فَزَادَهُمُ (is) a disease مَّرَضٌ their hearts قُلُوبِهِم in فِى
عَذَابٌ and for them (is) وَلَهُمْ (in) disease مَرَضًا Allah ٱللَّهُ them
tell يَكْذِبُونَ ﴿١٠﴾ they used to كَانُوا۟ for what بِمَا a painful أَلِيمٌۢ torment
lies

7. Allâh has set a seal on their hearts and on their hearing, (i.e. they are closed from accepting Allâh's Guidance), and on their eyes there is a covering. Theirs will be a great torment. **8.** And of mankind, there are some (hypocrites) who say: "We believe in Allâh and the Last Day," while in fact they believe not. **9.** They (think to) deceive Allâh and those who believe, while they only deceive themselves, and

perceive (it) not! **10.** In their hearts is a disease (of doubt and hypocrisy) and Allâh has increased their disease. A painful torment is theirs because they used to tell lies.

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَٰكِن لَّا
يَشْعُرُونَ ﴿١٢﴾ وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ ۗ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَٰكِن لَّا
يَعْلَمُونَ ﴿١٣﴾ وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ ﴿١٤﴾

(you) تُفْسِدُوا do not لَا to them لَهُمْ it is said قِيلَ and when وَإِذَا
نَحْنُ only إِنَّمَا they say قَالُوا the earth الْأَرْضِ in فِي make mischief
those هُمُ they are إِنَّهُمْ verily أَلَا peace-makers ﴿١١﴾ مُصْلِحُونَ we (are)
﴿١٢﴾ يَشْعُرُونَ do not لَّا but وَلَٰكِن (are) mischief-makers الْمُفْسِدُونَ who
آمِنُوا to them لَهُمْ it is said قِيلَ and when وَإِذَا they perceive
they say قَالُوا (other) people النَّاسُ believe آمَنَ as كَمَا believe
أَلَا the fools السُّفَهَاءُ believe آمَنَ as كَمَا shall we believe أَنُؤْمِنُ
وَلَٰكِن the fools السُّفَهَاءُ they (themselves are) هُمُ they إِنَّهُمْ verily
they meet لَقُوا and when وَإِذَا they know ﴿١٣﴾ يَعْلَمُونَ do not لَّا but
وَإِذَا we believe آمَنَّا they say قَالُوا believe آمَنُوا those (who) الَّذِينَ
their devils شَيَاطِينِهِمْ to إِلَىٰ they privately meet خَلَوْا and when
إِنَّمَا with you مَعَكُمْ truly we (are) إِنَّا they say قَالُوا (evil geniuses)
(were) mocking ﴿١٤﴾ مُسْتَهْزِئُونَ we نَحْنُ only

11. And when it is said to them: "Make not mischief on the earth," they say: "We are only peacemakers." **12.** Verily, they are the ones who make mischief, but they perceive not. **13.** And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad صلى الله عليه وسلم, *Al-Ansâr* and *Al-Muhajirûn)* have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not. **14.** And when they meet those who believe, they say: "We believe," but when they are alone with their *Shayâtîn* (devils — polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking."

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾ أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبِحَت تِّجَارَتُهُمْ
وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾ مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي
ظُلُمَاتٍ لَّا يُبْصِرُونَ ﴿١٧﴾ صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾

and gives them rope وَيَمُدُّهُمْ at them بِهِمْ mocks يَسْتَهْزِئُ Allah ٱللَّهُ
they wander يَعْمَهُونَ ١٥ their wrong-doings طُغْيَٰنِهِمْ in فِى (increases)
ٱلضَّلَٰلَةَ purchased ٱشْتَرَوُا۟ they who ٱلَّذِينَ those are أُو۟لَٰٓئِكَ blindly
تِّجَٰرَتُهُمْ bring profit رَبِحَت so did not فَمَا for guidance بِٱلْهُدَىٰ error
guided مُهْتَدِينَ ١٦ they were كَانُوا۟ and not وَمَا their commerce
(of one) who ٱلَّذِى (is) like a parable كَمَثَلِ their parable مَثَلُهُمْ
what مَا it lighted أَضَآءَتْ then when فَلَمَّآ a fire نَارًا kindled ٱسْتَوْقَدَ
their بِنُورِهِمْ Allah ٱللَّهُ took away ذَهَبَ (was) around him حَوْلَهُۥ
(do) not لَّا darkness ظُلُمَٰتٍ in فِى and left them وَتَرَكَهُمْ light
so فَهُمْ blind عُمْىٌ dumb بُكْمٌ (they are) deaf صُمٌّۢ they see يُبْصِرُونَ ١٧
return يَرْجِعُونَ ١٨ (will) not لَا they

15. Allâh mocks at them and gives them increase in their wrong-doing to wander blindly. **16.** These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided. **17.** Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allâh took away their light and left them in darkness. (So) they could not see. **18.** They are deaf, dumb, and blind, so they return not (to the Right Path).

أَوْ كَصَيِّبٍ مِّنَ ٱلسَّمَآءِ فِيهِ ظُلُمَٰتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَٰبِعَهُمْ فِىٓ ءَاذَانِهِم مِّنَ ٱلصَّوَٰعِقِ حَذَرَ ٱلْمَوْتِ ۚ وَٱللَّهُ مُحِيطٌۢ
بِٱلْكَٰفِرِينَ ١٩ يَكَادُ ٱلْبَرْقُ يَخْطَفُ أَبْصَٰرَهُمْ ۖ كُلَّمَآ أَضَآءَ لَهُم مَّشَوْا۟ فِيهِ وَإِذَآ أَظْلَمَ عَلَيْهِمْ قَامُوا۟ ۚ وَلَوْ شَآءَ ٱللَّهُ لَذَهَبَ
بِسَمْعِهِمْ وَأَبْصَٰرِهِمْ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٢٠ يَٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ وَٱلَّذِينَ مِن قَبْلِكُمْ
لَعَلَّكُمْ تَتَّقُونَ ٢١

wherein فِيهِ the sky ٱلسَّمَآءِ from مِّنَ like rainstrom كَصَيِّبٍ or أَوْ
they يَجْعَلُونَ and lightning وَبَرْقٌ and thunder وَرَعْدٌ darknesses ظُلُمَٰتٌ
مِّنَ their ears ءَاذَانِهِم in فِىٓ their fingers أَصَٰبِعَهُمْ thrust (they put)
and وَٱللَّهُ death ٱلْمَوْتِ for fear of حَذَرَ thunder claps ٱلصَّوَٰعِقِ from
almost يَكَادُ the disbelievers بِٱلْكَٰفِرِينَ ١٩ encompasses مُحِيطٌۢ Allah
كُلَّمَآ their sight أَبْصَٰرَهُمْ snatches away يَخْطَفُ the lightning ٱلْبَرْقُ
in it فِيهِ they walk مَّشَوْا۟ for them لَهُم it flashes أَضَآءَ whenever
they stand قَامُوا۟ against them عَلَيْهِمْ it darkens أَظْلَمَ and when وَإِذَآ

بِسَمْعِهِمْ He took away لَذَهَبَ Allah ٱللَّهُ willed شَآءَ and if وَلَوْ still
عَلَىٰ Allah ٱللَّهَ certainly إِنَّ and their sight وَأَبْصَٰرِهِمْ their hearing
O يَٰٓأَيُّهَا ٱلنَّاسُ (is) All-Powerful قَدِيرٌ ﴿٢٠﴾ things شَىْءٍ all كُلِّ over
created خَلَقَكُمْ Who ٱلَّذِى your Lord رَبَّكُمُ worship ٱعْبُدُوا۟ mankind!
so that you may لَعَلَّكُمْ before you مِن قَبْلِكُمْ and those وَٱلَّذِينَ you
become pious تَتَّقُونَ ﴿٢١﴾

19. Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allâh ever encompasses the disbelievers (i.e. Allâh will gather them all together). **20.** The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allâh willed, He could have taken away their hearing and their sight. Certainly, Allâh has power over all things. **21.** O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become *Al-Muttaqûn* (the pious. See V.2:2).

ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ فِرَٰشًا وَٱلسَّمَآءَ بِنَآءً وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ فَلَا
تَجْعَلُوا۟ لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ ﴿٢٢﴾ وَإِن كُنتُمْ فِى رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا۟ بِسُورَةٍ مِّن مِّثْلِهِۦ وَٱدْعُوا۟
شُهَدَآءَكُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٣﴾

a resting فِرَٰشًا the earth ٱلْأَرْضَ for you لَكُمُ made جَعَلَ Who ٱلَّذِى
مِنَ and sent down وَأَنزَلَ as a canopy بِنَآءً and the sky وَٱلسَّمَآءَ place
بِهِۦ and brought forth فَأَخْرَجَ (water) rain مَآءً the sky ٱلسَّمَآءِ from
لَّكُمْ as a provision رِزْقًا fruits (food) ٱلثَّمَرَٰتِ (from) مِنَ therewith
rivals أَندَادًا unto Allah لِلَّهِ set up تَجْعَلُوا۟ so (do) not فَلَا for you
in فِى you are كُنتُمْ and if وَإِن know تَعْلَمُونَ ﴿٢٢﴾ while you وَأَنتُمْ
Our عَبْدِنَا to عَلَىٰ We sent down نَزَّلْنَا about what مِّمَّا doubt رَيْبٍ
the مِّثْلِهِۦ of مِّن a Surah (chapter) بِسُورَةٍ then produce فَأْتُوا۟ slave
مِّن دُونِ your witnesses (supporters) شُهَدَآءَكُم and call وَٱدْعُوا۟ like of it
truthful صَٰدِقِينَ ﴿٢٣﴾ you are كُنتُمْ if إِن Allah ٱللَّهِ besides

22. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a

provision for you. Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped). **23.** And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ân) to Our slave (Muhammad صلى الله عليه وسلم), then produce a *Sûrah* (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allâh, if you are truthful.

فَإِن لَّمْ تَفْعَلُوا۟ وَلَن تَفْعَلُوا۟ فَٱتَّقُوا۟ ٱلنَّارَ ٱلَّتِى وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَـٰفِرِينَ ﴿٢٤﴾ وَبَشِّرِ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ أَنَّ لَهُمْ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ ۖ كُلَّمَا رُزِقُوا۟ مِنْهَا مِن ثَمَرَةٍ رِّزْقًا ۙ قَالُوا۟ هَـٰذَا ٱلَّذِى
رُزِقْنَا مِن قَبْلُ ۖ وَأُتُوا۟ بِهِۦ مُتَشَـٰبِهًا ۖ وَلَهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَـٰلِدُونَ ﴿٢٥﴾

tafʿalū تَفْعَلُوا۟ and shall not وَلَن you do it تَفْعَلُوا۟ (could) not لَّمْ but if فَإِن
whose ٱلَّتِى the Fire ٱلنَّارَ then fear فَٱتَّقُوا۟ you (be able to) do it
(it is) أُعِدَّتْ and stones وَٱلْحِجَارَةُ men ٱلنَّاسُ fuel (would be) وَقُودُهَا
and give glad tidings وَبَشِّرِ for the disbelievers لِلْكَـٰفِرِينَ ﴿٢٤﴾ prepared
ٱلصَّـٰلِحَـٰتِ and do وَعَمِلُوا۟ believe ءَامَنُوا۟ (those) who ٱلَّذِينَ to
تَجْرِى (are) Gardens جَنَّـٰتٍ for them لَهُمْ that أَنَّ righteous deeds
every time كُلَّمَا the rivers ٱلْأَنْهَـٰرُ under them مِن تَحْتِهَا flowing
ثَمَرَةٍ of مِن therefrom مِنْهَا they are provided رُزِقُوا۟ (whenever)
(is) what ٱلَّذِى this هَـٰذَا they say قَالُوا۟ as a provision رِّزْقًا fruit
and they will be given وَأُتُوا۟ before مِن قَبْلُ we were provided رُزِقْنَا
and for وَلَهُمْ things having resemblance مُتَشَـٰبِهًا therefrom بِهِۦ
and وَهُمْ pure مُّطَهَّرَةٌ (will be) spouses أَزْوَٰجٌ therein فِيهَآ them
shall abide forever خَـٰلِدُونَ ﴿٢٥﴾ therein فِيهَا they

24. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers. **25.** And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein *Azwâjun Mutahharatun* (purified mates or wives), and they will abide therein forever.

۞ إِنَّ ٱللَّهَ لَا يَسْتَحْىِۦٓ أَن يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا ۚ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ مِن
رَّبِّهِمْ ۖ وَأَمَّا ٱلَّذِينَ كَفَرُوا۟ فَيَقُولُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَـٰذَا مَثَلًا ۘ يُضِلُّ بِهِۦ كَثِيرًا وَيَهْدِى بِهِۦ كَثِيرًا ۚ

وَمَا يُضِلُّ بِهِۦٓ إِلَّا ٱلْفَٰسِقِينَ ﴿٢٦﴾ ٱلَّذِينَ يَنقُضُونَ عَهْدَ ٱللَّهِ مِنۢ بَعْدِ مِيثَٰقِهِۦ وَيَقْطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ
وَيُفْسِدُونَ فِى ٱلْأَرْضِ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٢٧﴾

أَن يَضْرِبَ is ashamed or disdains يَسْتَحْىِۦٓ not لَا Allah ٱللَّهَ verily إِنَّ ۞
(of) a بَعُوضَةً even مَّا a parable or similitude مَثَلًا to set forth
more (insignificant) than it فَوْقَهَا and (even) something فَمَا mosquito
they know فَيَعْلَمُونَ believe ءَامَنُوا۟ (those) who ٱلَّذِينَ and as for فَأَمَّا
and for وَأَمَّا their Lord رَّبِّهِمْ from مِن the truth ٱلْحَقُّ that it is أَنَّهُ
أَرَادَ what مَاذَآ they say فَيَقُولُونَ disbelieve كَفَرُوا۟ those who ٱلَّذِينَ
يُضِلُّ parable or similitude مَثَلًا by this بِهَٰذَا Allah ٱللَّهُ did intend
by it بِهِۦ and He guides وَيَهْدِى many كَثِيرًا by it بِهِۦ He misleads
إِلَّا by it بِهِۦٓ He misleads يُضِلُّ and (does) not وَمَا many كَثِيرًا
عَهْدَ break يَنقُضُونَ those who ٱلَّذِينَ the disobedient ones ﴿٢٦﴾ ٱلْفَٰسِقِينَ except
and وَيَقْطَعُونَ its ratification مِيثَٰقِهِۦ after مِنۢ بَعْدِ (of) Allah ٱللَّهِ covenant
to be أَن which (for it) بِهِۦٓ Allah ٱللَّهُ ordered أَمَرَ what مَآ sever
the earth ٱلْأَرْضِ in (on) فِى and do mischief وَيُفْسِدُونَ joined يُوصَلَ
(are) the losers ﴿٢٧﴾ ٱلْخَٰسِرُونَ (they) who هُمُ it is they أُو۟لَٰٓئِكَ

26. Verily, Allâh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: "What did Allâh intend by this parable?" By it He misleads many, and many He guides thereby. And He misleads thereby only those who are *Al-Fâsiqûn* (the rebellious, disobedient to Allâh. **27.** Those who break Allâh's Covenant after ratifying it, and sever what Allâh has ordered to be joined (as regards Allâh's religion of Islâmic Monotheism, and to practise its laws on the earth and also as regards keeping good relations with kith and kin), and do mischief on earth, it is they who are the losers.

كَيْفَ تَكْفُرُونَ بِٱللَّهِ وَكُنتُمْ أَمْوَٰتًا فَأَحْيَٰكُمْ ۖ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾ هُوَ
ٱلَّذِى خَلَقَ لَكُم مَّا فِى ٱلْأَرْضِ جَمِيعًا ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ فَسَوَّىٰهُنَّ سَبْعَ سَمَٰوَٰتٍ ۚ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٢٩﴾
وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةً ۖ قَالُوٓا۟ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ
نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّىٓ أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

while you وَكُنتُمْ in Allah بِٱللَّهِ you disbelieve تَكْفُرُونَ how كَيْفَ
يُمِيتُكُمْ then ثُمَّ and He gave you life فَأَحْيَٰكُمْ lifeless أَمْوَٰتًا were
ثُمَّ will bring you to life يُحْيِيكُمْ then ثُمَّ He would give you death
(is) ٱلَّذِى He هُوَ you will be returned تُرْجَعُونَ ﴿٢٨﴾ unto Him إِلَيْهِ then
the earth ٱلْأَرْضِ (is) in فِى what مَّا for you لَكُم created خَلَقَ Who
the ٱلسَّمَآءِ to إِلَى He turned (He ascended) ٱسْتَوَىٰٓ then ثُمَّ all جَمِيعًا
وَهُوَ heavens سَمَٰوَٰتٍ seven سَبْعَ and He made them فَسَوَّىٰهُنَّ heaven
and when وَإِذْ (is) All-Knower عَلِيمٌ ﴿٢٩﴾ thing شَىْءٍ of every بِكُلِّ and He
جَاعِلٌ verily I am إِنِّى to the angels لِلْمَلَٰٓئِكَةِ Your Lord رَبُّكَ said قَالَ
a successor (mankind with خَلِيفَةً the earth ٱلْأَرْضِ in فِى going to place
those who مَن in it فِيهَا will You place أَتَجْعَلُ they said قَالُوٓا۟ free will)
the ٱلدِّمَآءَ and will shed وَيَسْفِكُ in it فِيهَا will make mischief يُفْسِدُ
with Your praises and thanks بِحَمْدِكَ glorify نُسَبِّحُ while we وَنَحْنُ blood
مَا know أَعْلَمُ indeed I إِنِّىٓ He said قَالَ you لَكَ and sanctify وَنُقَدِّسُ
you know تَعْلَمُونَ ﴿٣٠﴾ (do) not لَا what

28. How can you disbelieve in Allâh? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return. (See V.40:11) **29.** He it is Who created for you all that is on earth. Then He rose over (*Istawâ*) towards the heaven and made them seven heavens and He is the All-Knower of everything. **30.** And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, – while we glorify You with praises and thanks and sanctify You." He (Allâh) said: "I know that which you do not know."

وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَٰٓئِكَةِ فَقَالَ أَنۢبِـُٔونِى بِأَسْمَآءِ هَٰٓؤُلَآءِ إِن كُنتُمْ صَٰدِقِينَ ﴿٣١﴾ قَالُوا۟
سُبْحَٰنَكَ لَا عِلْمَ لَنَآ إِلَّا مَا عَلَّمْتَنَآ ۖ إِنَّكَ أَنتَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿٣٢﴾ قَالَ يَٰٓـَٔادَمُ أَنۢبِئْهُم بِأَسْمَآئِهِمْ ۖ فَلَمَّآ أَنۢبَأَهُم بِأَسْمَآئِهِمْ
قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّىٓ أَعْلَمُ غَيْبَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ ﴿٣٣﴾

ثُمَّ all of them كُلَّهَا the names ٱلْأَسْمَآءَ Adam ءَادَمَ and He taught وَعَلَّمَ
فَقَالَ the angels ٱلْمَلَٰٓئِكَةِ before عَلَى He showed (set) them عَرَضَهُمْ then

كُنتُمْ if إِن these هَٰٓؤُلَآءِ the names of بِأَسْمَآءِ tell me أَنۢبِـُٔونِى and said
لَا Glory is to You سُبْحَٰنَكَ they said قَالُوا۟ truthful صَٰدِقِينَ ﴿٣١﴾ you are
You taught عَلَّمْتَنَآ what مَا except إِلَّا we have لَنَآ knowledge عِلْمَ no
the All-Knower ٱلْعَلِيمُ You (Alone are) أَنتَ verily You إِنَّكَ us
inform them أَنۢبِئْهُم O Adam يَٰٓـَٔادَمُ He said قَالَ the All-Wise ٱلْحَكِيمُ ﴿٣٢﴾
of بِأَسْمَآئِهِمْ he informed them أَنۢبَأَهُم and when فَلَمَّآ of their names بِأَسْمَآئِهِمْ
that إِنِّىٓ (to) you لَّكُمْ I tell أَقُل (did) not أَلَمْ He said قَالَ their names
(of) the heavens ٱلسَّمَٰوَٰتِ unseen (secrets/hidden facts) غَيْبَ know أَعْلَمُ I
وَمَا you reveal تُبْدُونَ what مَا and I know وَأَعْلَمُ and the earth وَٱلْأَرْضِ
concealing تَكْتُمُونَ ﴿٣٣﴾ you have been كُنتُمْ and what

31. And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful." **32.** They (angels) said: "Glory is to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise." **33.** He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the *Ghaib* (Unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"

وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ وَٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَٰفِرِينَ ﴿٣٤﴾ وَقُلْنَا يَٰٓـَٔادَمُ ٱسْكُنْ أَنتَ
وَزَوْجُكَ ٱلْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ ﴿٣٥﴾ فَأَزَلَّهُمَا ٱلشَّيْطَٰنُ عَنْهَا
فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا ٱهْبِطُوا۟ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِى ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَٰعٌ إِلَىٰ حِينٍ ﴿٣٦﴾

ٱسْجُدُوا۟ to the angels لِلْمَلَٰٓئِكَةِ We said قُلْنَا and (remember) when وَإِذْ
إِبْلِيسَ except إِلَّآ so they prostrated فَسَجَدُوٓا۟ to Adam لِءَادَمَ prostrate
and was وَكَانَ and was proud وَٱسْتَكْبَرَ he refused أَبَىٰ Iblis (Satan)
يَٰٓـَٔادَمُ and We said وَقُلْنَا the disbelievers ٱلْكَٰفِرِينَ ﴿٣٤﴾ (one) of مِنَ
(in) the ٱلْجَنَّةَ and your wife وَزَوْجُكَ you أَنتَ dwell ٱسْكُنْ O Adam
with free رَغَدًا from it مِنْهَا and eat both of you وَكُلَا Paradise
تَقْرَبَا but (do) not وَلَا you wish شِئْتُمَا (from) wherever حَيْثُ pleasure
of مِنَ or you both will be فَتَكُونَا tree ٱلشَّجَرَةَ this هَٰذِهِ come near
ٱلشَّيْطَٰنُ then made both of them slip فَأَزَلَّهُمَا the wrong-doers ٱلظَّٰلِمِينَ ﴿٣٥﴾

كَانَا from what مِمَّا and got them out فَأَخْرَجَهُمَا therefrom عَنْهَا the Satan
بَعْضُكُمْ get you down اهْبِطُوا and We said وَقُلْنَا in it فِيهِ they were
in (on) فِي and for you وَلَكُمْ as an enemy عَدُوٌّ to others لِبَعْضٍ some of you
for إِلَىٰ and a livelihood وَمَتَاعٌ (is) a dwelling place مُسْتَقَرٌّ the earth الْأَرْضِ
a (specific) time ﴿٣٦﴾ حِينٍ

34. And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except *Iblîs* (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allâh). **35.** And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the *Zâlimûn* (wrong-doers)." **36.** Then the *Shaitân* (Satan) made them slip therefrom (the Paradise), and gthem out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."

فَتَلَقَّىٰ آدَمُ مِن رَّبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾ قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى
فَمَن تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ ﴿٣٩﴾ يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ ﴿٤٠﴾

words كَلِمَاتٍ his Lord رَّبِّهِ from مِن Adam آدَمُ then received فَتَلَقَّىٰ
(is) التَّوَّابُ He هُوَ verily He إِنَّهُ (on) him عَلَيْهِ and He pardoned فَتَابَ
We said قُلْنَا the Most Merciful ﴿٣٧﴾ الرَّحِيمُ the Accepter of repentance
يَأْتِيَنَّكُم and whenever فَإِمَّا all جَمِيعًا from it مِنْهَا you get down اهْبِطُوا
تَبِعَ then whoever فَمَن guidance هُدًى from Me مِّنِّي comes to you
عَلَيْهِمْ fear خَوْفٌ then (there is) no فَلَا My guidance هُدَايَ follows
but those وَالَّذِينَ shall grieve ﴿٣٨﴾ يَحْزَنُونَ they هُمْ and not وَلَا on them
أُولَٰئِكَ Our Signs بِآيَاتِنَا and denied وَكَذَّبُوا disbelieved كَفَرُوا who
in it فِيهَا they هُمْ (of) the Fire النَّارِ dwellers أَصْحَابُ they are
اذْكُرُوا of Israel إِسْرَائِيلَ O Children يَا بَنِي shall abide forever ﴿٣٩﴾ خَالِدُونَ
عَلَيْكُمْ I bestowed أَنْعَمْتُ which الَّتِي My Favour نِعْمَتِيَ remember
I shall fulfil أُوفِ My Covenant بِعَهْدِي and fulfil وَأَوْفُوا upon you
(you) fear ﴿٤٠﴾ فَارْهَبُونِ and Me alone وَإِيَّايَ your covenant بِعَهْدِكُمْ

37. Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful. **38.** We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve. **39.** But those who disbelieve and belie Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) — such are the dwellers of the Fire. They shall abide therein forever. **40.** O Children of Israel! Remember My Favour which I bestowed upon you, and fulfil (your obligations to) My Covenant (with you) so that I fulfil (My Obligations to) your covenant (with Me), and fear none but Me.

وَءَامِنُوا۟ بِمَآ أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوٓا۟ أَوَّلَ كَافِرٍۭ بِهِۦ ۖ وَلَا تَشْتَرُوا۟ بِـَٔايَٰتِى ثَمَنًا قَلِيلًا وَإِيَّٰىَ فَٱتَّقُونِ ﴿٤١﴾ وَلَا
تَلْبِسُوا۟ ٱلْحَقَّ بِٱلْبَٰطِلِ وَتَكْتُمُوا۟ ٱلْحَقَّ وَأَنتُمْ تَعْلَمُونَ ﴿٤٢﴾ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَٱرْكَعُوا۟ مَعَ ٱلرَّٰكِعِينَ ﴿٤٣﴾
۞ أَتَأْمُرُونَ ٱلنَّاسَ بِٱلْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ ٱلْكِتَٰبَ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾

مُصَدِّقًا I have sent down أَنزَلْتُ in what بِمَآ and believe وَءَامِنُوا۟
and (do) not وَلَا (is) with you مَعَكُمْ that (which) لِّمَا confirming
تَشْتَرُوا۟ and (do) not وَلَا in it بِهِۦ disbeliever كَافِرٍۭ first أَوَّلَ be تَكُونُوٓا۟
and Me وَإِيَّٰىَ. small قَلِيلًا price ثَمَنًا with My Verses بِـَٔايَٰتِى buy
the truth ٱلْحَقَّ mix تَلْبِسُوا۟ and (do) not وَلَا fear فَٱتَّقُونِ ﴿٤١﴾ (alone)
the truth ٱلْحَقَّ and (not) conceal وَتَكْتُمُوا۟ with the falsehood بِٱلْبَٰطِلِ
the prayer ٱلصَّلَوٰةَ and perform وَأَقِيمُوا۟ know تَعْلَمُونَ ﴿٤٢﴾ while you وَأَنتُمْ
ٱلرَّٰكِعِينَ ﴿٤٣﴾ with مَعَ and bow down وَٱرْكَعُوا۟ Zakat ٱلزَّكَوٰةَ and give وَءَاتُوا۟
(on the) ٱلنَّاسَ do you enjoin أَتَأْمُرُونَ ۞ those who bow down
أَنفُسَكُمْ and you forget وَتَنسَوْنَ piety and righteousness بِٱلْبِرِّ people
أَفَلَا the Scripture ٱلْكِتَٰبَ recite تَتْلُونَ while you وَأَنتُمْ yourselves
you understand تَعْقِلُونَ ﴿٤٤﴾ do not

41. And believe in what I have sent down (this Qur'ân), confirming that which is with you [the Taurât (Torah) and the Injeel (Gospel)], and be not the first to disbelieve therein, and buy [get (تاخذ اجرا)] not with My Verses [the Taurât (Torah) and the Injîl (Gospel)] a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone. (*Tafsir At-Tabarî*, Vol. I, Page 253) **42.** And mix not truth with falsehood, nor conceal the truth [i.e. Muhammad صلى الله عليه وسلم is Allâh's Messenger and his qualities are written in your Scriptures, the Taurât (Torah) and the Injeel (Gospel)] while you know (the truth). **43.** And perform *As-*

Salât (*Iqâmat-as-Salât*), and give *Zakât*, and bow down (or submit yourselves with obedience to Allâh) along with *Ar-Râki'ûn*. **44.** Enjoin you *Al-Birr* (piety and righteousness and each and every act of obedience to Allâh) on the people and you forget (to practise it) yourselves, while you recite the Scripture [the Taurât (Torah)]! Have you then no sense?

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَوٰةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ
رَاجِعُونَ ﴿٤٦﴾ يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٤٧﴾ وَاتَّقُوا يَوْمًا لَّا تَجْزِي نَفْسٌ عَن
نَّفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾

وَإِنَّهَا and prayer وَالصَّلَوٰةِ in patience بِالصَّبْرِ and seek help وَاسْتَعِينُوا
the الْخَاشِعِينَ ﴿٤٥﴾ on عَلَى except إِلَّا very hard لَكَبِيرَةٌ and truly it is
مُّلَاقُوا that surely they أَنَّهُم realize يَظُنُّونَ who الَّذِينَ humble minded
unto إِلَيْهِ and that they وَأَنَّهُمْ their Lord رَبِّهِمْ are going to meet
(of) Israel إِسْرَائِيلَ O Children يَا بَنِي are going to return رَاجِعُونَ ﴿٤٦﴾ Him
عَلَيْكُمْ I bestowed أَنْعَمْتُ which الَّتِي My Favour نِعْمَتِيَ remember اذْكُرُوا
all الْعَالَمِينَ ﴿٤٧﴾ over عَلَى preferred you فَضَّلْتُكُمْ and that I وَأَنِّي upon you
shall تَجْزِي not لَا a Day (when) يَوْمًا and fear وَاتَّقُوا the worlds
nor وَلَا anything شَيْئًا another (person) عَن نَّفْسٍ a person نَفْسٌ avail
nor وَلَا intercession شَفَاعَةٌ from him مِنْهَا will be accepted يُقْبَلُ
وَلَا compensation (ransom) عَدْلٌ from him مِنْهَا will be taken يُؤْخَذُ
would be helped يُنصَرُونَ ﴿٤٨﴾ they هُمْ and not

45. And seek help in patience and *As-Salât* (the prayer) and truly, it is extremely heavy and hard except for *Al-Khâshi'ûn* [i.e. the true believers in Allâh — those who obey Allâh with full submission, fear much from His punishment, and believe in His Promise (Paradise) and in His Warnings (Hell)]. **46.** (They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return. **47.** O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the *'Alamîn* [mankind and jinn (of your time period, in the past)]. **48.** And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him nor will compensation be taken from him nor will they be helped.

وَإِذْ نَجَّيْنَاكُم مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَٰلِكُم بَلَاءٌ

مِّن رَّبِّكُمْ عَظِيمٌ ﴿٤٩﴾ وَإِذْ فَرَقْنَا بِكُمُ ٱلْبَحْرَ فَأَنجَيْنَٰكُمْ وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ وَأَنتُمْ تَنظُرُونَ ﴿٥٠﴾ وَإِذْ وَٰعَدْنَا مُوسَىٰٓ
أَرْبَعِينَ لَيْلَةً ثُمَّ ٱتَّخَذْتُمُ ٱلْعِجْلَ مِنۢ بَعْدِهِۦ وَأَنتُمْ ظَٰلِمُونَ ﴿٥١﴾

مِّنْ We delivered (saved) you نَجَّيْنَٰكُم and (remember) when وَإِذْ
who were afflicting يَسُومُونَكُمْ (of) Pharaoh فِرْعَوْنَ people ءَالِ from
أَبْنَآءَكُمْ killing يُذَبِّحُونَ torment ٱلْعَذَابِ (with) a horrible (evil) سُوٓءَ you
وَفِى your women نِسَآءَكُمْ and let live (sparing) وَيَسْتَحْيُونَ your sons
your Lord رَّبِّكُمْ from مِّن (was) a trial بَلَآءٌ that ذَٰلِكُم and in
بِكُمُ We separated فَرَقْنَا and (remember) when وَإِذْ great ﴿٤٩﴾ عَظِيمٌ
and We وَأَغْرَقْنَا and saved you فَأَنجَيْنَٰكُمْ the sea ٱلْبَحْرَ for you
﴿٥٠﴾ تَنظُرُونَ while you وَأَنتُمْ (of) Pharaoh فِرْعَوْنَ people ءَالَ drowned
We appointed for وَٰعَدْنَا and (remember) when وَإِذْ (were) looking
you took (for ٱتَّخَذْتُمُ and ثُمَّ nights لَيْلَةً forty أَرْبَعِينَ Moses مُوسَىٰٓ
﴿٥١﴾ ظَٰلِمُونَ and you وَأَنتُمْ after him مِنۢ بَعْدِهِۦ the calf ٱلْعِجْلَ worship)
(were) wrong-doers

49. And (remember) when We delivered you from Fir'aun's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord. **50.** And (remember) when We separated the sea for you and saved you and drowned Fir'aun's (Pharaoh) people while you were looking (at them, when the sea-water covered them). **51.** And (remember) when We appointed for Mûsâ (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were *Zâlimûn* (polytheists and wrongdoers).

ثُمَّ عَفَوْنَا عَنكُم مِّنۢ بَعْدِ ذَٰلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾ وَإِذْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَٱلْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾ وَإِذْ
قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُم بِٱتِّخَاذِكُمُ ٱلْعِجْلَ فَتُوبُوٓا۟ إِلَىٰ بَارِئِكُمْ فَٱقْتُلُوٓا۟ أَنفُسَكُمْ ذَٰلِكُمْ
خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ ۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿٥٤﴾

لَعَلَّكُمْ that ذَٰلِكَ after مِّنۢ بَعْدِ you عَنكُم We forgave عَفَوْنَا then ثُمَّ
and (remember) when وَإِذْ return thanks ﴿٥٢﴾ تَشْكُرُونَ so that you may
and the وَٱلْفُرْقَانَ the Scripture ٱلْكِتَٰبَ Moses مُوسَى We gave ءَاتَيْنَا
and وَإِذْ be guided ﴿٥٣﴾ تَهْتَدُونَ so that you may لَعَلَّكُمْ criterion

يَٰقَوْمِ to his people لِقَوْمِهِۦ Moses مُوسَىٰ said قَالَ (remember) when أَنفُسَكُم have wronged ظَلَمْتُمْ verily you إِنَّكُمْ O my people the calf ٱلْعِجْلَ by your taking (for worship) بِٱتِّخَاذِكُمُ yourselves and فَٱقْتُلُوٓا۟ your Creator بَارِئِكُمْ to إِلَىٰ so turn in repentance فَتُوبُوٓا۟ عِندَ for you لَّكُمْ (is) better خَيْرٌ that ذَٰلِكُمْ yourselves أَنفُسَكُمْ kill عَلَيْكُمْ then He accepted repentance فَتَابَ your Creator بَارِئِكُمْ with Accepter of ٱلتَّوَّابُ He (Who is) هُوَ truly He is إِنَّهُۥ of you the Most Merciful ٱلرَّحِيمُ (٥٤) repentance

52. Then after that We forgave you so that you might be grateful. 53. And (remember) when We gave Mûsâ (Moses) the Scripture [the Taurât (Torah)] and the criterion (of right and wrong) so that you may be guided aright." 54. And (remember) when Mûsâ (Moses) said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.

وَإِذْ قُلْتُمْ يَٰمُوسَىٰ لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى ٱللَّهَ جَهْرَةً فَأَخَذَتْكُمُ ٱلصَّٰعِقَةُ وَأَنتُمْ تَنظُرُونَ ﴿٥٥﴾ ثُمَّ بَعَثْنَٰكُم مِّنۢ بَعْدِ
مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾ وَظَلَّلْنَا عَلَيْكُمُ ٱلْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ كُلُوا۟ مِن طَيِّبَٰتِ مَا
رَزَقْنَٰكُمْ وَمَا ظَلَمُونَا وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

shall لَن O Moses يَٰمُوسَىٰ you said قُلْتُمْ and (remember) when وَإِذْ Allah ٱللَّهَ we see نَرَى till حَتَّىٰ (in) you لَكَ we believe نُّؤْمِنَ never the ٱلصَّٰعِقَةُ so seized (over took) you فَأَخَذَتْكُمُ plainly جَهْرَةً بَعَثْنَٰكُم then ثُمَّ were looking تَنظُرُونَ (٥٥) while you وَأَنتُمْ thunderbolt so that you لَعَلَّكُمْ your death مَوْتِكُمْ after مِّنۢ بَعْدِ We raised you and We shaded (caused وَظَلَّلْنَا return thanks (٥٦) تَشْكُرُونَ may and sent وَأَنزَلْنَا (with) the clouds ٱلْغَمَامَ over you عَلَيْكُمُ shadow) eat كُلُوا۟ and the quails وَٱلسَّلْوَىٰ Al Manna ٱلْمَنَّ on you عَلَيْكُمُ down We have رَزَقْنَٰكُمْ which مَا good (pure, lawful) things طَيِّبَٰتِ of مِن but وَلَٰكِن they wrong Us ظَلَمُونَا and (did) not وَمَا provided for you wrong يَظْلِمُونَ (٥٧) themselves أَنفُسَهُمْ they did كَانُوٓا۟

55. And (remember) when you said: "O Mûsâ (Moses)! We shall never believe in you until we see Allâh plainly." But you were seized with a thunderbolt (lightning) while you were looking. **56.** Then We raised you up after your death, so that you might be grateful. **57.** And We shaded you with clouds and sent down on you *Al-Manna* and the quail, (saying): "Eat of the good lawful things We have provided for you," (but they rebelled). And they did not wrong Us but they wronged themselves.

وَإِذْ قُلْنَا ٱدْخُلُوا۟ هَٰذِهِ ٱلْقَرْيَةَ فَكُلُوا۟ مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا وَقُولُوا۟ حِطَّةٌ نَّغْفِرْ لَكُمْ
خَطَٰيَٰكُمْ ۚ وَسَنَزِيدُ ٱلْمُحْسِنِينَ ﴿٥٨﴾ فَبَدَّلَ ٱلَّذِينَ ظَلَمُوا۟ قَوْلًا غَيْرَ ٱلَّذِى قِيلَ لَهُمْ فَأَنزَلْنَا عَلَى ٱلَّذِينَ ظَلَمُوا۟
رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا كَانُوا۟ يَفْسُقُونَ ﴿٥٩﴾ ۞ وَإِذِ ٱسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِۦ فَقُلْنَا ٱضْرِب بِّعَصَاكَ ٱلْحَجَرَ ۖ
فَٱنفَجَرَتْ مِنْهُ ٱثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۖ كُلُوا۟ وَٱشْرَبُوا۟ مِن رِّزْقِ ٱللَّهِ وَلَا تَعْثَوْا۟ فِى
ٱلْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾

ٱلْقَرْيَةَ this هَٰذِهِ enter ٱدْخُلُوا۟ We said قُلْنَا and (remember) when وَإِذْ
رَغَدًا you wish شِئْتُمْ wherever حَيْثُ therein مِنْهَا and eat فَكُلُوا۟ town
in prostration سُجَّدًا the gate ٱلْبَابَ and enter وَٱدْخُلُوا۟ with pleasure
خَطَٰيَٰكُمْ you لَكُمْ We shall forgive نَّغْفِرْ forgive us حِطَّةٌ and say وَقُولُوا۟
(for) the good-doers ﴿٥٨﴾ ٱلْمُحْسِنِينَ and We will increase وَسَنَزِيدُ your sins
the قَوْلًا did wrong (change) ظَلَمُوا۟ those who ٱلَّذِينَ but changed فَبَدَّلَ
to them لَهُمْ was told قِيلَ that (which) ٱلَّذِى other (than) غَيْرَ word
رِجْزًا who wronged ظَلَمُوا۟ those ٱلَّذِينَ upon عَلَى so We sent فَأَنزَلْنَا
they used to كَانُوا۟ because بِمَا the heaven ٱلسَّمَآءِ from مِّنَ punishment
asked for water ٱسْتَسْقَىٰ and (remember)when ۞ وَإِذِ disobey ﴿٥٩﴾ يَفْسُقُونَ
بِّعَصَاكَ strike ٱضْرِب We said فَقُلْنَا for his people لِقَوْمِهِۦ Moses مُوسَىٰ
from مِنْهُ then gushed forth فَٱنفَجَرَتْ the stone ٱلْحَجَرَ with your stick
people أُنَاسٍ every كُلُّ knew قَدْ عَلِمَ springs عَيْنًا twelve ٱثْنَتَا عَشْرَةَ it
رِّزْقِ from مِن and drink وَٱشْرَبُوا۟ eat كُلُوا۟ their drinking place مَّشْرَبَهُمْ
act تَعْثَوْا۟ and (do) not وَلَا (of) Allah ٱللَّهِ provision (sustenance)
making mischief ﴿٦٠﴾ مُفْسِدِينَ the earth ٱلْأَرْضِ (in) on فِى corruptly

58. And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall

forgive you your sins and shall increase (reward) for the good-doers." **59.** But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrongdoers *Rijz* (a punishment) from the heaven because of their rebelling against Allâh's obedience. (*Tafsir At-Tabarî*, Vol. I, Page 305) **60.** And (remember) when Mûsâ (Moses) asked for water for his people, We said: "Strike the stone with your stick." Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. "Eat and drink of that which Allâh has provided and do not act corruptly, making mischief on the earth."

وَإِذْ قُلْتُمْ يَـٰمُوسَىٰ لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَٰحِدٍ فَٱدْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنۢبِتُ ٱلْأَرْضُ مِنۢ بَقْلِهَا وَقِثَّآئِهَا
وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا ۖ قَالَ أَتَسْتَبْدِلُونَ ٱلَّذِى هُوَ أَدْنَىٰ بِٱلَّذِى هُوَ خَيْرٌ ۚ ٱهْبِطُوا۟ مِصْرًا فَإِنَّ لَكُم مَّا
سَأَلْتُمْ ۗ وَضُرِبَتْ عَلَيْهِمُ ٱلذِّلَّةُ وَٱلْمَسْكَنَةُ وَبَآءُو بِغَضَبٍ مِّنَ ٱللَّهِ ۗ ذَٰلِكَ بِأَنَّهُمْ كَانُوا۟ يَكْفُرُونَ بِـَٔايَـٰتِ ٱللَّهِ
وَيَقْتُلُونَ ٱلنَّبِيِّـۧنَ بِغَيْرِ ٱلْحَقِّ ۗ ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ ﴿٦١﴾

shall not لَن O Moses يَـٰمُوسَىٰ you said قُلْتُمْ and (remember) when وَإِذْ
so فَٱدْعُ one (one kind of) وَٰحِدٍ food طَعَامٍ on عَلَىٰ we endure نَّصْبِرَ
for us لَنَا to bring forth يُخْرِجْ your Lord رَبَّكَ for us لَنَا invoke
its herbs بَقْلِهَا of مِنۢ the earth ٱلْأَرْضُ grows تُنۢبِتُ of what مِمَّا
and its lentils وَعَدَسِهَا and its garlic وَفُومِهَا and its cucumbers وَقِثَّآئِهَا
would you take in أَتَسْتَبْدِلُونَ he said قَالَ and its onions وَبَصَلِهَا
هُوَ for that بِٱلَّذِى (is) lower أَدْنَىٰ which هُوَ that ٱلَّذِى exchange
and فَإِنَّ to any town مِصْرًا go you down ٱهْبِطُوا۟ (is) better خَيْرٌ which
you have asked for سَأَلْتُمْ what مَّا for you (is) لَكُم indeed
ٱلذِّلَّةُ upon them عَلَيْهِمُ and were stamped (stuck) وَضُرِبَتْ
بِغَضَبٍ and they drew وَبَآءُو and misery وَٱلْمَسْكَنَةُ humiliation
كَانُوا۟ because they بِأَنَّهُمْ that (was) ذَٰلِكَ Allah ٱللَّهِ from مِّنَ anger
(of) Allah ٱللَّهِ in the Signs, Verses بِـَٔايَـٰتِ disbelieve يَكْفُرُونَ used to
just cause ٱلْحَقِّ without بِغَيْرِ the Prophets ٱلنَّبِيِّـۧنَ and kill وَيَقْتُلُونَ
and used وَّكَانُوا۟ they disobeyed عَصَوا۟ because بِمَا that (was) ذَٰلِكَ
transgress ﴿٦١﴾ يَعْتَدُونَ to

61. And (remember) when you said, "O Mûsâ (Moses)! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth

grows, its herbs, its cucumbers, its *Fûm* (wheat or garlic), its lentils and its onions." He said, "Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!" And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allâh. That was because they used to disbelieve the *Ayât* (proofs, evidences, verses, lessons, signs, revelations etc.) of Allâh and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allâh, i.e. commit crimes and sins).

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ هَادُواْ وَٱلنَّصَٰرَىٰ وَٱلصَّٰبِـِٔينَ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَعَمِلَ صَٰلِحًا فَلَهُمْ أَجْرُهُمْ
عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ وَرَفَعْنَا فَوْقَكُمُ ٱلطُّورَ خُذُواْ مَآ ءَاتَيْنَٰكُم
بِقُوَّةٍ وَٱذْكُرُواْ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾ ثُمَّ تَوَلَّيْتُم مِّنۢ بَعْدِ ذَٰلِكَ فَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ لَكُنتُم مِّنَ
ٱلْخَٰسِرِينَ ﴿٦٤﴾

and those who وَٱلَّذِينَ believed ءَامَنُواْ those who ٱلَّذِينَ verily إِنَّ
and Sabians وَٱلصَّٰبِـِٔينَ and Christians وَٱلنَّصَٰرَىٰ became Jews هَادُواْ
the ٱلْءَاخِرِ and Day وَٱلْيَوْمِ in Allah بِٱللَّهِ believed ءَامَنَ whoever مَنْ
(is) أَجْرُهُمْ for them فَلَهُمْ good deeds صَٰلِحًا and does وَعَمِلَ Last
خَوْفٌ and (there is) no وَلَا their Lord رَبِّهِمْ with عِندَ their reward
وَإِذْ shall grieve يَحْزَنُونَ ﴿٦٢﴾ they هُمْ nor وَلَا on them عَلَيْهِمْ fear
وَرَفَعْنَا your covenant مِيثَٰقَكُمْ We took أَخَذْنَا and (remember) when
خُذُواْ the Tur (Mount Sinai) ٱلطُّورَ above you فَوْقَكُمُ and We raised
with strength بِقُوَّةٍ We have given you ءَاتَيْنَٰكُم what مَآ hold
so that you لَعَلَّكُمْ therein فِيهِ what (is) مَا and remember وَٱذْكُرُواْ
you تَوَلَّيْتُم then ثُمَّ act piously (become pious) تَتَّقُونَ ﴿٦٣﴾ may
Grace فَضْلُ had it not been فَلَوْلَا that ذَٰلِكَ after مِّنۢ بَعْدِ turned away
لَكُنتُم and His Mercy وَرَحْمَتُهُۥ upon you عَلَيْكُمْ (of) Allah ٱللَّهِ
the losers ٱلْخَٰسِرِينَ ﴿٦٤﴾ of مِّنَ indeed you would have been

62. Verily, those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allâh and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.
63. And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may become *Al-Muttaqûn* (the

pious. See V.2:2). **64.** Then after that you turned away. Had it not been for the Grace and Mercy of Allâh upon you, indeed you would have been among the losers.

وَلَقَدْ عَلِمْتُمُ ٱلَّذِينَ ٱعْتَدَوْا مِنكُمْ فِي ٱلسَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَٰسِـِٔينَ ﴿٦٥﴾ فَجَعَلْنَٰهَا نَكَٰلًا لِّمَا بَيْنَ يَدَيْهَا وَمَا
خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦٓ إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تَذْبَحُوا بَقَرَةً ۖ قَالُوٓا أَتَتَّخِذُنَا هُزُوًا ۖ قَالَ
أَعُوذُ بِٱللَّهِ أَنْ أَكُونَ مِنَ ٱلْجَٰهِلِينَ ﴿٦٧﴾

اعْتَدَوْا those who ٱلَّذِينَ you knew عَلِمْتُمُ and indeed وَلَقَدْ
(of) the ٱلسَّبْتِ (in) the matter فِي amongst you مِنكُمْ transgressed
قِرَدَةً be you كُونُوا to them لَهُمْ We said فَقُلْنَا Sabbath (Saturday)
and We made فَجَعَلْنَٰهَا despised (and rejected) ﴿٦٥﴾ خَٰسِـِٔينَ monkeys
in front بَيْنَ يَدَيْهَا for those لِّمَا (punishement) an example نَكَٰلًا this
and a lesson وَمَوْعِظَةً after them خَلْفَهَا and those وَمَا of them
مُوسَىٰ said قَالَ and (remember) when وَإِذْ for the pious ﴿٦٦﴾ لِّلْمُتَّقِينَ
commands يَأْمُرُكُمْ Allah ٱللَّهَ verily إِنَّ to his people لِقَوْمِهِۦٓ Moses
أَتَتَّخِذُنَا they said قَالُوٓا a cow بَقَرَةً you slaughter تَذْبَحُوا that أَن you
بِٱللَّهِ I take refuge أَعُوذُ he said قَالَ fun هُزُوًا do you make of us
the foolish ﴿٦٧﴾ ٱلْجَٰهِلِينَ among مِنَ I be أَكُونَ that أَنْ with Allah

65. And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected." **66.** So We made this punishment an example to their own and to succeeding generations and a lesson to those who are *Al-Muttaqûn* (the pious. See V.2:2). **67.** And (remember) when Mûsâ (Moses) said to his people: "Verily, Allâh commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allâh's Refuge from being among *Al-Jâhilûn* (the ignorant or the foolish)."

قَالُوا ٱدْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِيَ ۚ قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا فَارِضٌ وَلَا بِكْرٌ عَوَانٌۢ بَيْنَ ذَٰلِكَ ۖ فَٱفْعَلُوا مَا
تُؤْمَرُونَ ﴿٦٨﴾ قَالُوا ٱدْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا لَوْنُهَا ۚ قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَآءُ فَاقِعٌ لَّوْنُهَا تَسُرُّ
ٱلنَّٰظِرِينَ ﴿٦٩﴾ قَالُوا ٱدْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِيَ إِنَّ ٱلْبَقَرَ تَشَٰبَهَ عَلَيْنَا وَإِنَّآ إِن شَآءَ ٱللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾

He يُبَيِّن your Lord رَبَّكَ for us لَنَا call upon ٱدْعُ they said قَالُوا
إِنَّهُۥ he said قَالَ it is (like) هِيَ what مَا to us لَّنَا will make clear
لَّا a cow بَقَرَةٌ verily it (should be) إِنَّهَا says يَقُولُ verily He
(but) عَوَانٌ immature (young) بِكْرٌ nor وَلَا old فَارِضٌ neither
what مَا so do فَٱفْعَلُوا that ذَٰلِكَ between بَيْنَ middling
for لَنَا call upon ٱدْعُ they said قَالُوا you are commanded تُؤْمَرُونَ ﴿٦٨﴾
لَوْنُهَا what مَا to us لَّنَا to make clear يُبَيِّن your Lord رَبَّكَ us
a بَقَرَةٌ it is إِنَّهَا says يَقُولُ verily He إِنَّهُۥ he said قَالَ its color (is)
that تَسُرُّ (in) its color لَّوْنُهَا bright فَاقِعٌ yellow صَفْرَآءُ cow
لَنَا call upon ٱدْعُ they said قَالُوا the beholders ٱلنَّـٰظِرِينَ ﴿٦٩﴾ pleases
it هِيَ what مَا to us لَّنَا to make clear يُبَيِّن your Lord رَبَّكَ for us
and وَإِنَّآ to us عَلَيْنَا are alike تَشَـٰبَهَ the cows ٱلْبَقَرَ verily إِنَّ (is)
will be guided لَمُهْتَدُونَ ﴿٧٠﴾ Allah ٱللَّهُ wills شَآءَ if إِن surely we

68. They said, "Call upon your Lord for us that He may make plain to us what it is!" He said, "He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded." **69.** They said, "Call upon your Lord for us to make plain to us its colour." He said, "He says, 'It is a yellow cow, bright in its colour, pleasing the beholders.' " **70.** They said, "Call upon your Lord for us to make plain to us what it is. Verily, to us all cows are alike. And surely, if Allâh wills, we will be guided."

قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا ذَلُولٌ تُثِيرُ ٱلْأَرْضَ وَلَا تَسْقِى ٱلْحَرْثَ مُسَلَّمَةٌ لَّا شِيَةَ فِيهَا ۚ قَالُوا۟ ٱلْـَٔـٰنَ جِئْتَ بِٱلْحَقِّ ۚ
فَذَبَحُوهَا وَمَا كَادُوا۟ يَفْعَلُونَ ﴿٧١﴾ وَإِذْ قَتَلْتُمْ نَفْسًا فَٱدَّٰرَٰٔتُمْ فِيهَا ۖ وَٱللَّهُ مُخْرِجٌ مَّا كُنتُمْ تَكْتُمُونَ ﴿٧٢﴾ فَقُلْنَا ٱضْرِبُوهُ
بِبَعْضِهَا ۚ كَذَٰلِكَ يُحْىِ ٱللَّهُ ٱلْمَوْتَىٰ وَيُرِيكُمْ ءَايَـٰتِهِۦ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾

لَّا a cow بَقَرَةٌ it is إِنَّهَا says يَقُولُ indeed He إِنَّهُۥ He said قَالَ
(it) تَسْقِى nor وَلَا the soil ٱلْأَرْضَ to till تُثِيرُ trained ذَلُولٌ neither
mark, شِيَةَ (with) no لَّا sound مُسَلَّمَةٌ the fields ٱلْحَرْثَ waters
you (have) جِئْتَ now ٱلْـَٔـٰنَ they said قَالُوا in it فِيهَا blemish
and (did) وَمَا so they slaughtered it فَذَبَحُوهَا the truth بِٱلْحَقِّ brought
and (remember) وَإِذْ doing (it) يَفْعَلُونَ ﴿٧١﴾ they almost كَادُوا not

فِيهَاۖ then you disputed فَٱدَّٰرَٰٔتُمْ a man نَفْسًا you killed قَتَلْتُمْ when
you كُنتُمْ what مَّا brought forth مُخْرِجٌ but Allah وَٱللَّهُ regarding it
بِبَعْضِهَاۚ strike him ٱضْرِبُوهُ so We said فَقُلْنَا concealing ﴿٧٢﴾ تَكْتُمُونَ were
ٱلْمَوْتَىٰ Allah ٱللَّهُ brings to life يُحْىِ thus كَذَٰلِكَ with a piece of it
so that you لَعَلَّكُمْ His Signs ءَايَٰتِهِۦ and shows you وَيُرِيكُمْ the dead
understand ﴿٧٣﴾ تَعْقِلُونَ may

71. He [Mûsâ (Moses)] said, "He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow.' " They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it. **72.** And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allâh brought forth that which you were hiding. **73.** So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allâh brings the dead to life and shows you His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand.

ثُمَّ قَسَتْ قُلُوبُكُم مِّنۢ بَعْدِ ذَٰلِكَ فَهِيَ كَٱلْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةًۚ وَإِنَّ مِنَ ٱلْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ ٱلْأَنْهَٰرُۚ وَإِنَّ مِنْهَا
لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ ٱلْمَآءُۚ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ ٱللَّهِۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾ ۞ أَفَتَطْمَعُونَ أَن
يُؤْمِنُوا۟ لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَٰمَ ٱللَّهِ ثُمَّ يُحَرِّفُونَهُۥ مِنۢ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

ذَٰلِكَ after مِّنۢ بَعْدِ your hearts قُلُوبُكُم were hardened قَسَتْ then ثُمَّ
(even) worse أَشَدُّ or أَوْ as stones كَٱلْحِجَارَةِ so they (were) فَهِيَ that
لَمَا the stones ٱلْحِجَارَةِ of مِنَ and indeed وَإِنَّ in hardness قَسْوَةًۚ
the rivers ٱلْأَنْهَٰرُۚ from them مِنْهُ gush forth يَتَفَجَّرُ there are some
split يَشَّقَّقُ which لَمَا of them (are stones) مِنْهَا and indeed وَإِنَّ
وَإِنَّ the water ٱلْمَآءُۚ from them مِنْهُ so that flows فَيَخْرُجُ asunder
مِنْ fall down يَهْبِطُ which لَمَا of them (are stones) مِنْهَا and indeed
(is) بِغَٰفِلٍ Allah ٱللَّهُ and not وَمَا (of) Allah ٱللَّهِۗ fear خَشْيَةِ from
أَن do you covet أَفَتَطْمَعُونَ ۞ you do ﴿٧٤﴾ تَعْمَلُونَ (of) what عَمَّا unaware
كَانَ while indeed وَقَدْ in you لَكُمْ they will believe يُؤْمِنُوا۟ that
the كَلَٰمَ hear يَسْمَعُونَ of them مِّنْهُمْ a group فَرِيقٌ used to
after مِّنۢ بَعْدِ they change it يُحَرِّفُونَهُۥ then ثُمَّ (of) Allah ٱللَّهِ Word
know ﴿٧٥﴾ يَعْلَمُونَ and they وَهُمْ they understood it عَقَلُوهُ what مَا

74. Then, after that, your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allâh. And Allâh is not unaware of what you do. **75.** Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allâh [the Taurât (Torah)], then they used to change it knowingly after they understood it?

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوٓا ءَامَنَّا وَإِذَا خَلَا بَعْضُهُمْ إِلَىٰ بَعْضٍ قَالُوٓا أَتُحَدِّثُونَهُم بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَآجُّوكُم
بِهِۦ عِندَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾ أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾ وَمِنْهُمْ أُمِّيُّونَ لَا
يَعْلَمُونَ الْكِتَٰبَ إِلَّآ أَمَانِيَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾

ءَامَنُوا those who الَّذِينَ they meet لَقُوا and when وَإِذَا
meet خَلَا but when وَإِذَا we believe ءَامَنَّا they say قَالُوٓا believe
قَالُوٓا some others بَعْضٍ with إِلَىٰ some of them بَعْضُهُمْ privately
revealed فَتَحَ what بِمَا shall you tell them أَتُحَدِّثُونَهُم they say
so that they argue with لِيُحَآجُّوكُم to you عَلَيْكُمْ Allah اللَّهُ (disclosed)
do not then أَفَلَا your Lord رَبِّكُمْ before عِندَ therewith بِهِۦ you
اللَّهَ that أَنَّ they know يَعْلَمُونَ do not أَوَلَا you understand تَعْقِلُونَ ﴿٧٦﴾
and what وَمَا they conceal يُسِرُّونَ what مَا knows يَعْلَمُ Allah
(are) unlettered أُمِّيُّونَ and among them وَمِنْهُمْ they reveal يُعْلِنُونَ ﴿٧٧﴾
but إِلَّآ the Book الْكِتَٰبَ know يَعْلَمُونَ (do) not لَا people (who)
guess يَظُنُّونَ ﴿٧٨﴾ but إِلَّا they هُمْ and (not) وَإِنْ false desires أَمَانِيَّ

76. And when they (Jews) meet those who believe (Muslims), they say, "We believe", but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allâh has revealed to you [Jews, about the description and the qualities of Prophet Muhammad صلى الله عليه وسلم, which are written in the Taurât (Torah)], that they (Muslims) may argue with you (Jews) about it before your Lord?" Have you (Jews) then no understanding? **77.** Know they (Jews) not that Allâh knows what they conceal and what they reveal? **78.** And there are among them (Jews) unlettered people, who know not the Book, but they trust upon false desires and they but guess.

فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ ٱلْكِتَـٰبَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَـٰذَا مِنْ عِندِ ٱللَّهِ لِيَشْتَرُوا۟ بِهِۦ ثَمَنًا قَلِيلًا ۖ فَوَيْلٌ لَّهُم مِّمَّا
كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُم مِّمَّا يَكْسِبُونَ ﴿٧٩﴾ وَقَالُوا۟ لَن تَمَسَّنَا ٱلنَّارُ إِلَّآ أَيَّامًا مَّعْدُودَةً ۚ قُلْ أَتَّخَذْتُمْ عِندَ
ٱللَّهِ عَهْدًا فَلَن يُخْلِفَ ٱللَّهُ عَهْدَهُۥٓ ۖ أَمْ تَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾ بَلَىٰ مَن كَسَبَ سَيِّئَةً وَأَحَـٰطَتْ بِهِۦ
خَطِيٓـَٔتُهُۥ فَأُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَـٰلِدُونَ ﴿٨١﴾

the Book ٱلْكِتَـٰبَ write يَكْتُبُونَ to those who لِّلَّذِينَ so woe فَوَيْلٌ
مِنْ this هَـٰذَا they say يَقُولُونَ then ثُمَّ with their own hands بِأَيْدِيهِمْ
with it بِهِۦ that they may purchase لِيَشْتَرُوا۟ Allah ٱللَّهِ (is) from عِندِ
for مِّمَّا to them لَّهُم so woe فَوَيْلٌ little قَلِيلًا price (gain) ثَمَنًا
to them لَّهُم and woe وَوَيْلٌ their hands أَيْدِيهِمْ wrote كَتَبَتْ what
shall never لَن and they say وَقَالُوا۟ they earn ﴿٧٩﴾ يَكْسِبُونَ for what مِّمَّا
مَّعْدُودَةً (for) days أَيَّامًا but إِلَّآ the Fire ٱلنَّارُ touch us تَمَسَّنَا
Allah ٱللَّهِ from عِندَ have you taken أَتَّخَذْتُمْ say قُلْ a few numbered
Allah ٱللَّهُ oppose (break) يُخْلِفَ so will never فَلَن a covenant عَهْدًا
what مَا Allah ٱللَّهِ on عَلَى you say تَقُولُونَ or أَمْ His covenant عَهْدَهُۥٓ
earned كَسَبَ whosoever مَن yes! بَلَىٰ you know ﴿٨٠﴾ تَعْلَمُونَ not لَا
فَأُو۟لَـٰٓئِكَ his sin خَطِيٓـَٔتُهُۥ him بِهِۦ and surrounded وَأَحَـٰطَتْ evil سَيِّئَةً
in فِيهَا they هُمْ of the Fire ٱلنَّارِ (are) dwellers (inmates) أَصْحَـٰبُ they
shall abide forever ﴿٨١﴾ خَـٰلِدُونَ it

79. Then woe to those who write the Book with their own hands and then say, "This is from Allâh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby. **80.** And they (Jews) say, "The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days." Say (O Muhammad ﷺ to them): "Have you taken a covenant from Allâh, so that Allâh will not break His Covenant? Or is it that you say of Allâh what you know not?" **81.** Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.

وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ أُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلْجَنَّةِ ۖ هُمْ فِيهَا خَـٰلِدُونَ ﴿٨٢﴾ وَإِذْ أَخَذْنَا مِيثَـٰقَ بَنِىٓ
إِسْرَٰٓءِيلَ لَا تَعْبُدُونَ إِلَّا ٱللَّهَ وَبِٱلْوَٰلِدَيْنِ إِحْسَانًا وَذِى ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينِ وَقُولُوا۟ لِلنَّاسِ حُسْنًا
وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنكُمْ وَأَنتُم مُّعْرِضُونَ ﴿٨٣﴾

good ٱلصَّٰلِحَٰتِ and do وَعَمِلُوا۟ believe ءَامَنُوا۟ and those (who) وَٱلَّذِينَ
(of) Paradise ٱلْجَنَّةِ (are) dwellers (inmates) أَصْحَٰبُ they أُو۟لَٰٓئِكَ deeds
and (remember) وَإِذْ shall abide forever خَٰلِدُونَ ﴿٨٢﴾ in it فِيهَا they هُمْ
إِسْرَٰٓءِيلَ the Children بَنِىٓ a covenant (from) مِيثَٰقَ We took أَخَذْنَا when
وَبِٱلْوَٰلِدَيْنِ Allah ٱللَّهَ but إِلَّا you shall worship تَعْبُدُونَ not لَا (of) Israel
وَٱلْيَتَٰمَىٰ and (to) kindered وَذِى ٱلْقُرْبَىٰ (be) good إِحْسَانًا and to parents
and speak وَقُولُوا۟ and the poor (needy) وَٱلْمَسَٰكِينِ and (to) orphans
the ٱلصَّلَوٰةَ and perform وَأَقِيمُوا۟ good (kindly) حُسْنًا to people لِلنَّاسِ
you تَوَلَّيْتُمْ then ثُمَّ Zakat (poor-due) ٱلزَّكَوٰةَ and give وَءَاتُوا۟ prayer
while you are وَأَنتُم of you مِّنكُمْ a few قَلِيلًا except إِلَّا turned back
averse (backsliders) مُّعْرِضُونَ ﴿٨٣﴾

82. And those who believe (in the Oneness of Allâh تعالى - Islâmic Monotheism) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever. (See V.2:257) **83.** And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allâh (Alone) and be dutiful and good to parents, and to kindred, and to orphans and *Al-Masâkîn* (the poor), and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad صلى الله عليه وسلم], and perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*. Then you slid back, except a few of you, while you are backsliders. (*Tafsir Al-Qurtubî,* Vol. 2, Page 392)

وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ لَا تَسْفِكُونَ دِمَآءَكُمْ وَلَا تُخْرِجُونَ أَنفُسَكُم مِّن دِيَٰرِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَشْهَدُونَ ﴿٨٤﴾ ثُمَّ
أَنتُمْ هَٰٓؤُلَآءِ تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنكُم مِّن دِيَٰرِهِمْ تَظَٰهَرُونَ عَلَيْهِم بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَإِن
يَأْتُوكُمْ أُسَٰرَىٰ تُفَٰدُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ ٱلْكِتَٰبِ وَتَكْفُرُونَ
بِبَعْضٍ فَمَا جَزَآءُ مَن يَفْعَلُ ذَٰلِكَ مِنكُمْ إِلَّا خِزْىٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ ٱلْقِيَٰمَةِ يُرَدُّونَ إِلَىٰٓ أَشَدِّ
ٱلْعَذَابِ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾

لَا your covenant مِيثَٰقَكُمْ We took أَخَذْنَا and (remember) when وَإِذْ
تُخْرِجُونَ and (do) not وَلَا your blood دِمَآءَكُمْ you shed تَسْفِكُونَ (do) not
ثُمَّ your dwellings دِيَٰرِكُمْ from مِّن yourselves أَنفُسَكُم you turn out
ثُمَّ bear witness تَشْهَدُونَ ﴿٨٤﴾ and you وَأَنتُمْ you ratified أَقْرَرْتُمْ then

أَنفُسَكُمْ kill تَقْتُلُونَ those (who) هَٰٓؤُلَآءِ you (are) أَنتُمْ then
مِّن of you مِّنكُم a party فَرِيقًا and drive out وَتُخْرِجُونَ yourselves
عَلَيْهِم (assist) aiding one another تَظَٰهَرُونَ their homes دِيَٰرِهِمْ from
and if وَإِن and transgression وَٱلْعُدْوَٰنِ in sin بِٱلْإِثْمِ against them
you ransom تُفَٰدُوهُمْ (as) captives أُسَٰرَىٰ they come to you يَأْتُوكُمْ
إِخْرَاجُهُمْ to you عَلَيْكُمْ forbidden مُحَرَّمٌ though (this) وَهُوَ them
in part بِبَعْضِ then do you believe أَفَتُؤْمِنُونَ their expulsion (was)
some of بِبَعْضٍ and you reject وَتَكْفُرُونَ (of) the Scripture ٱلْكِتَٰبِ
(of) those who مَن (is the) recompense جَزَآءُ then what فَمَا it
disgrace خِزْىٌ except إِلَّا among you مِنكُمْ that ذَٰلِكَ do يَفْعَلُ
and on the Day وَيَوْمَ (of) (this) world ٱلدُّنْيَا the life ٱلْحَيَوٰةِ in فِى
أَشَدِّ to إِلَىٰٓ they would be consigned يُرَدُّونَ (of) Resurrection ٱلْقِيَٰمَةِ
(is) بِغَٰفِلٍ Allah ٱللَّهُ and not وَمَا torment ٱلْعَذَابِ most grievous
you do تَعْمَلُونَ ﴿٨٥﴾ of what عَمَّا unaware

84. And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness. **85.** After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allâh is not unaware of what you do.

أُولَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلْحَيَوٰةَ ٱلدُّنْيَا بِٱلْءَاخِرَةِ ۖ فَلَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾ وَلَقَدْ ءَاتَيْنَا مُوسَى
ٱلْكِتَٰبَ وَقَفَّيْنَا مِنۢ بَعْدِهِۦ بِٱلرُّسُلِ ۖ وَءَاتَيْنَا عِيسَى ٱبْنَ مَرْيَمَ ٱلْبَيِّنَٰتِ وَأَيَّدْنَٰهُ بِرُوحِ ٱلْقُدُسِ ۗ أَفَكُلَّمَا جَآءَكُمْ
رَسُولٌۢ بِمَا لَا تَهْوَىٰٓ أَنفُسُكُمُ ٱسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾ وَقَالُوا۟ قُلُوبُنَا غُلْفٌۢ ۚ بَل لَّعَنَهُمُ ٱللَّهُ
بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾

ٱلدُّنْيَا the life ٱلْحَيَوٰةَ bought ٱشْتَرَوُا۟ they who ٱلَّذِينَ those (are) أُولَٰٓئِكَ
shall be يُخَفَّفُ so not فَلَا for the Hereafter بِٱلْءَاخِرَةِ of (this) world
they هُمْ nor وَلَا the torment ٱلْعَذَابُ on them عَنْهُمُ lightened

مُوسَى We gave ءَاتَيْنَا and indeed وَلَقَدْ shall be helped يُنصَرُونَ ﴿٨٦﴾
مِنۢ بَعْدِهِۦ and We followed him up وَقَفَّيْنَا the Book ٱلْكِتَٰبَ Moses
ٱبْنَ Jesus عِيسَى and We gave وَءَاتَيْنَا by Prophets بِٱلرُّسُلِ after him
and supported him وَأَيَّدْنَٰهُ clear signs ٱلْبَيِّنَٰتِ (of) Mary مَرْيَمَ son
جَآءَكُمْ then whenever أَفَكُلَّمَا with the holy Ghost (Gabriel) بِرُوحِ ٱلْقُدُسِ
تَهْوَىٰٓ not لَا with what بِمَا a Messenger رَسُولٌۢ came to you
and فَفَرِيقًا you grew arrogant ٱسْتَكْبَرْتُمْ yourselves أَنفُسُكُمُ desired
you kill تَقْتُلُونَ ﴿٨٧﴾ and some وَفَرِيقًا you disbelieved كَذَّبْتُمْ some
لَّعَنَهُمُ nay بَل are wrapped غُلْفٌۢ our hearts قُلُوبُنَا and they said وَقَالُوا۟
مَّا so little فَقَلِيلًا for their disbelief بِكُفْرِهِمْ Allah ٱللَّهُ cursed them
they believe يُؤْمِنُونَ ﴿٨٨﴾ (is) that which

86. Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped. **87.** And indeed, We gave Mûsâ (Moses) the Book and followed him up with a succession of Messengers. And We gave 'Isâ (Jesus), the son of Maryam (Mary), clear signs and supported him with *Rûh-ul-Qudus* [Jibrâîl (Gabriel) عليه السلام]. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed. **88.** And they say, "Our hearts are wrapped (i.e. do not hear or understand Allâh's Word)." Nay, Allâh has cursed them for their disbelief, so little is that which they believe.

وَلَمَّا جَآءَهُمْ كِتَٰبٌ مِّنْ عِندِ ٱللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا۟ مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى ٱلَّذِينَ كَفَرُوا۟ فَلَمَّا
جَآءَهُم مَّا عَرَفُوا۟ كَفَرُوا۟ بِهِۦ فَلَعْنَةُ ٱللَّهِ عَلَى ٱلْكَٰفِرِينَ ﴿٨٩﴾ بِئْسَمَا ٱشْتَرَوْا۟ بِهِۦٓ أَنفُسَهُمْ أَن يَكْفُرُوا۟
بِمَآ أَنزَلَ ٱللَّهُ بَغْيًا أَن يُنَزِّلَ ٱللَّهُ مِن فَضْلِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ فَبَآءُو بِغَضَبٍ عَلَىٰ غَضَبٍ وَلِلْكَٰفِرِينَ
عَذَابٌ مُّهِينٌ ﴿٩٠﴾

ٱللَّهِ from مِّنْ عِندِ a Book كِتَٰبٌ came to them جَآءَهُمْ and when وَلَمَّا
وَكَانُوا۟ (is) with them مَعَهُمْ what لِّمَا confirming مُصَدِّقٌ Allah
invoking for victory يَسْتَفْتِحُونَ aforetime مِن قَبْلُ though they were
جَآءَهُم and when فَلَمَّا disbelieved كَفَرُوا۟ those who ٱلَّذِينَ over عَلَى
they كَفَرُوا۟ they recognised عَرَفُوا۟ what مَّا came to them
(be) on عَلَى (of) Allah ٱللَّهِ so the curse فَلَعْنَةُ in it بِهِۦ disbelieved

they bought اشْتَرَوْا how bad is that بِئْسَمَا the disbelievers الْكَافِرِينَ ﴿٨٩﴾
they يَكْفُرُوا that أَنْ their ownselves أَنْفُسَهُمْ for it بِهِ
Allah اللَّهُ revealed أَنْزَلَ in (that) which بِمَا (should) disbelieve
His فَضْلِهِ of مِنْ Allah اللَّهُ reveals يُنَزِّلَ that أَنْ grudging بَغْيًا
His slaves عِبَادِهِ of مِنْ He wills يَشَاءُ whom مَنْ unto عَلَىٰ Grace
anger غَضَبٍ upon عَلَىٰ anger بِغَضَبٍ they have drawn (incurred) فَبَاءُو
(there is a) ﴿٩٠﴾ مُهِينٌ torment عَذَابٌ and for the disbelievers وَلِلْكَافِرِينَ
disgracing

89. And when there came to them (the Jews), a Book (this Qur'ân) from Allâh confirming what is with them [the Taurât (Torah) and the Injeel (Gospel)], although aforetime they had invoked Allâh (for coming of Muhammad صلى الله عليه وسلم) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allâh be on the disbelievers. **90.** How bad is that for which they have sold their ownselves, that they should disbelieve in that which Allâh has revealed (the Qur'ân), grudging that Allâh should reveal of His Grace unto whom He wills of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.

وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُؤْمِنُ بِمَا أُنْزِلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا
مَعَهُمْ ۗ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩١﴾ ۞ وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ
اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٩٢﴾

in what بِمَا believe آمِنُوا to them لَهُمْ it is said قِيلَ and when وَإِذَا
in what بِمَا we believe نُؤْمِنُ they say قَالُوا Allah اللَّهُ sent down أَنْزَلَ
in بِمَا and they disbelieve وَيَكْفُرُونَ to us عَلَيْنَا was sent down أُنْزِلَ
مُصَدِّقًا the truth الْحَقُّ while it is وَهُوَ after it وَرَاءَهُ what (came)
then why did فَلِمَ say قُلْ with them مَعَهُمْ what is لِمَا confirming
if إِنْ aforetime مِنْ قَبْلُ (of) Allah اللَّهِ Prophets أَنْبِيَاءَ you kill تَقْتُلُونَ
جَاءَكُمْ and indeed ۞ وَلَقَدْ (true) believers مُؤْمِنِينَ ﴿٩١﴾ you were كُنْتُمْ
اتَّخَذْتُمُ yet ثُمَّ with clear proofs بِالْبَيِّنَاتِ Moses مُوسَىٰ came to you
and you وَأَنْتُمْ after him مِنْ بَعْدِهِ the calf الْعِجْلَ you took (for worship)
wrong-doers ظَالِمُونَ ﴿٩٢﴾ (were)

91. And when it is said to them (the Jews), “Believe in what Allâh has sent down,” they say, “We believe in what was sent down to us.” And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muhammad صلى الله عليه وسلم to them): “Why then have you killed the Prophets of Allâh aforetime, if you indeed have been believers?” **92.** And indeed Mûsâ (Moses) came to you with clear proofs, yet you worshipped the calf after he left, and you were *Zâlimûn* (polytheists and wrongdoers).

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُم بِقُوَّةٍ وَاسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا
وَأُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِئْسَمَا يَأْمُرُكُم بِهِ إِيمَانُكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٩٣﴾
قُلْ إِن كَانَتْ لَكُمُ الدَّارُ الْآخِرَةُ عِندَ اللَّهِ خَالِصَةً مِّن دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِن كُنتُمْ صَادِقِينَ ﴿٩٤﴾

your covenant مِيثَاقَكُمْ We took أَخَذْنَا and (remember) when وَإِذْ
the Tur (mount Sinai) الطُّورَ above you فَوْقَكُمُ and We raised وَرَفَعْنَا
and وَاسْمَعُوا firmly بِقُوَّةٍ We gave you آتَيْنَاكُم what مَا hold خُذُوا
وَأُشْرِبُوا and we disobeyed وَعَصَيْنَا we heard سَمِعْنَا they said قَالُوا hear
their hearts قُلُوبِهِمُ in فِي and they were cherished (drunk the love of)
بِئْسَمَا say قُلْ (because) of their disbelief بِكُفْرِهِمْ the calf الْعِجْلَ
your faith إِيمَانُكُمْ to it بِهِ commands you يَأْمُرُكُم evil is what
لَكُمُ is كَانَتْ if إِن say قُلْ believers مُّؤْمِنِينَ ﴿٩٣﴾ you are كُنتُم if إِن
Allah اللَّهِ with عِندَ (of) the Hereafter الْآخِرَةُ the home الدَّارُ for you
then long فَتَمَنَّوُا (other) people النَّاسِ excluding مِّن دُونِ specially خَالِصَةً
truthful صَادِقِينَ ﴿٩٤﴾ you are كُنتُمْ if إِن (for) death الْمَوْتَ

93. And (remember) when We took your covenant and We raised above you the Mount (saying), “Hold firmly to what We have given you and hear (Our Word).” They said, “We have heard and disobeyed.” And their hearts absorbed (the worship of) the calf because of their disbelief. Say: “Worst indeed is that which your faith enjoins on you if you are believers.” **94.** Say to (them): “If the home of the Hereafter with Allâh is indeed for you specially and not for others, of mankind, then long for death if you are truthful.”

وَلَن يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٥﴾ وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَىٰ حَيَاةٍ وَمِنَ الَّذِينَ
أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحْزِحِهِ مِنَ الْعَذَابِ أَن يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٩٦﴾

قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُۥ نَزَّلَهُۥ عَلَىٰ قَلْبِكَ بِإِذْنِ ٱللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ
لِلْمُؤْمِنِينَ ﴿٩٧﴾

قَدَّمَتْ for what بِمَا ever أَبَدًا they long for it يَتَمَنَّوْهُ but will never وَلَن
(is) All-Aware عَلِيمٌ and Allah وَٱللَّهُ their hands أَيْدِيهِمْ sent ahead
and verily you will find them وَلَتَجِدَنَّهُمْ of the wrong-doers بِٱلظَّٰلِمِينَ ﴿٩٥﴾
and of وَمِنَ life حَيَوٰةٍ for عَلَىٰ (of) mankind ٱلنَّاسِ greediest أَحْرَصَ
أَحَدُهُمْ wishes يَوَدُّ ascribed partners to Allah أَشْرَكُوا۟ those who ٱلَّذِينَ
(of) أَلْفَ he could be given a life يُعَمَّرُ if لَوْ (each) one of them
would (save) بِمُزَحْزِحِهِۦ this هُوَ but not وَمَا years سَنَةٍ a thousand
يُعَمَّرَ though أَن the punishment ٱلْعَذَابِ from مِنَ remove him away
بِمَا (is) All-Seer بَصِيرٌ and Allah وَٱللَّهُ he be given that life
عَدُوًّا is كَانَ whosoever مَن say قُلْ they do يَعْمَلُونَ ﴿٩٦﴾ of what
(has) brought it نَزَّلَهُۥ for indeed he فَإِنَّهُۥ to Gabriel لِّجِبْرِيلَ enemy
(of) ٱللَّهِ by Permission (leave) بِإِذْنِ your heart قَلْبِكَ to عَلَىٰ down
وَهُدًى before it بَيْنَ يَدَيْهِ what (came) لِّمَا confirming مُصَدِّقًا Allah
for the believers لِلْمُؤْمِنِينَ ﴿٩٧﴾ and glad tidings وَبُشْرَىٰ and guidance

95. But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allâh is All-Aware of the *Zâlimun* (polytheists and wrongdoers). **96.** And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who ascribe partners to Allâh (and do not believe in Resurrection — Majûs, pagans, and idolaters). Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment. And Allâh is All-Seer of what they do. **97.** Say (O Muhammad صلى الله عليه وسلم): "Whoever is an enemy to Jibrâîl (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'ân) down to your heart by Allâh's Permission, confirming what came before it [i.e. the Taurât (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers.

مَن كَانَ عَدُوًّا لِّلَّهِ وَمَلَٰٓئِكَتِهِۦ وَرُسُلِهِۦ وَجِبْرِيلَ وَمِيكَىٰلَ فَإِنَّ ٱللَّهَ عَدُوٌّ لِّلْكَٰفِرِينَ ﴿٩٨﴾ وَلَقَدْ أَنزَلْنَآ
إِلَيْكَ ءَايَٰتٍۭ بَيِّنَٰتٍ ۖ وَمَا يَكْفُرُ بِهَآ إِلَّا ٱلْفَٰسِقُونَ ﴿٩٩﴾ أَوَكُلَّمَا عَٰهَدُوا۟ عَهْدًا نَّبَذَهُۥ فَرِيقٌ مِّنْهُم ۚ بَلْ أَكْثَرُهُمْ
لَا يُؤْمِنُونَ ﴿١٠٠﴾ وَلَمَّا جَآءَهُمْ رَسُولٌ مِّنْ عِندِ ٱللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ

كِتَٰبَ ٱللَّهِ وَرَآءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

and His وَمَلَٰٓئِكَتِهِۦ to Allah لِّلَّهِ enemy عَدُوًّا is كَانَ whoso مَن
and وَمِيكَىٰلَ and Gabriel وَجِبْرِيلَ and His Messengers وَرُسُلِهِۦ angels
to لِّلْكَٰفِرِينَ ﴿٩٨﴾ (is) enemy عَدُوٌّ Allah ٱللَّهَ then verily فَإِنَّ Michael
to you إِلَيْكَ We sent down أَنزَلْنَآ and indeed وَلَقَدْ the disbelievers
يَكْفُرُ and none وَمَا manifest بَيِّنَٰتٍ Ayat (proofs, verses) ءَايَٰتٍۭ
is أَوَكُلَّمَا disobedient ones ٱلْفَٰسِقُونَ ﴿٩٩﴾ but إِلَّا in them بِهَآ disbelieve
نَّبَذَهُۥ a covenant عَهْدًا they contract عَٰهَدُوا۟ it not so (that) whenever
most of أَكْثَرُهُمْ nay بَلْ of them مِّنْهُم a party فَرِيقٌ threw it away
came جَآءَهُمْ and when وَلَمَّا believe يُؤْمِنُونَ ﴿١٠٠﴾ (do) not لَا them
مُصَدِّقٌ Allah ٱللَّهِ from مِّنْ عِندِ a Messenger رَسُولٌ to them
a فَرِيقٌ threw away نَبَذَ with them مَعَهُمْ what was لِّمَا confirming
the ٱلْكِتَٰبَ were given أُوتُوا۟ those (who) ٱلَّذِينَ of مِّنَ party
ظُهُورِهِمْ behind وَرَآءَ (of) Allah ٱللَّهِ the Book كِتَٰبَ Scripture
know يَعْلَمُونَ ﴿١٠١﴾ (do) not لَا as if they كَأَنَّهُمْ their backs

98. "Whoever is an enemy to Allâh, His Angels, His Messengers, Jibrâîl (Gabriel)
and Mîkâîl (Michael), then verily, Allâh is an enemy to the disbelievers." **99.** And
indeed We have sent down to you manifest *Ayât* (these Verses of the Qur'ân which
inform in detail about the news of the Jews and their secret intentions), and none
disbelieve in them but *Fâsiqûn* (those who rebel against Allâh's Command).
100. Is it not (the case) that every time they make a covenant, some party among
them throw it aside? Nay! (the truth is:) most of them believe not. **101.** And when
there came to them a Messenger from Allâh (i.e. Muhammad صلى الله عليه وسلم) confirming
what was with them, a party of those who were given the Scripture threw away the
Book of Allâh behind their backs as if they did not know!

وَٱتَّبَعُوا۟ مَا تَتْلُوا۟ ٱلشَّيَٰطِينُ عَلَىٰ مُلْكِ سُلَيْمَٰنَ ۖ وَمَا كَفَرَ سُلَيْمَٰنُ وَلَٰكِنَّ ٱلشَّيَٰطِينَ كَفَرُوا۟ يُعَلِّمُونَ ٱلنَّاسَ
ٱلسِّحْرَ وَمَآ أُنزِلَ عَلَى ٱلْمَلَكَيْنِ بِبَابِلَ هَٰرُوتَ وَمَٰرُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا
تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِۦ بَيْنَ ٱلْمَرْءِ وَزَوْجِهِۦ ۚ وَمَا هُم بِضَآرِّينَ بِهِۦ مِنْ أَحَدٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ
وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا۟ لَمَنِ ٱشْتَرَىٰهُ مَا لَهُۥ فِى ٱلْءَاخِرَةِ مِنْ خَلَٰقٍ ۚ وَلَبِئْسَ مَا
شَرَوْا۟ بِهِۦٓ أَنفُسَهُمْ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿١٠٢﴾

ٱلشَّيَٰطِينُ (gave out) recited تَتْلُوا۟ what مَا and they followed وَٱتَّبَعُوا۟
and not وَمَا (of) Solomon سُلَيْمَٰنَ kingdom مُلْكِ in عَلَىٰ the devils
the ٱلشَّيَٰطِينَ and but وَلَٰكِنَّ Solomon سُلَيْمَٰنُ disbelieved كَفَرَ
magic ٱلسِّحْرَ men ٱلنَّاسَ teaching يُعَلِّمُونَ disbelieved كَفَرُوا۟ devils
بِبَابِلَ the two angels ٱلْمَلَكَيْنِ to عَلَى came down أُنزِلَ and what وَمَآ
يُعَلِّمَانِ but neither وَمَا and Marut وَمَٰرُوتَ Harut هَٰرُوتَ at Babylon
they (had) said يَقُولَآ till حَتَّىٰ anyone مِنْ أَحَدٍ (of) these two taught
تَكْفُرْ so (do) not فَلَا (for) trial فِتْنَةٌ we (are) نَحْنُ only إِنَّمَا
from these two مِنْهُمَا but they did learn فَيَتَعَلَّمُونَ disbelieve
بَيْنَ with it بِهِۦ they might separate يُفَرِّقُونَ what مَا (angels)
they هُم but do not وَمَا and his wife وَزَوْجِهِۦ man ٱلْمَرْءِ between
by بِإِذْنِ except إِلَّا anyone مِنْ أَحَدٍ with it بِهِۦ harm بِضَآرِّينَ
يَضُرُّهُمْ what مَا and they learn وَيَتَعَلَّمُونَ (of) Allah ٱللَّهِ Permission
and indeed وَلَقَدْ profits them يَنفَعُهُمْ and not وَلَا harms them
لَهُۥ not مَا buys it ٱشْتَرَىٰهُ that whosoever لَمَنِ they knew عَلِمُوا۟
any share مِنْ خَلَٰقٍ the Hereafter ٱلْءَاخِرَةِ in فِى (is) for him
for بِهِۦ they sold شَرَوْا۟ what مَا and how bad indeed (was) وَلَبِئْسَ
they يَعْلَمُونَ ﴿١٠٢﴾ would that لَوْ كَانُوا۟ their ownselves أَنفُسَهُمْ it
knew!

102. They followed what the *Shayâtîn* (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the *Shayâtîn* (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownselves, if they but knew.

وَلَوْ أَنَّهُمْ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَمَثُوبَةٌ مِّنْ عِندِ ٱللَّهِ خَيْرٌ لَّوْ كَانُوا۟ يَعْلَمُونَ ﴿١٠٣﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا
تَقُولُوا۟ رَٰعِنَا وَقُولُوا۟ ٱنظُرْنَا وَٱسْمَعُوا۟ وَلِلْكَٰفِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾ مَّا يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ

ٱلْكِتَٰبِ وَلَا ٱلْمُشْرِكِينَ أَن يُنَزَّلَ عَلَيْكُم مِّنْ خَيْرٍ مِّن رَّبِّكُمْ ۗ وَٱللَّهُ يَخْتَصُّ بِرَحْمَتِهِۦ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو
ٱلْفَضْلِ ٱلْعَظِيمِ ﴿١٠٥﴾

and became pious وَٱتَّقَوْا believed ءَامَنُوا they أَنَّهُمْ and if وَلَوْ
خَيْرٌ Allah ٱللَّهِ from مِّنْ عِندِ indeed (for them was) reward لَمَثُوبَةٌ
يَٰٓأَيُّهَا ٱلَّذِينَ know يَعْلَمُونَ ﴿١٠٣﴾ they did كَانُوا if/would that لَوْ better
say (to Prophet) تَقُولُوا (do) not لَا believe ءَامَنُوا O you who
"undhurna" ٱنظُرْنَا but say وَقُولُوا "Ra'ina" (pay attention to us) رَٰعِنَا
and for the وَلِلْكَٰفِرِينَ and listen وَٱسْمَعُوا please look upon us
like يَوَدُّ do not مَّا painful أَلِيمٌ ﴿١٠٤﴾ torment عَذَابٌ disbelievers (is)
the أَهْلِ ٱلْكِتَٰبِ among مِنْ disbelieved كَفَرُوا those who ٱلَّذِينَ
يُنَزَّلَ that أَن polytheists ٱلْمُشْرِكِينَ nor وَلَا People of the Sripture
from مِّن any good مِّنْ خَيْرٍ upon you عَلَيْكُم should be sent down
for His بِرَحْمَتِهِۦ chooses يَخْتَصُّ but Allah وَٱللَّهُ your Lord رَّبِّكُمْ
(is) Owner ذُو and Allah وَٱللَّهُ He wills يَشَآءُ whom مَن Mercy
Great ﴿١٠٥﴾ ٱلْعَظِيمِ Bounty ٱلْفَضْلِ of

103. And if they had believed and guarded themselves from evil and kept their duty to Allâh, far better would have been the reward from their Lord, if they but knew! **104.** O you who believe! Say not (to the Messenger صلى الله عليه وسلم) *Râ'ina* but say *Unzurna* (make us understand) and hear. And for the disbelievers there is a painful torment. (See Verse 4:46) **105.** Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor *Al-Mushrikûn* (the idolaters, polytheists, disbelievers in the Oneness of Allâh, pagans) like that there should be sent down unto you any good from your Lord. But Allâh chooses for His Mercy whom He wills. And Allâh is the Owner of Great Bounty.

۞ مَا نَنسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَآ أَوْ مِثْلِهَآ ۗ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٠٦﴾ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ
لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾ أَمْ تُرِيدُونَ أَن تَسْـَٔلُوا۟ رَسُولَكُمْ
كَمَا سُئِلَ مُوسَىٰ مِن قَبْلُ ۗ وَمَن يَتَبَدَّلِ ٱلْكُفْرَ بِٱلْإِيمَٰنِ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ﴿١٠٨﴾

cause نُنسِهَا or أَوْ of a Verse مِنْ ءَايَةٍ We abrogate نَنسَخْ whatever ۞ مَا
or أَوْ than it مِّنْهَآ better بِخَيْرٍ We bring نَأْتِ it to be forgotten

Allah ٱللَّهَ that أَنَّ you know تَعْلَمْ did not أَلَمْ similar to it مِثْلِهَآ
did not أَلَمْ is All-Powerful قَدِيرٌ ﴿١٠٦﴾ thing شَىْءٍ every كُلِّ over عَلَىٰ
(is) dominion مُلْكُ for Him لَهُۥ Allah ٱللَّهَ that أَنَّ you know تَعْلَمْ
لَكُم and not وَمَا and the earth وَٱلْأَرْضِ of the heavens ٱلسَّمَٰوَٰتِ
Wali وَلِىٍّ of (any) مِن Allah ٱللَّهِ besides مِّن دُونِ (is) for you
do تُرِيدُونَ or أَمْ (any) helper نَصِيرٍ ﴿١٠٧﴾ nor وَلَا (protector/friend)
as كَمَا your Messenger رَسُولَكُمْ you ask تَسْـَٔلُوا۟ that أَن you want
يَتَبَدَّلِ and whoso وَمَن before مِن قَبْلُ Moses مُوسَىٰ was asked سُئِلَ
he went ضَلَّ verily فَقَدْ for faith بِٱلْإِيمَٰنِ disbelief ٱلْكُفْرَ changes
Way ٱلسَّبِيلِ ﴿١٠٨﴾ the even (Right) سَوَآءَ astray from

106. Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allâh is Able to do all things? **107.** Know you not that it is Allâh to Whom belongs the dominion of the heavens and the earth? And besides Allâh you have neither any *Walî* (protector or guardian) nor any helper. **108.** Or do you want to ask your Messenger (Muhammad صلى الله عليه وسلم) as Mûsâ (Moses) was asked before (i.e. show us openly our Lord)? And he who changes Faith for disbelief, verily, he has gone astray from the Right Way.

وَدَّ كَثِيرٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ لَوْ يَرُدُّونَكُم مِّنۢ بَعْدِ إِيمَٰنِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِم مِّنۢ بَعْدِ مَا
تَبَيَّنَ لَهُمُ ٱلْحَقُّ ۖ فَٱعْفُوا۟ وَٱصْفَحُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦٓ ۗ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٠٩﴾ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ
وَءَاتُوا۟ ٱلزَّكَوٰةَ ۚ وَمَا تُقَدِّمُوا۟ لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ ٱللَّهِ ۗ إِنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾

of the ٱلْكِتَٰبِ the People أَهْلِ of مِّنْ many كَثِيرٌ wish وَدَّ
إِيمَٰنِكُمْ after مِّنۢ بَعْدِ they could turn you back يَرُدُّونَكُم if لَوْ Scripture
(out of) حَسَدًا (as) disbelievers كُفَّارًا your belief (you have believed)
تَبَيَّنَ what مَا after مِّنۢ بَعْدِ their ownselves أَنفُسِهِم from مِّنْ عِندِ envy
so forgive فَٱعْفُوا۟ the truth ٱلْحَقُّ unto them لَهُمُ had become manifest
His بِأَمْرِهِۦٓ Allah ٱللَّهُ brings يَأْتِىَ till حَتَّىٰ and overlook وَٱصْفَحُوا۟
قَدِيرٌ ﴿١٠٩﴾ thing شَىْءٍ every كُلِّ over عَلَىٰ Allah ٱللَّهَ verily إِنَّ Command
and give وَءَاتُوا۟ the prayer ٱلصَّلَوٰةَ and perform وَأَقِيمُوا۟ (is) All-Powerful
you send forth تُقَدِّمُوا۟ and whatever وَمَا Zakat (poor-due) ٱلزَّكَوٰةَ (pay)

عِندَ you shall find it تَجِدُوهُ good خَيْرٍ of مِّنْ for yourselves لِأَنفُسِكُم
you do تَعْمَلُونَ of what بِمَا Allah ٱللَّهَ certainly إِنَّ Allah ٱللَّهِ with
(is) All-Seer بَصِيرٌ ﴿١١٠﴾

109. Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their ownselves, even after the truth (that Muhammad صلى الله عليه وسلم is Allâh's Messenger) has become manifest unto them. But forgive and overlook, till Allâh brings His Command. Verily, Allâh is Able to do all things. **110.** And perform *As-Salât (Iqâmat-as-Salât),* and give *Zakât*, and whatever of good (deeds that Allâh loves) you send forth for yourselves before you, you shall find it with Allâh. Certainly, Allâh is All-Seer of what you do.

وَقَالُوا۟ لَن يَدْخُلَ ٱلْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصَٰرَىٰ ۗ تِلْكَ أَمَانِيُّهُمْ ۗ قُلْ هَاتُوا۟ بُرْهَٰنَكُمْ إِن كُنتُمْ
صَٰدِقِينَ ﴿١١١﴾ بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُۥٓ أَجْرُهُۥ عِندَ رَبِّهِۦ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾
وَقَالَتِ ٱلْيَهُودُ لَيْسَتِ ٱلنَّصَٰرَىٰ عَلَىٰ شَىْءٍ وَقَالَتِ ٱلنَّصَٰرَىٰ لَيْسَتِ ٱلْيَهُودُ عَلَىٰ شَىْءٍ وَهُمْ يَتْلُونَ ٱلْكِتَٰبَ ۗ كَذَٰلِكَ
قَالَ ٱلَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۚ فَٱللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾

إِلَّا Paradise ٱلْجَنَّةَ none shall enter لَن يَدْخُلَ and they said وَقَالُوا۟
تِلْكَ a Christian نَصَٰرَىٰ or أَوْ a Jew هُودًا be كَانَ who مَن except
بُرْهَٰنَكُمْ bring هَاتُوا۟ say قُلْ their (own) desires أَمَانِيُّهُمْ these are
مَنْ yes بَلَىٰ truthful ﴿١١١﴾ صَٰدِقِينَ you are كُنتُمْ if إِن your proof
and he وَهُوَ to Allah لِلَّهِ his face وَجْهَهُۥ submitted أَسْلَمَ whoever
with عِندَ (is) his reward أَجْرُهُۥ then for him فَلَهُۥٓ (is) good-doer مُحْسِنٌ
هُمْ nor وَلَا on them عَلَيْهِمْ fear خَوْفٌ and (there is) no وَلَا His Lord رَبِّهِۦ
لَيْسَتِ the Jews ٱلْيَهُودُ and said وَقَالَتِ shall grieve ﴿١١٢﴾ يَحْزَنُونَ they
and said وَقَالَتِ anything شَىْءٍ on عَلَىٰ the Christians ٱلنَّصَٰرَىٰ are not
شَىْءٍ on عَلَىٰ the Jews ٱلْيَهُودُ are not لَيْسَتِ the Christians ٱلنَّصَٰرَىٰ
كَذَٰلِكَ the Scripture ٱلْكِتَٰبَ recite يَتْلُونَ though they وَهُمْ anything
مِثْلَ know يَعْلَمُونَ (do) not لَا those who ٱلَّذِينَ said قَالَ similarly
بَيْنَهُمْ shall judge يَحْكُمُ so Allah فَٱللَّهُ their words قَوْلِهِمْ like
about فِيمَا (of) Resurrection ٱلْقِيَٰمَةِ (on) the Day يَوْمَ between them
differing ﴿١١٣﴾ يَخْتَلِفُونَ wherein فِيهِ they (have been) كَانُوا۟ that

111. And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad صلى الله عليه وسلم), "Produce your proof if you are truthful." **112.** Yes, but whoever submits his face (himself) to Allâh (i.e. follows Allâh's religion of Islâmic Monotheism) and he is a *Muhsin* then his reward is with his Lord (Allâh), on such shall be no fear, nor shall they grieve. [See *Tafsir Ibn Kathîr,* Vol.1, Page 154]. **113.** The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like unto their word, said (the pagans) who know not. Allâh will judge between them on the Day of Resurrection about that wherein they have been differing.

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَٰجِدَ ٱللَّهِ أَن يُذْكَرَ فِيهَا ٱسْمُهُۥ وَسَعَىٰ فِى خَرَابِهَآ ۚ أُو۟لَٰٓئِكَ مَا كَانَ لَهُمْ أَن يَدْخُلُوهَآ إِلَّا
خَآئِفِينَ ۚ لَهُمْ فِى ٱلدُّنْيَا خِزْىٌ وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾ وَلِلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ
ٱللَّهِ ۚ إِنَّ ٱللَّهَ وَٰسِعٌ عَلِيمٌ ﴿١١٥﴾ وَقَالُوا۟ ٱتَّخَذَ ٱللَّهُ وَلَدًا ۗ سُبْحَٰنَهُۥ ۖ بَل لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ كُلٌّ لَّهُۥ
قَٰنِتُونَ ﴿١١٦﴾

than مِمَّن greater wrong-doer (unjust) أَظْلَمُ and who (is) وَمَنْ
يُذْكَرَ to أَن (of) Allah ٱللَّهِ Mosques مَسَٰجِدَ forbid مَّنَعَ those (who)
in فِى and strive وَسَعَىٰ His Name ٱسْمُهُۥ in them فِيهَا be mentioned
(proper) لَهُمْ was كَانَ not مَا these people أُو۟لَٰٓئِكَ their ruin خَرَابِهَآ
in fear خَآئِفِينَ except إِلَّا enter them يَدْخُلُوهَآ to أَن for them
and وَلَهُمْ (is) disgrace خِزْىٌ the world ٱلدُّنْيَا in فِى for them لَهُمْ
(is) عَظِيمٌ ﴿١١٤﴾ torment عَذَابٌ the Hereafter ٱلْءَاخِرَةِ in فِى for them
and the west وَٱلْمَغْرِبُ the east ٱلْمَشْرِقُ and for Allah (is) وَلِلَّهِ great
so there will be فَثَمَّ you turn (your face) تُوَلُّوا۟ so wherever فَأَيْنَمَا
(is) Infinite, وَٰسِعٌ Allah ٱللَّهَ surely إِنَّ (of) Allah ٱللَّهِ face وَجْهُ
has ٱتَّخَذَ and they said وَقَالُوا۟ All-knower عَلِيمٌ ﴿١١٥﴾ All-Embracing
بَل Glory is to Him سُبْحَٰنَهُۥ a son وَلَدًا Allah ٱللَّهُ taken (begotten)
وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ in فِى what (is) مَا for Him (is) لَّهُۥ but
(are) subservient قَٰنِتُونَ ﴿١١٦﴾ to Him لَّهُۥ all كُلٌّ and the earth

114. And who are more unjust than those who forbid that Allâh's Name be glorified and mentioned much (i.e. prayers and invocations) in Allâh's mosques and strive for their ruin? It was not fitting that such should themselves enter them

(Allâh's mosques) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter. **115.** And to Allâh belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allâh (and He is High above, over His Throne). Surely, Allâh is All-Sufficient for His creatures' needs, All-Knowing. **116.** And they (Jews, Christians and pagans) say: 'Allâh has begotten a son (children or offspring).' Glory be to Him (Exalted is He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.

بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَإِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿١١٧﴾ وَقَالَ ٱلَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا ٱللَّهُ
أَوْ تَأْتِينَآ ءَايَةٌ ۗ كَذَٰلِكَ قَالَ ٱلَّذِينَ مِن قَبْلِهِم مِّثْلَ قَوْلِهِمْ ۘ تَشَٰبَهَتْ قُلُوبُهُمْ ۗ قَدْ بَيَّنَّا ٱلْءَايَٰتِ لِقَوْمٍ
يُوقِنُونَ ﴿١١٨﴾ إِنَّآ أَرْسَلْنَٰكَ بِٱلْحَقِّ بَشِيرًا وَنَذِيرًا ۖ وَلَا تُسْـَٔلُ عَنْ أَصْحَٰبِ ٱلْجَحِيمِ ﴿١١٩﴾

and the earth وَٱلْأَرْضِ (of) the heavens ٱلسَّمَٰوَٰتِ the Originator بَدِيعُ
He يَقُولُ so only فَإِنَّمَا a matter أَمْرًا He decrees قَضَىٰٓ and when وَإِذَا
ٱلَّذِينَ and said وَقَالَ and it becomes فَيَكُونُ ﴿١١٧﴾ be كُن to it لَهُۥ says
يُكَلِّمُنَا why (does) not لَوْلَا know يَعْلَمُونَ do not لَا those who
كَذَٰلِكَ a sign ءَايَةٌ come to us تَأْتِينَآ or أَوْ Allah ٱللَّهُ speak to us
مِن those (people) who were ٱلَّذِينَ have said قَالَ so (even thus)
are alike تَشَٰبَهَتْ their words قَوْلِهِمْ like مِّثْلَ before them قَبْلِهِم
the ٱلْءَايَٰتِ We have made clear بَيَّنَّا indeed قَدْ their hearts قُلُوبُهُمْ
إِنَّآ (who) believe firmly يُوقِنُونَ ﴿١١٨﴾ for people لِقَوْمٍ Signs/Verses
bearer of بَشِيرًا with the truth بِٱلْحَقِّ sent you أَرْسَلْنَٰكَ verily We
you will be تُسْـَٔلُ and not وَلَا and a warner وَنَذِيرًا glad tidings
(of) the blazing Fire ٱلْجَحِيمِ ﴿١١٩﴾ dwellers أَصْحَٰبِ about عَنْ asked

117. The Originator of the heavens and the earth. When He decrees a matter, He only says to it : "Be!" — and it is. **118.** And those who have no knowledge say: "Why does not Allâh speak to us (face to face) or why does not a sign come to us?" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with certainty. **119.** Verily, We have sent you (O Muhammad صلى الله عليه وسلم) with the truth (Islâm), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, that they will enter the Hell-fire). And you will not be asked about the dwellers of the blazing Fire.

وَلَن تَرۡضَىٰ عَنكَ ٱلۡيَهُودُ وَلَا ٱلنَّصَٰرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمۡۗ قُلۡ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلۡهُدَىٰۗ وَلَئِنِ ٱتَّبَعۡتَ أَهۡوَآءَهُم بَعۡدَ ٱلَّذِي
جَآءَكَ مِنَ ٱلۡعِلۡمِ مَا لَكَ مِنَ ٱللَّهِ مِن وَلِيّٖ وَلَا نَصِيرٍ ﴿١٢٠﴾ ٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ يَتۡلُونَهُۥ حَقَّ تِلَاوَتِهِۦٓ أُوْلَٰٓئِكَ يُؤۡمِنُونَ بِهِۦۗ
وَمَن يَكۡفُرۡ بِهِۦ فَأُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ ﴿١٢١﴾ يَٰبَنِيٓ إِسۡرَٰٓءِيلَ ٱذۡكُرُواْ نِعۡمَتِيَ ٱلَّتِيٓ أَنۡعَمۡتُ عَلَيۡكُمۡ وَأَنِّي فَضَّلۡتُكُمۡ عَلَى
ٱلۡعَٰلَمِينَ ﴿١٢٢﴾

the Jews ٱلۡيَهُودُ with you عَنكَ will be pleased تَرۡضَىٰ and never وَلَن
their مِلَّتَهُمۡ you follow تَتَّبِعَ till حَتَّىٰ the Christians ٱلنَّصَٰرَىٰ nor وَلَا
(of) ٱللَّهِ the Guidance هُدَى verily إِنَّ say قُلۡ religion (creed)
you ٱتَّبَعۡتَ and if وَلَئِنِ guidance ٱلۡهُدَىٰ that (is only) هُوَ Allah
came to جَآءَكَ what ٱلَّذِي after بَعۡدَ their desires أَهۡوَآءَهُم followed
from مِنَ for you لَكَ not مَا the knowledge ٱلۡعِلۡمِ of مِنَ you
(any) نَصِيرٍ ﴿١٢٠﴾ nor وَلَا protector وَلِيّٖ any مِن Allah ٱللَّهِ (wrath of)
يَتۡلُونَهُۥ the Book ٱلۡكِتَٰبَ We gave them ءَاتَيۡنَٰهُمُ those ٱلَّذِينَ helper
those (are أُوْلَٰٓئِكَ to be recited تِلَاوَتِهِۦٓ (as it has) right حَقَّ recite it
بِهِۦ disbelieves يَكۡفُرۡ and whoso وَمَن in it بِهِۦ believe يُؤۡمِنُونَ who)
the losers ٱلۡخَٰسِرُونَ ﴿١٢١﴾ they (who are) هُمُ then those (are) فَأُوْلَٰٓئِكَ in it
My نِعۡمَتِيَ remember ٱذۡكُرُواْ (of) Israel! إِسۡرَٰٓءِيلَ O Children يَٰبَنِيٓ
and that I وَأَنِّي upon you عَلَيۡكُمۡ I bestowed أَنۡعَمۡتُ which ٱلَّتِيٓ Favour
all the communities ٱلۡعَٰلَمِينَ ﴿١٢٢﴾ over عَلَى preferred you فَضَّلۡتُكُمۡ

120. Never will the Jews nor the Christians be pleased with you (O Muhammad صلى الله عليه وسلم) till you follow their religion. Say: "Verily, the Guidance of Allâh (i.e. Islâmic Monotheism) that is the (only) Guidance. And if you (O Muhammad صلى الله عليه وسلم) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'ân), then you would have against Allâh neither any *Walî* (protector or guardian) nor any helper. **121.** Those (who embraced Islâm from Banî Isrâîl) to whom We gave the Book [the Taurât (Torah)] [or those (Muhammad's Companions) to whom We have given the Book (the Qur'ân)] recite it (i.e. obey its orders and follow its teachings) as it should be recited (i.e. followed), they are the ones who believe therein. And whoso disbelieve in it (the Qur'ân), those are they who are the losers. (*Tafsir Al-Qurtubî.* Vol. 2, Page 95). **122.** O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the *'Alamîn* [mankind and jinn (of your time period, in the past)].

وَٱتَّقُوا۟ يَوْمًا لَّا تَجْزِى نَفْسٌ عَن نَّفْسٍ شَيْـًٔا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنفَعُهَا شَفَٰعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾ ۞ وَإِذِ ٱبْتَلَىٰٓ
إِبْرَٰهِـۧمَ رَبُّهُۥ بِكَلِمَٰتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّى جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِن ذُرِّيَّتِى ۖ قَالَ لَا يَنَالُ عَهْدِى ٱلظَّٰلِمِينَ ﴿١٢٤﴾ وَإِذْ جَعَلْنَا
ٱلْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى ۖ وَعَهِدْنَآ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ أَن طَهِّرَا بَيْتِىَ لِلطَّآئِفِينَ
وَٱلْعَٰكِفِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ﴿١٢٥﴾

person نَفْسٌ will avail تَجْزِى not لَّا the Day (when) يَوْمًا and fear وَٱتَّقُوا۟
مِنْهَا shall be accepted يُقْبَلُ nor وَلَا in the least شَيْـًٔا another عَن نَّفْسٍ
shall benefit تَنفَعُهَا nor وَلَا any ransom (compensation) عَدْلٌ from him
۞ وَإِذِ shall be helped يُنصَرُونَ ﴿١٢٣﴾ they هُمْ nor وَلَا intercession شَفَٰعَةٌ him
بِكَلِمَٰتٍ his Lord رَبُّهُۥ Abraham إِبْرَٰهِـۧمَ tried ٱبْتَلَىٰٓ and (remember) when
إِنِّى He said قَالَ then he fulfilled them فَأَتَمَّهُنَّ with Words (Commands)
a leader إِمَامًا for mankind لِلنَّاسِ going to make you جَاعِلُكَ verily I am
(does) not لَا He said قَالَ my offspring ذُرِّيَّتِى and of وَمِن he said قَالَ
the wrong-doers ٱلظَّٰلِمِينَ ﴿١٢٤﴾ My Covenant عَهْدِى reach (includes) يَنَالُ
the House (Ka'bah) ٱلْبَيْتَ We made جَعَلْنَا and (remember) when وَإِذْ
مِن مَّقَامِ and take وَٱتَّخِذُوا۟ and safety وَأَمْنًا for mankind لِّلنَّاسِ a resort مَثَابَةً
(as) place of مُصَلًّى (of) Abraham إِبْرَٰهِـۧمَ Maqam (place of standing)
وَإِسْمَٰعِيلَ Abraham إِبْرَٰهِـۧمَ with إِلَىٰٓ and We covenanted وَعَهِدْنَآ prayer
لِلطَّآئِفِينَ My House (Ka'bah) بَيْتِىَ they purify طَهِّرَا that أَن and Ishmael
and those who stay (for I'tikaf) وَٱلْعَٰكِفِينَ for those who circumambulate it
(and) prostrate ٱلسُّجُودِ ﴿١٢٥﴾ and those who bow down وَٱلرُّكَّعِ

123. And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped. **124.** And (remember) when the Lord of Ibrâhîm (Abraham) [i.e., Allâh] tried him with (certain) Commands, which he fulfilled. He (Allâh) said (to him), "Verily, I am going to make you an *Imâm* (a leader) for mankind (to follow you)." [Ibrâhîm (Abraham)] said, "And of my offspring (to make leaders)." (Allâh) said, "My Covenant (Prophethood) includes not *Zâlimûn* (polytheists and wrongdoers)." **125.** And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the *Maqâm* (place) of Ibrâhîm (Abraham) [or the stone on which Ibrâhîm (Abraham) عليه السلام stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two *Rak'at* after the *Tawâf* of the Ka'bah at Makkah),

and We commanded Ibrâhîm (Abraham) and Ismâ'îl (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (*I'tikâf*), or bowing or prostrating themselves (there, in prayer).

وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ ٱجْعَلْ هَٰذَا بَلَدًا ءَامِنًا وَٱرْزُقْ أَهْلَهُۥ مِنَ ٱلثَّمَرَٰتِ مَنْ ءَامَنَ مِنْهُم بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۖ قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُۥ
قَلِيلًا ثُمَّ أَضْطَرُّهُۥٓ إِلَىٰ عَذَابِ ٱلنَّارِ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٢٦﴾ وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَٰعِيلُ رَبَّنَا تَقَبَّلْ
مِنَّآ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَٱجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَآ ۖ
إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٢٨﴾

ٱجْعَلْ my Lord رَبِّ Abraham إِبْرَٰهِـۧمُ said قَالَ and (remember) when وَإِذْ
its أَهْلَهُۥ and provide وَٱرْزُقْ of security ءَامِنًا a city بَلَدًا this هَٰذَا make
بِٱللَّهِ of them مِنْهُم believed ءَامَنَ who مَنْ fruits ٱلثَّمَرَٰتِ with مِنَ people
كَفَرَ and who وَمَن He said قَالَ the Last ٱلْءَاخِرِ and Day وَٱلْيَوْمِ in Allah
قَلِيلًا I would let him enjoy (leave him in contentment) فَأُمَتِّعُهُۥ disbelieve
عَذَابِ to إِلَىٰ I shall compel him أَضْطَرُّهُۥٓ then ثُمَّ (for a) short/while
﴿١٢٦﴾ ٱلْمَصِيرُ and worst (is that) وَبِئْسَ (of) the Fire ٱلنَّارِ torment
إِبْرَٰهِـۧمُ (were) raising يَرْفَعُ and (remember) when وَإِذْ destination
and وَإِسْمَٰعِيلُ the House ٱلْبَيْتِ of مِنَ the foundations ٱلْقَوَاعِدَ Abraham
أَنتَ verily You إِنَّكَ from us مِنَّآ accept تَقَبَّلْ our Lord رَبَّنَا Ishmael
وَٱجْعَلْنَا our Lord! رَبَّنَا All-Knower ﴿١٢٧﴾ ٱلْعَلِيمُ (are) All-Hearer ٱلسَّمِيعُ You
our ذُرِّيَّتِنَآ and of وَمِن unto You لَكَ submissive مُسْلِمَيْنِ and make us
and show us وَأَرِنَا to You لَّكَ submissive مُّسْلِمَةً a nation أُمَّةً offspring
and وَتُبْ our Manasik (ceremonies of pilgrimage, rites of Hajj) مَنَاسِكَنَا
إِنَّكَ to us عَلَيْنَآ pardon (accept our repentance, relent toward, turn to)
(are) Accepter of repentance (relenting) ٱلتَّوَّابُ You أَنتَ truly [You]
Most Merciful ﴿١٢٨﴾ ٱلرَّحِيمُ

126. And (remember) when Ibrâhîm (Abraham) said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allâh and the Last Day." He (Allâh) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!" **127.** And (remember) when Ibrâhîm (Abraham) and (his son) Ismâ'îl (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept

(this service) from us. Verily, You are the All-Hearer, the All-Knower." **128.** "Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our *Manâsik* (all the ceremonies of pilgrimage — *Hajj* and *'Umrah*), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ ءَايَٰتِكَ وَيُعَلِّمُهُمُ الْكِتَٰبَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنتَ الْعَزِيزُ
الْحَكِيمُ ﴿١٢٩﴾ وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَٰهِيمَ إِلَّا مَن سَفِهَ نَفْسَهُ وَلَقَدِ اصْطَفَيْنَٰهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ
الصَّٰلِحِينَ ﴿١٣٠﴾ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَٰلَمِينَ ﴿١٣١﴾

a Messenger رَسُولًا amongst them فِيهِمْ and send وَابْعَثْ our Lord! رَبَّنَا
Your ءَايَٰتِكَ unto them عَلَيْهِمْ who shall recite يَتْلُوا (out) of them مِّنْهُمْ
and وَالْحِكْمَةَ the Book الْكِتَٰبَ and teach (instruct) them وَيُعَلِّمُهُمُ Verses
الْعَزِيزُ You أَنتَ verily You إِنَّكَ and purify them وَيُزَكِّيهِمْ the Wisdom
turns يَرْغَبُ and who وَمَن the All-Wise ﴿١٢٩﴾ الْحَكِيمُ (are) the All-Mighty
he مَن except إِلَّا (of) Abraham إِبْرَٰهِيمَ creed مِّلَّةِ from عَن away
We اصْطَفَيْنَٰهُ and truly وَلَقَدِ himself نَفْسَهُ befooled سَفِهَ (who)
الْآخِرَةِ in فِي and verily he وَإِنَّهُ the world الدُّنْيَا in فِي chose him
إِذْ the righteous ﴿١٣٠﴾ الصَّٰلِحِينَ (would be) among لَمِنَ the Hereafter
he said قَالَ submit أَسْلِمْ his Lord رَبُّهُ to him لَهُ said قَالَ when
of the worlds ﴿١٣١﴾ الْعَٰلَمِينَ to Lord لِرَبِّ I submitted أَسْلَمْتُ

129. "Our Lord! Send amongst them a Messenger of their own (and indeed Allâh answered their invocation by sending Muhammad صلى الله عليه وسلم), who shall recite unto them Your Verses and instruct them in the Book (this Qur'ân) and *Al-H*(full knowledge of the Islâmic laws and jurisprudence or wisdom or Prophethood), and purify them. Verily, You are the All-Mighty, the All-Wise." **130.** And who turns away from the religion of Ibrâhîm (Abraham) (i.e. Islâmic Monotheism) except him who befools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous. **131.** When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the *'Alamîn* (mankind, jinn and all that exists)."

وَوَصَّىٰ بِهَا إِبْرَٰهِيمُ بَنِيهِ وَيَعْقُوبُ يَٰبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٣٢﴾ أَمْ كُنتُمْ
شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنۢ بَعْدِى قَالُوا نَعْبُدُ إِلَٰهَكَ وَإِلَٰهَ ءَابَآئِكَ إِبْرَٰهِيمَ

وَإِسْمَٰعِيلَ وَإِسْحَٰقَ إِلَٰهًا وَٰحِدًا وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿١٣٣﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ ۖ وَلَا
تُسْـَٔلُونَ عَمَّا كَانُوا۟ يَعْمَلُونَ ﴿١٣٤﴾

وَيَعْقُوبُ his sons بَنِيهِ Abraham إِبْرَٰهِـۧمُ to it بِهَآ and enjoined وَوَصَّىٰ
has chosen ٱصْطَفَىٰ Allah ٱللَّهَ verily إِنَّ o my sons! يَٰبَنِىَّ and Jacob
إِلَّا you die تَمُوتُنَّ then not فَلَا the (true) religion ٱلدِّينَ for you لَكُمُ
Muslims (who have surrendered unto مُّسْلِمُونَ ﴿١٣٢﴾ you are وَأَنتُم but
came حَضَرَ when إِذْ witnesses شُهَدَآءَ were you كُنتُمْ or أَمْ Him)
he قَالَ when إِذْ the death ٱلْمَوْتُ to Jacob يَعْقُوبَ (approached)
مِنۢ بَعْدِى will you worship تَعْبُدُونَ what مَا to his sons لِبَنِيهِ said
your God إِلَٰهَكَ we shall worship نَعْبُدُ they said قَالُوا۟ after me
وَإِسْمَٰعِيلَ Abraham إِبْرَٰهِـۧمَ (of) your fathers ءَابَآئِكَ and God وَإِلَٰهَ
لَهُۥ and we وَنَحْنُ One وَٰحِدًا God إِلَٰهًا and Isaac وَإِسْحَٰقَ and Ishmael
قَدْ nation أُمَّةٌ that (was a) تِلْكَ (are) submissive مُسْلِمُونَ ﴿١٣٣﴾ to Him
they كَسَبَتْ what مَا for them لَهَا that has passed away خَلَتْ
and not وَلَا you earn كَسَبْتُمْ what مَّا and for you وَلَكُم earned
they used to do كَانُوا۟ يَعْمَلُونَ ﴿١٣٤﴾ of what عَمَّا you will be asked تُسْـَٔلُونَ
(they were doing)

132. And this (submission to Allâh, Islâm) was enjoined by Ibrâhîm (Abraham) upon his sons and by Ya'qûb (Jacob) (saying), "O my sons! Allâh has chosen for you the (true) religion, then die not except in the Faith of Islâm (as Muslims — Islâmic Monotheism)." **133.** Or were you witnesses when death approached Ya'qûb (Jacob)? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your *Ilâh* (God — Allâh) the *Ilâh* (God) of your fathers, Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), One *Ilâh* (God), and to Him we submit (in Islâm)." **134.** That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.

وَقَالُوا۟ كُونُوا۟ هُودًا أَوْ نَصَٰرَىٰ تَهْتَدُوا۟ ۗ قُلْ بَلْ مِلَّةَ إِبْرَٰهِـۧمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿١٣٥﴾ قُولُوٓا۟ ءَامَنَّا بِٱللَّهِ
وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَمَآ أُوتِىَ مُوسَىٰ وَعِيسَىٰ وَمَآ أُوتِىَ
ٱلنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿١٣٦﴾

Christians نَصَـٰرَىٰ or أَوْ Jews هُودًا be كُونُوا۟ and they said وَقَالُوا۟
the creed (the مِلَّةَ nay بَلْ say قُلْ you would be guided تَهْتَدُوا۟
كَانَ and not وَمَا the upright حَنِيفًا (of) Abraham إِبْرَٰهِـۧمَ religion)
we ءَامَنَّا say قُولُوٓا۟ the polytheists ٱلْمُشْرِكِينَ ١٣٥ of مِنَ he was
إِلَيْنَا has been sent down أُنزِلَ and what وَمَآ in Allah بِٱللَّهِ believe
Abraham إِبْرَٰهِـۧمَ to إِلَىٰٓ was sent down أُنزِلَ and what وَمَآ to us
and وَٱلْأَسْبَاطِ and Jacob وَيَعْقُوبَ and Isaac وَإِسْحَـٰقَ and Ishmael وَإِسْمَـٰعِيلَ
مُوسَىٰ was given أُوتِىَ and what وَمَآ (their) descendants (the tribes)
to ٱلنَّبِيُّونَ was given أُوتِىَ and what وَمَآ and Jesus وَعِيسَىٰ to Moses
distinction we نُفَرِّقُ no لَا their Lord رَّبِّهِمْ from مِن the Prophets
to Him لَهُۥ and we وَنَحْنُ of them مِّنْهُمْ any أَحَدٍ between بَيْنَ make
are submissive مُسْلِمُونَ ١٣٦

135. And they say, "Be Jews or Christians, then you will be guided." Say (to them O Muhammad صلى الله عليه وسلم), "Nay, (we follow) only the religion of Ibrâhîm (Abraham), *Hanîf* [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)], and he was not of *Al-Mushrikûn* (those who worshipped others along with Allâh — see V.2:105)." 136. Say (O Muslims): "We believe in Allâh and that which has been sent down to us and that which has been sent down to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and to *Al-Asbât* [the offspring of the twelve sons of Ya'qûb (Jacob)], and that which has been given to Mûsâ (Moses) and 'Isâ (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islâm)."

فَإِنْ ءَامَنُوا۟ بِمِثْلِ مَآ ءَامَنتُم بِهِۦ فَقَدِ ٱهْتَدَوا۟ ۖ وَّإِن تَوَلَّوْا۟ فَإِنَّمَا هُمْ فِى شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ ٱللَّهُ ۚ وَهُوَ ٱلسَّمِيعُ
ٱلْعَلِيمُ ١٣٧ صِبْغَةَ ٱللَّهِ ۖ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ صِبْغَةً ۖ وَنَحْنُ لَهُۥ عَـٰبِدُونَ ١٣٨ قُلْ أَتُحَآجُّونَنَا فِى ٱللَّهِ وَهُوَ رَبُّنَا
وَرَبُّكُمْ وَلَنَآ أَعْمَـٰلُنَا وَلَكُمْ أَعْمَـٰلُكُمْ وَنَحْنُ لَهُۥ مُخْلِصُونَ ١٣٩

ءَامَنتُم what مَآ in the like of بِمِثْلِ they believed ءَامَنُوا۟ so if فَإِنْ
they are guided, they have ٱهْتَدَوا۟ then فَقَدِ in it بِهِۦ you believe
هُمْ then only فَإِنَّمَا they turn away تَوَلَّوْا۟ but if وَّإِن received guidance
so will فَسَيَكْفِيكَهُمُ schism (opposition) شِقَاقٍ in فِى they (are)
the ٱلسَّمِيعُ and He (is) وَهُوَ Allah ٱللَّهُ suffice you against them

(Ou‹ life takes its) hue صِبْغَةَ the All-Knower ٱلْعَلِيمُ ﴿١٣٧﴾ All-Hearer
ٱللَّهِ than مِنَ (is) better أَحْسَنُ and who وَمَنْ (from) Allah ٱللَّهِ
are ﴿١٣٨﴾ عَـٰبِدُونَ to Him لَهُۥ and we وَنَحْنُ at coloring صِبْغَةً Allah
ٱللَّهِ about فِى do you dispute with us أَتُحَآجُّونَنَا say قُلْ worshippers
وَلَنَآ and your Lord وَرَبُّكُمْ our Lord رَبُّنَا while He (is) وَهُوَ Allah
أَعْمَـٰلُكُمْ and for you (are) وَلَكُمْ our deeds أَعْمَـٰلُنَا and for us (are)
sincere ﴿١٣٩﴾ مُخْلِصُونَ to Him (are) لَهُۥ and we وَنَحْنُ your deeds

137. So if they believe in the like of that which you believe then they are rightly guided; but if they turn away, then they are only in opposition. So Allâh will suffice for you against them. And He is the All-Hearer, the All-Knower. **138.** [Our *Sibghah* (religion) is] the *Sibghah* (religion) of Allâh (Islâm) and which *Sibghah* (religion) can be better than Allâh's? And we are His worshippers. [*Tafsir Ibn Kathîr*] **139.** Say (O Muhammad صلى الله عليه وسلم to the Jews and Christians), "Dispute you with us about Allâh while He is our Lord and your Lord? And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him [in worship and obedience (i.e. we worship Him Alone and none else, and we obey His Orders)]."

أَمْ تَقُولُونَ إِنَّ إِبْرَٰهِـۧمَ وَإِسْمَـٰعِيلَ وَإِسْحَـٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطَ كَانُوا۟ هُودًا أَوْ نَصَـٰرَىٰ ۗ قُلْ ءَأَنتُمْ أَعْلَمُ أَمِ
ٱللَّهُ ۗ وَمَنْ أَظْلَمُ مِمَّن كَتَمَ شَهَـٰدَةً عِندَهُۥ مِنَ ٱللَّهِ ۗ وَمَا ٱللَّهُ بِغَـٰفِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا
كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ ۖ وَلَا تُسْـَٔلُونَ عَمَّا كَانُوا۟ يَعْمَلُونَ ﴿١٤١﴾

and وَإِسْمَـٰعِيلَ Abraham إِبْرَٰهِـۧمَ that إِنَّ you say تَقُولُونَ or أَمْ
and وَٱلْأَسْبَاطَ and Jacob وَيَعْقُوبَ and Isaac وَإِسْحَـٰقَ Ishmael
نَصَـٰرَىٰ or أَوْ Jews هُودًا were كَانُوا۟ (their) descendants (the tribes)
Allah ٱللَّهُ or أَمِ know better أَعْلَمُ do you ءَأَنتُمْ say قُلْ Christians
كَتَمَ than he who مِمَّن more unjust أَظْلَمُ and who (is) وَمَنْ
ٱللَّهِ from مِنَ (that is) with him عِندَهُۥ testimony شَهَـٰدَةً concealed
of what عَمَّا is unaware بِغَـٰفِلٍ Allah ٱللَّهُ and not وَمَا Allah
that has قَدْ خَلَتْ nation أُمَّةٌ that (was a) تِلْكَ you do ﴿١٤٠﴾ تَعْمَلُونَ
and for وَلَكُم they earned كَسَبَتْ what مَا for them لَهَا passed away
you will be تُسْـَٔلُونَ and not وَلَا you earn كَسَبْتُمْ what مَّا you
to do ﴿١٤١﴾ يَعْمَلُونَ they used كَانُوا۟ of what عَمَّا asked

140. Or say you that Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob) and *Al-Asbât* [the offspring of the twelve sons of Ya'qûb (Jacob)] were Jews or Christians? Say, "Do you know better or does Allâh (know better... that they all were Muslims)? And who is more unjust than he who conceals the testimony [i.e. to believe in Prophet Muhammad صلى الله عليه وسلم when he comes, as is written in their Books. (See Verse 7:157)] he has from Allâh? And Allâh is not unaware of what you do." **141.** That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.

۞ سَيَقُولُ ٱلسُّفَهَآءُ مِنَ ٱلنَّاسِ مَا وَلَّىٰهُمْ عَن قِبْلَتِهِمُ ٱلَّتِي كَانُواْ عَلَيْهَاۚ قُل لِّلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُۚ يَهْدِي مَن يَشَآءُ إِلَىٰ
صِرَٰطٖ مُّسْتَقِيمٖ ﴿١٤٢﴾

the people ٱلنَّاسِ among مِنَ the fools ٱلسُّفَهَآءُ would say سَيَقُولُ ۞
their Qiblah (prayer قِبْلَتِهِمُ from عَن turned them وَلَّىٰهُمْ what مَا
لِّلَّهِ say قُل on it عَلَيْهَاۚ they were كَانُواْ that (which) ٱلَّتِي direction)
and the west وَٱلْمَغْرِبُۚ the east ٱلْمَشْرِقُ for Allah (belong to Allah)
a Way صِرَٰطٖ to إِلَىٰ He wills يَشَآءُ whom مَن He guides يَهْدِي
Straight ﴿١٤٢﴾ مُّسْتَقِيمٖ

142. The fools (pagans, hypocrites, and Jews) among the people will say: "What has turned them (Muslims) from their *Qiblah* [prayer direction (towards Jerusalem)] to which they used to face in prayer." Say (O Muhammad صلى الله عليه وسلم); "To Allâh belong both, east and the west. He guides whom He wills to the Straight Way."

وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةٗ وَسَطٗا لِّتَكُونُواْ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدٗاۗ وَمَا جَعَلْنَا ٱلْقِبْلَةَ
ٱلَّتِي كُنتَ عَلَيْهَآ إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ ٱلرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِۚ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى ٱلَّذِينَ هَدَى ٱللَّهُۗ
وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَٰنَكُمْۚ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٞ رَّحِيمٞ ﴿١٤٣﴾

وَسَطٗا a nation أُمَّةٗ We have made you جَعَلْنَٰكُمْ and thus وَكَذَٰلِكَ
over عَلَى witnesses شُهَدَآءَ that you be لِّتَكُونُواْ just (and best)
over عَلَيْكُمْ the Messenger ٱلرَّسُولُ and be وَيَكُونَ mankind ٱلنَّاسِ
the ٱلْقِبْلَةَ We make جَعَلْنَا and did not وَمَا a witness شَهِيدٗاۗ you
that لِنَعْلَمَ except إِلَّا on it عَلَيْهَآ you were كُنتَ that ٱلَّتِي Qiblah
the Messenger ٱلرَّسُولَ follows يَتَّبِعُ whoso مَن We might know
وَإِن his heels عَقِبَيْهِۚ on عَلَىٰ who would be turned يَنقَلِبُ from those مِمَّن
عَلَى except إِلَّا great (hard test) لَكَبِيرَةً it was كَانَتْ and indeed
كَانَ and not وَمَا Allah ٱللَّهُۗ guided هَدَى those whom ٱلَّذِينَ for
ٱللَّهَ truly إِنَّ your faith إِيمَٰنَكُمْۚ to let lose لِيُضِيعَ Allah ٱللَّهُ was
(is) Most Compassionate لَرَءُوفٞ towards mankind بِٱلنَّاسِ Allah
Most Merciful ﴿١٤٣﴾ رَّحِيمٞ

143. Thus We have made you [true Muslims — real believers of Islâmic Monotheism, true followers of Prophet Muhammad ﷺ and his *Sunnah* (legal ways)], a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad ﷺ) be a witness over you. And We made the *Qiblah* (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad ﷺ) from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allâh guided. And Allâh would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allâh is full of kindness, the Most Merciful towards mankind.

قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي ٱلسَّمَآءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَىٰهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۚ وَحَيْثُ مَا
كُنتُمْ فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُۥ ۗ وَإِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ لَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّهِمْ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا
يَعْمَلُونَ ﴿١٤٤﴾

to فِي (of) your face وَجْهِكَ turning تَقَلُّبَ We see نَرَىٰ verily قَدْ
a قِبْلَةً so surely We shall turn you (to) فَلَنُوَلِّيَنَّكَ the heaven ٱلسَّمَآءِ
وَجْهَكَ so turn فَوَلِّ you will be pleased with it تَرْضَىٰهَا Qiblah
and وَحَيْثُ the Sacred ٱلْحَرَامِ Mosque ٱلْمَسْجِدِ towards شَطْرَ your face
your faces وُجُوهَكُمْ turn فَوَلُّوا۟ you (people) are مَا كُنتُمْ wheresoever
were أُوتُوا۟ those who ٱلَّذِينَ and certainly وَإِنَّ towards it شَطْرَهُۥ
ٱلْحَقُّ that أَنَّهُ know (well) لَيَعْلَمُونَ the Scripture ٱلْكِتَٰبَ given
Allah ٱللَّهُ and not وَمَا their Lord رَّبِّهِمْ (is) from مِن the truth
they do يَعْمَلُونَ ﴿١٤٤﴾ of what عَمَّا (is) unaware بِغَٰفِلٍ

144. Verily, We have seen the turning of your (Muhammad's) face towards the heaven. Surely, We shall turn you to a *Qiblah* (prayer direction) that shall please you, so turn your face in the direction of *Al-Masjid Al-Harâm* (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scripture (i.e. Jews and the Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. And Allâh is not unaware of what they do.

وَلَئِنْ أَتَيْتَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ بِكُلِّ ءَايَةٍ مَّا تَبِعُوا۟ قِبْلَتَكَ ۚ وَمَآ أَنتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُم بِتَابِعٍ قِبْلَةَ بَعْضٍ ۚ
وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم مِّنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ ۙ إِنَّكَ إِذًا لَّمِنَ ٱلظَّٰلِمِينَ ﴿١٤٥﴾ ٱلَّذِينَ ءَاتَيْنَٰهُمُ
ٱلْكِتَٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ ۖ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ ٱلْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾

(to) those who ٱلَّذِينَ you were to bring أَتَيْتَ and even if وَلَئِنْ
مَّا Signs ءَايَةٍ all بِكُلِّ the Scripture ٱلْكِتَٰبَ were given أُوتُوا۟
أَنتَ nor وَمَآ your Qiblah قِبْلَتَكَ they follow تَبِعُوا۟ (would) not
بَعْضُهُم nor وَمَا (of) their Qiblah قِبْلَتَهُمْ (be) a follower بِتَابِعٍ you
of بَعْضٍ (of) the Qiblah قِبْلَةَ (are) followers بِتَابِعٍ some of them
مِّنۢ their desires أَهْوَآءَهُم you followed ٱتَّبَعْتَ and if وَلَئِنِ others
knowledge ٱلْعِلْمِ of مِنَ came to you جَآءَكَ what مَا after بَعْدِ
the ﴿١٤٥﴾ ٱلظَّٰلِمِينَ of لَّمِنَ then (will be) إِذًا indeed you إِنَّكَ
the ٱلْكِتَٰبَ to whom We gave ءَاتَيْنَٰهُمُ those ٱلَّذِينَ wrong-doers
أَبْنَآءَهُمْ they recognize يَعْرِفُونَ as كَمَا recognize it يَعْرِفُونَهُۥ Scripture
لَيَكْتُمُونَ of them مِّنْهُمْ a group فَرِيقًا but verily وَإِنَّ their sons
know ﴿١٤٦﴾ يَعْلَمُونَ while they وَهُمْ the truth ٱلْحَقَّ conceal

145. And even if you were to bring to the people of the Scripture (Jews and Christians) all the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your *Qiblah* (prayer direction), nor are you going to follow their *Qiblah* (prayer direction). And they will not follow each other's *Qiblah* (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from Allâh), then indeed you will be one of the *Zâlimûn* (polytheists, wrongdoers). **146.** Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad ﷺ or the Ka'bah at Makkah) as they recognize their sons. But verily, a party of them conceal the truth while they know it — [i.e. the qualities of Muhammad ﷺ which are written in the Taurât (Torah) and the Injeel (Gospel)].

ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿١٤٧﴾ وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ أَيْنَ مَا تَكُونُوا۟ يَأْتِ بِكُمُ
ٱللَّهُ جَمِيعًا إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٤٨﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ وَإِنَّهُۥ لَلْحَقُّ
مِن رَّبِّكَ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾

so do not فَلَا your Lord رَّبِّكَ from مِن (this is) the truth ٱلْحَقُّ
and for وَلِكُلٍّ those who doubt ﴿١٤٧﴾ ٱلْمُمْتَرِينَ of مِنَ (you) be تَكُونَنَّ
to which مُوَلِّيهَا He هُوَ (there is) a direction وِجْهَةٌ every (nation)
so try to excel فَٱسْتَبِقُوا۟ He turns them (they face in their (prayers)

تَكُونُوا wheresoever أَيْنَ مَا (in) good works الْخَيْرَاتِ (one another)
all جَمِيعًا Allah اللَّهُ you بِكُمُ will bring يَأْتِ you may be
thing شَيْءٍ every كُلِّ over عَلَىٰ Allah اللَّهَ truly إِنَّ together
wheresoever حَيْثُ and from وَمِنْ (is) All-Powerful قَدِيرٌ ﴿148﴾
شَطْرَ your face (in prayer) وَجْهَكَ turn فَوَلِّ you come forth خَرَجْتَ
and indeed this وَإِنَّهُ the Sacred الْحَرَامِ Mosque الْمَسْجِدِ towards
اللَّهُ and not وَمَا your Lord رَبِّكَ from مِنْ (is) the truth لَلْحَقُّ
you do ﴿149﴾ تَعْمَلُونَ of what عَمَّا (is) unaware بِغَافِلٍ Allah

147. (This is) the truth from your Lord. So be you not one of those who doubt.
148. For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allâh will bring you together (on the Day of Resurrection). Truly, Allâh is Able to do all things.
149. And from wheresoever you start forth (for prayers), turn your face in the direction of *Al-Masjid Al-Harâm* (at Makkah), that is indeed the truth from your Lord. And Allâh is not unaware of what you do.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ
عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلِأُتِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿150﴾ كَمَا
أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم
مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿151﴾

so فَوَلِّ you come forth خَرَجْتَ wheresoever حَيْثُ and from وَمِنْ
the Sacred الْحَرَامِ Mosque الْمَسْجِدِ towards شَطْرَ your face وَجْهَكَ turn
وُجُوهَكُمْ turn فَوَلُّوا you may be كُنتُمْ and wheresoever وَحَيْثُ مَا
لِلنَّاسِ may be يَكُونَ so that not لِئَلَّا towards it شَطْرَهُ your faces
الَّذِينَ except إِلَّا an argument حُجَّةٌ against you عَلَيْكُمْ for people
تَخْشَوْهُمْ so (do) not فَلَا of them مِنْهُمْ do injustice ظَلَمُوا those who
نِعْمَتِي so that I may complete وَلِأُتِمَّ but fear Me وَاخْشَوْنِي fear them
and that you may be وَلَعَلَّكُمْ upon you عَلَيْكُمْ My Favours
among you فِيكُمْ We have sent أَرْسَلْنَا as كَمَا guided تَهْتَدُونَ ﴿150﴾

(who) recites يَتْلُوا from among you مِّنكُمْ a Messenger رَسُولًا
and sanctifies you وَيُزَكِّيكُمْ Our Verses ءَايَٰتِنَا to you عَلَيْكُمْ
the Book ٱلْكِتَٰبَ and teaches you وَيُعَلِّمُكُمُ (purifies your lives)
what مَّا and teaches you وَيُعَلِّمُكُم and Wisdom وَٱلْحِكْمَةَ (Qur'an)
know تَعْلَمُونَ ﴿١٥١﴾ you did تَكُونُوا not لَمْ

150. And from wheresoever you start forth (for prayers), turn your face in the direction of *Al-Masjid Al-Harâm* (at Makkah), and wheresoever you are, turn your faces towards it (when you pray) so that men may have no argument against you except those of them that are wrongdoers, so fear them not, but fear Me! — And so that I may complete My Blessings on you and that you may be guided.
151. Similarly (to complete My Blessings on you), We have sent among you a Messenger (Muhammad صلى الله عليه وسلم) of your own, reciting to you Our Verses (the Qur'ân) and purifying you, and teaching you the Book (the Qur'ân) and the *Hikmah* (i.e. *Sunnah*, Islâmic laws and *Fiqh* — jurisprudence), and teaching you that which you did not know.

فَٱذْكُرُونِىٓ أَذْكُرْكُمْ وَٱشْكُرُوا لِى وَلَا تَكْفُرُونِ ﴿١٥٢﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا ٱسْتَعِينُوا بِٱلصَّبْرِ وَٱلصَّلَوٰةِ إِنَّ ٱللَّهَ مَعَ
ٱلصَّٰبِرِينَ ﴿١٥٣﴾ وَلَا تَقُولُوا لِمَن يُقْتَلُ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتٌۢ بَلْ أَحْيَآءٌ وَلَٰكِن لَّا تَشْعُرُونَ ﴿١٥٤﴾ وَلَنَبْلُوَنَّكُم بِشَىْءٍ مِّنَ
ٱلْخَوْفِ وَٱلْجُوعِ وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ وَٱلْأَنفُسِ وَٱلثَّمَرَٰتِ وَبَشِّرِ ٱلصَّٰبِرِينَ ﴿١٥٥﴾

I will remember you أَذْكُرْكُمْ therefore remember Me فَٱذْكُرُونِىٓ
be تَكْفُرُونِ ﴿١٥٢﴾ and (do) not وَلَا to Me لِى and give thanks وَٱشْكُرُوا
ٱسْتَعِينُوا believe ءَامَنُوا who ٱلَّذِينَ O you! يَٰٓأَيُّهَا ungrateful to Me
ٱللَّهَ truly إِنَّ and prayer وَٱلصَّلَوٰةِ with patience بِٱلصَّبْرِ seek help
and (do) not وَلَا the patient ones ٱلصَّٰبِرِينَ ﴿١٥٣﴾ (is) with مَعَ Allah
سَبِيلِ in فِى (are) killed يُقْتَلُ of those who لِمَن (you) say تَقُولُوا
(they are) أَحْيَآءٌ nay بَلْ (they are) dead أَمْوَٰتٌۢ (of) Allah ٱللَّهِ Way
and surely وَلَنَبْلُوَنَّكُم you perceive تَشْعُرُونَ ﴿١٥٤﴾ not لَّا but وَلَٰكِن alive
the fear ٱلْخَوْفِ of مِّنَ with something بِشَىْءٍ We shall test you
وَٱلْأَنفُسِ wealth ٱلْأَمْوَٰلِ of مِّنَ and loss وَنَقْصٍ and the hunger وَٱلْجُوعِ
but give glad tidings وَبَشِّرِ and fruits (crops) وَٱلثَّمَرَٰتِ and lives
(to) the patient ones ٱلصَّٰبِرِينَ ﴿١٥٥﴾

152. Therefore remember Me (by praying, glorifying). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me. **153.** O you who believe! Seek help in patience and *As-Salât* (the prayer). Truly, Allâh is with *As-Sâbirûn* (the patient). **154.** And say not of those who are killed in the way of Allâh, "They are dead." Nay, they are living, but you perceive (it) not. **155.** And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to *As-Sâbirûn* (the patient).

ٱلَّذِينَ إِذَآ أَصَٰبَتۡهُم مُّصِيبَةٞ قَالُوٓاْ إِنَّا لِلَّهِ وَإِنَّآ إِلَيۡهِ رَٰجِعُونَ ﴿١٥٦﴾ أُوْلَٰٓئِكَ عَلَيۡهِمۡ صَلَوَٰتٞ مِّن رَّبِّهِمۡ وَرَحۡمَةٞۖ وَأُوْلَٰٓئِكَ
هُمُ ٱلۡمُهۡتَدُونَ ﴿١٥٧﴾ ۞ إِنَّ ٱلصَّفَا وَٱلۡمَرۡوَةَ مِن شَعَآئِرِ ٱللَّهِۖ فَمَنۡ حَجَّ ٱلۡبَيۡتَ أَوِ ٱعۡتَمَرَ فَلَا جُنَاحَ عَلَيۡهِ أَن يَطَّوَّفَ
بِهِمَاۚ وَمَن تَطَوَّعَ خَيۡرٗا فَإِنَّ ٱللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

calamity مُّصِيبَةٞ afflicts them أَصَٰبَتۡهُم when إِذَآ those who ٱلَّذِينَ
and indeed we وَإِنَّآ belong to Allah لِلَّهِ truly we إِنَّا they say قَالُوٓاْ
عَلَيۡهِمۡ (they are) those أُوْلَٰٓئِكَ return ﴿١٥٦﴾ رَٰجِعُونَ to Him إِلَيۡهِ (shall)
thier Lord رَّبِّهِمۡ from مِّن blessings صَلَوَٰتٞ upon whom (are)
who (are) هُمُ and (they are) those وَأُوْلَٰٓئِكَ and mercy وَرَحۡمَةٞ
and وَٱلۡمَرۡوَةَ As-Safa ٱلصَّفَا verily ۞ إِنَّ the guided ones ﴿١٥٧﴾ ٱلۡمُهۡتَدُونَ
the شَعَآئِرِ (are) of مِن Al-Marwah (two mountains in Makkah)
performed Hajj حَجَّ so whoever فَمَنۡ (of) Allah ٱللَّهِ symbols
(there فَلَا performed Umrah ٱعۡتَمَرَ or أَوِ (of) the House ٱلۡبَيۡتَ
he walks (between) يَطَّوَّفَ that أَن on him عَلَيۡهِ sin جُنَاحَ is) no
good خَيۡرٗا does voluntarily تَطَوَّعَ and whoever وَمَن the two بِهِمَا
﴿١٥٨﴾ عَلِيمٌ (is) All-Recogniser شَاكِرٌ Allah ٱللَّهَ then verily فَإِنَّ
All-Knower

156. Those who, when afflicted with calamity, say: "Truly, to Allâh we belong and truly, to Him we shall return." **157.** They are those on whom are the *Salawât* (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones. **158.** Verily, As-Safâ and Al-Marwah (two mountains in Makkah) are of the Symbols of Allâh. So it is not a sin on him who performs *Hajj* or *'Umrah* (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (*Tawâf*) between them (As-Safâ and Al-Marwah). And whoever does good voluntarily, then verily, Allâh is All-Recogniser, All-Knower.

إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلْنَا مِنَ ٱلْبَيِّنَٰتِ وَٱلْهُدَىٰ مِنۢ بَعْدِ مَا بَيَّنَّٰهُ لِلنَّاسِ فِى ٱلْكِتَٰبِ ۙ أُو۟لَٰٓئِكَ يَلْعَنُهُمُ ٱللَّهُ وَيَلْعَنُهُمُ
ٱللَّٰعِنُونَ ﴿١٥٩﴾ إِلَّا ٱلَّذِينَ تَابُوا۟ وَأَصْلَحُوا۟ وَبَيَّنُوا۟ فَأُو۟لَٰٓئِكَ أَتُوبُ عَلَيْهِمْ ۚ وَأَنَا ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٦٠﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟
وَمَاتُوا۟ وَهُمْ كُفَّارٌ أُو۟لَٰٓئِكَ عَلَيْهِمْ لَعْنَةُ ٱللَّهِ وَٱلْمَلَٰٓئِكَةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿١٦١﴾

We have أَنزَلْنَا what مَآ conceal يَكْتُمُونَ those who ٱلَّذِينَ verily إِنَّ
and the guidance وَٱلْهُدَىٰ the clear proofs ٱلْبَيِّنَٰتِ of مِنَ sent down
for the لِلنَّاسِ We have made it clear بَيَّنَّٰهُ that مَا after مِنۢ بَعْدِ
curses يَلْعَنُهُمُ such are those أُو۟لَٰٓئِكَ the Book ٱلْكِتَٰبِ in فِى people
إِلَّا the cursers ٱللَّٰعِنُونَ ﴿١٥٩﴾ and curse them وَيَلْعَنُهُمُ Allah ٱللَّهُ them
and mend (their وَأَصْلَحُوا۟ repent تَابُوا۟ those who ٱلَّذِينَ except
I أَتُوبُ those (are) فَأُو۟لَٰٓئِكَ and declare (the truth) وَبَيَّنُوا۟ ways)
(am) ٱلتَّوَّابُ and I وَأَنَا for them عَلَيْهِمْ will accept repentance
those who ٱلَّذِينَ verily إِنَّ Most Merciful ٱلرَّحِيمُ ﴿١٦٠﴾ Oft-Returning
(were) كُفَّارٌ while they وَهُمْ and died وَمَاتُوا۟ disbelieved كَفَرُوا۟
(of) ٱللَّهِ curse لَعْنَةُ on them (is) عَلَيْهِمْ it is they أُو۟لَٰٓئِكَ disbelievers
and (of) mankind وَٱلنَّاسِ and (of) the angels وَٱلْمَلَٰٓئِكَةِ Allah
combined أَجْمَعِينَ ﴿١٦١﴾

159. Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers. **160.** Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful. **161.** Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allâh and of the angels and of mankind, combined.

خَٰلِدِينَ فِيهَا ۖ لَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿١٦٢﴾ وَإِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ ۖ لَّآ إِلَٰهَ إِلَّا هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ ﴿١٦٣﴾

will be يُخَفَّفُ neither لَا in it فِيهَا they shall abide خَٰلِدِينَ
they هُمْ nor وَلَا the punishment ٱلْعَذَابُ from them عَنْهُمُ lightened
(is) God إِلَٰهٌ and your God وَإِلَٰهُكُمْ will be reprieved يُنظَرُونَ ﴿١٦٢﴾
the ٱلرَّحْمَٰنُ He هُوَ but إِلَّا god إِلَٰهَ (there is) no لَّآ One وَٰحِدٌ
the Most Merciful ٱلرَّحِيمُ ﴿١٦٣﴾ Most Beneficent

162. They will abide therein (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved. **163.** And your *Ilâh* (God) is One *Ilâh* (God — Allâh), *Lâ ilâha illa Huwa* (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.

إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ وَٱلْفُلْكِ ٱلَّتِي تَجْرِي فِي ٱلْبَحْرِ بِمَا يَنفَعُ ٱلنَّاسَ وَمَآ أَنزَلَ
ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن مَّآءٍ فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ وَتَصْرِيفِ ٱلرِّيَٰحِ وَٱلسَّحَابِ
ٱلْمُسَخَّرِ بَيْنَ ٱلسَّمَآءِ وَٱلْأَرْضِ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

وَٱلْأَرْضِ (of) the heavens ٱلسَّمَٰوَٰتِ the creation خَلْقِ in فِي verily إِنَّ
(of) the night ٱلَّيْلِ and (in) the alternation وَٱخْتِلَٰفِ and the earth
sail تَجْرِي which ٱلَّتِي and (in) the ships وَٱلْفُلْكِ and the day وَٱلنَّهَارِ
ٱلنَّاسَ benefits يَنفَعُ with that which بِمَا the sea ٱلْبَحْرِ through فِي
from مِنَ Allah ٱللَّهُ sent down أَنزَلَ and what وَمَآ the mankind
(and) thus فَأَحْيَا water (rain) مَّآءٍ of مِن the sky (height) ٱلسَّمَآءِ
its death مَوْتِهَا after بَعْدَ the earth ٱلْأَرْضَ therewith بِهِ made alive
(of) دَآبَّةٍ all (kinds) كُلِّ of مِن therein فِيهَا and scattered وَبَثَّ
(of) the winds ٱلرِّيَٰحِ and (in) veering وَتَصْرِيفِ moving creatures
between بَيْنَ which are controlled ٱلْمُسَخَّرِ and the clouds وَٱلسَّحَابِ
(are) indeed proofs لَءَايَٰتٍ and the earth وَٱلْأَرْضِ the sky ٱلسَّمَآءِ
who understand يَعْقِلُونَ ﴿١٦٤﴾ for people لِّقَوْمٍ (signs)

164. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allâh sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed *Ayât* (proofs, evidences, signs, etc.) for people of understanding.

وَمِنَ ٱلنَّاسِ مَن يَتَّخِذُ مِن دُونِ ٱللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ ٱللَّهِ ۖ وَٱلَّذِينَ ءَامَنُوٓا۟ أَشَدُّ حُبًّا لِّلَّهِ ۗ وَلَوْ يَرَى ٱلَّذِينَ
ظَلَمُوٓا۟ إِذْ يَرَوْنَ ٱلْعَذَابَ أَنَّ ٱلْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ ٱللَّهَ شَدِيدُ ٱلْعَذَابِ ﴿١٦٥﴾ إِذْ تَبَرَّأَ ٱلَّذِينَ ٱتُّبِعُوا۟ مِنَ ٱلَّذِينَ
ٱتَّبَعُوا۟ وَرَأَوُا۟ ٱلْعَذَابَ وَتَقَطَّعَتْ بِهِمُ ٱلْأَسْبَابُ ﴿١٦٦﴾

take يَتَّخِذُ (are) (some) who مَن people ٱلنَّاسِ yet of وَمِنَ
(as) rivals (with Allah) أَندَادًا Allah ٱللَّهِ besides مِن دُونِ (others)
وَٱلَّذِينَ (of) Allah ٱللَّهِ like the love كَحُبِّ they love them يُحِبُّونَهُمْ
(in their) حُبًّا (are) stauncher أَشَدُّ believed ءَامَنُوٓا۟ but those who
(could) see يَرَى and if only (would that) وَلَوْ for Allah لِّلَّهِ love
they will see يَرَوْنَ when إِذْ did wrong ظَلَمُوٓا۟ those who ٱلَّذِينَ
belongs to Allah لِلَّهِ all power ٱلْقُوَّةَ that أَنَّ the torment ٱلْعَذَابَ
ٱلْعَذَابِ ﴿١٦٥﴾ (is) Severe شَدِيدُ Allah ٱللَّهَ and that وَأَنَّ wholly جَمِيعًا
ٱتُّبِعُوا۟ those who ٱلَّذِينَ will disown تَبَرَّأَ when إِذْ (in) punishment
وَرَأَوُا۟ followed (them) ٱتَّبَعُوا۟ those who مِنَ ٱلَّذِينَ were followed
and would be cut وَتَقَطَّعَتْ the torment ٱلْعَذَابَ and they would see
all relations ٱلْأَسْبَابُ ﴿١٦٦﴾ from them (between them) بِهِمُ off

165. And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allâh and that Allâh is Severe in punishment. **166.** When those who were followed disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them.

وَقَالَ ٱلَّذِينَ ٱتَّبَعُوا۟ لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا۟ مِنَّا ۗ كَذَٰلِكَ يُرِيهِمُ ٱللَّهُ أَعْمَٰلَهُمْ حَسَرَٰتٍ عَلَيْهِمْ ۖ وَمَا
هُم بِخَٰرِجِينَ مِنَ ٱلنَّارِ ﴿١٦٧﴾ يَٰٓأَيُّهَا ٱلنَّاسُ كُلُوا۟ مِمَّا فِى ٱلْأَرْضِ حَلَٰلًا طَيِّبًا وَلَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ إِنَّهُۥ
لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٨﴾ إِنَّمَا يَأْمُرُكُم بِٱلسُّوٓءِ وَٱلْفَحْشَآءِ وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾

could لَوْ أَنَّ had followed ٱتَّبَعُوا۟ those who ٱلَّذِينَ and will say وَقَالَ
then we would disown فَنَتَبَرَّأَ (were) a return كَرَّةً for us لَنَا that
thus كَذَٰلِكَ us مِنَّا they have disowned تَبَرَّءُوا۟ as كَمَا them مِنْهُمْ
(as) حَسَرَٰتٍ their deeds أَعْمَٰلَهُمْ Allah ٱللَّهُ will show them يُرِيهِمُ
will get out بِخَٰرِجِينَ they هُم and never وَمَا for them عَلَيْهِمْ regrets
of that مِمَّا eat كُلُوا۟ people ٱلنَّاسُ O يَٰٓأَيُّهَا the Fire ٱلنَّارِ ﴿١٦٧﴾ of مِنَ
and وَلَا good طَيِّبًا lawful حَلَٰلًا the earth ٱلْأَرْضِ in فِى which (is)

إِنَّهُ (of) Satan ٱلشَّيْطَٰنِ the footsteps خُطُوَٰتِ follow تَتَّبِعُوا (do) not
only إِنَّمَا open مُّبِينٌ ﴿١٦٨﴾ an enemy عَدُوٌّ for you لَكُمْ verily he (is)
and the وَٱلْفَحْشَآءِ of the evil بِٱلسُّوٓءِ He commands you يَأْمُرُكُم
مَا Allah ٱللَّهِ about عَلَى you say تَقُولُوا and that وَأَن obscenity
you know تَعْلَمُونَ ﴿١٦٩﴾ (do) not لَا what

167. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us." Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire. **168.** O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of *Shaitân* (Satan). Verily, he is to you an open enemy. **169.** He [*Shaitân* (Satan)] commands you only what is evil and *Fahshâ* (sinful), and that you should say against Allâh what you know not.

وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُوا مَآ أَنزَلَ ٱللَّهُ قَالُوا بَلْ نَتَّبِعُ مَآ أَلْفَيْنَا عَلَيْهِ ءَابَآءَنَآ ۗ أَوَلَوْ كَانَ ءَابَآؤُهُمْ لَا يَعْقِلُونَ شَيْـًٔا
وَلَا يَهْتَدُونَ ﴿١٧٠﴾ وَمَثَلُ ٱلَّذِينَ كَفَرُوا كَمَثَلِ ٱلَّذِى يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَآءً وَنِدَآءً ۚ صُمٌّۢ بُكْمٌ عُمْىٌ فَهُمْ لَا
يَعْقِلُونَ ﴿١٧١﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ وَٱشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾

what مَآ follow ٱتَّبِعُوا to them لَهُمُ it is said قِيلَ and when وَإِذَا
we shall نَتَّبِعُ nay بَلْ they say قَالُوا Allah ٱللَّهُ has sent down أَنزَلَ
our fathers ءَابَآءَنَآ upon it عَلَيْهِ we found أَلْفَيْنَا what مَآ follow
يَعْقِلُونَ not لَا their fathers ءَابَآؤُهُمْ did كَانَ even if أَوَلَوْ
(did) they find Right يَهْتَدُونَ ﴿١٧٠﴾ nor وَلَا anything شَيْـًٔا understand
disbelieved كَفَرُوا (of) those who ٱلَّذِينَ and the example وَمَثَلُ guidance
لَا to that بِمَا shouts يَنْعِقُ (of) he who ٱلَّذِى (is) as like كَمَثَلِ
صُمٌّۢ and cries وَنِدَآءً shouts دُعَآءً except إِلَّا hear يَسْمَعُ does not
(do) not لَا so they فَهُمْ blind عُمْىٌ dumb بُكْمٌ (they are) deaf
كُلُوا believe ءَامَنُوا who ٱلَّذِينَ O you! يَٰٓأَيُّهَا understand يَعْقِلُونَ ﴿١٧١﴾
We have رَزَقْنَٰكُمْ that مَا the good (lawful) things طَيِّبَٰتِ of مِن eat
if إِن to Allah لِلَّهِ and be grateful وَٱشْكُرُوا provided you (with)
[you] worship تَعْبُدُونَ ﴿١٧٢﴾ Him (alone) إِيَّاهُ you كُنتُمْ

170. When it is said to them: "Follow what Allâh has sent down." They say: "Nay!
We shall follow what we found our fathers following." (Would they do that!) even
though their fathers did not understand anything nor were they guided? **171.** And
the example of those who disbelieve is as that of him who shouts to those (flock
of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind.
So they do not understand. **172.** O you who believe (in the Oneness of Allâh —
Islâmic Monotheism)! Eat of the lawful things that We have provided you with,
and be grateful to Allâh, if it is indeed He Whom you worship.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ
عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٧٣﴾ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا
أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ
أَلِيمٌ ﴿١٧٤﴾

the dead الْمَيْتَةَ on you عَلَيْكُمُ He has forbidden حَرَّمَ verily إِنَّمَا
and وَمَا (of) swine الْخِنزِيرِ and flesh وَلَحْمَ and blood وَالدَّمَ (flesh)
فَمَنِ Allah اللَّهِ any other than لِغَيْرِ to بِهِ consecrated أُهِلَّ that
without willful غَيْرَ بَاغٍ (is) forced by necessity اضْطُرَّ but whoso
then فَلَا transgressing (due limits) عَادٍ nor وَلَا disobedience
(is) غَفُورٌ Allah اللَّهَ indeed إِنَّ on him عَلَيْهِ sin إِثْمَ (there is) no
those الَّذِينَ verily إِنَّ Most-Merciful ﴿١٧٣﴾ رَحِيمٌ Oft-Forgiving
مِنَ Allah اللَّهُ has sent down أَنزَلَ what مَا conceal يَكْتُمُونَ who
a ثَمَنًا there with بِهِ and purchase وَيَشْتَرُونَ the Book الْكِتَابِ of
بُطُونِهِمْ into فِي eat يَأْكُلُونَ do not مَا they أُولَٰئِكَ small قَلِيلًا gain
will speak يُكَلِّمُهُمُ and not وَلَا fire النَّارَ but إِلَّا their bellies
nor وَلَا (of) Resurrection الْقِيَامَةِ (on) Day يَوْمَ Allah اللَّهُ to them
عَذَابٌ and for them (will be) وَلَهُمْ will purify them يُزَكِّيهِمْ
painful ﴿١٧٤﴾ أَلِيمٌ torment

173. He has forbidden you only the *Maitah* (dead animals), and blood, and the
flesh of swine, and that which is slaughtered as a sacrifice for others than Allâh (or
has been slaughtered for idols, on which Allâh's Name has not been mentioned
while slaughtering). But if one is forced by necessity without willful disobedience
nor transgressing due limits, then there is no sin on him. Truly, Allâh is Oft-

Forgiving, Most Merciful. **174.** Verily, those who conceal what Allâh has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allâh will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.

أُولَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلضَّلَٰلَةَ بِٱلْهُدَىٰ وَٱلْعَذَابَ بِٱلْمَغْفِرَةِ ۚ فَمَآ أَصْبَرَهُمْ عَلَى ٱلنَّارِ ﴿١٧٥﴾ ذَٰلِكَ بِأَنَّ ٱللَّهَ
نَزَّلَ ٱلْكِتَٰبَ بِٱلْحَقِّ ۗ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِى ٱلْكِتَٰبِ لَفِى شِقَاقٍۭ بَعِيدٍ ﴿١٧٦﴾

error ٱلضَّلَٰلَةَ purchased ٱشْتَرَوُا۟ they who ٱلَّذِينَ those (are) أُولَٰٓئِكَ
at بِٱلْمَغْفِرَةِ and torment وَٱلْعَذَابَ at the price of guidance بِٱلْهُدَىٰ
audacious they are أَصْبَرَهُمْ so how فَمَآ the price of forgiveness
نَزَّلَ Allah ٱللَّهَ because بِأَنَّ that (is) ذَٰلِكَ the Fire ٱلنَّارِ ﴿١٧٥﴾ to عَلَى
and وَإِنَّ with the truth بِٱلْحَقِّ the Book ٱلْكِتَٰبَ has sent down
the ٱلْكِتَٰبِ concerning فِى differed ٱخْتَلَفُوا۟ those who ٱلَّذِينَ verily
far بَعِيدٍ ﴿١٧٦﴾ a schism شِقَاقٍۭ (are) in لَفِى Book

175. Those are they who have purchased error at the price of guidance, and torment at the price of forgiveness. So how bold they are (for evil deeds which will push them) to the Fire. **176.** That is because Allâh has sent down the Book (the Qur'ân) in truth. And verily, those who disputed as regards the Book are far away in opposition.

۞ لَّيْسَ ٱلْبِرَّ أَن تُوَلُّوا۟ وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَلَٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَٱلْمَلَٰٓئِكَةِ
وَٱلْكِتَٰبِ وَٱلنَّبِيِّۦنَ وَءَاتَى ٱلْمَالَ عَلَىٰ حُبِّهِۦ ذَوِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينَ وَٱبْنَ ٱلسَّبِيلِ وَٱلسَّآئِلِينَ وَفِى
ٱلرِّقَابِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَٱلْمُوفُونَ بِعَهْدِهِمْ إِذَا عَٰهَدُوا۟ ۖ وَٱلصَّٰبِرِينَ فِى ٱلْبَأْسَآءِ وَٱلضَّرَّآءِ وَحِينَ
ٱلْبَأْسِ ۗ أُولَٰٓئِكَ ٱلَّذِينَ صَدَقُوا۟ ۖ وَأُولَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ ﴿١٧٧﴾

وُجُوهَكُمْ you turn تُوَلُّوا۟ that أَن righteousness ٱلْبِرَّ (it is) not ۞ لَّيْسَ
and (or) the west وَٱلْمَغْرِبِ the east ٱلْمَشْرِقِ towards قِبَلَ your faces
in بِٱللَّهِ believes ءَامَنَ he who مَنْ righteous (is) ٱلْبِرَّ but وَلَٰكِنَّ
and the angels وَٱلْمَلَٰٓئِكَةِ and the Last Day وَٱلْيَوْمِ ٱلْءَاخِرِ Allah
ٱلْمَالَ and gives وَءَاتَى and the Prophets وَٱلنَّبِيِّۦنَ and the Book وَٱلْكِتَٰبِ
to the ذَوِى ٱلْقُرْبَىٰ his love for it حُبِّهِۦ in spite of عَلَىٰ wealth
وَٱبْنَ ٱلسَّبِيلِ and the needy وَٱلْمَسَٰكِينَ and the orphans وَٱلْيَتَٰمَىٰ kinsfolk

وَفِي and (to those) who ask (for help) وَٱلسَّآئِلِينَ and the wayfarer
ٱلصَّلَوٰةَ and offers وَأَقَامَ the ransom of slaves; ٱلرِّقَابِ and in (for)
and who fulfil وَٱلْمُوفُونَ Zakat ٱلزَّكَوٰةَ and pays وَءَاتَى the prayer
and وَٱلصَّٰبِرِينَ they promise عَٰهَدُوا۟ when إِذَا their promise بِعَهْدِهِمْ
and affliction وَٱلضَّرَّآءِ adversity ٱلْبَأْسَآءِ in فِي who remain patient
who ٱلَّذِينَ such are they أُو۟لَٰٓئِكَ peril ٱلْبَأْسِ and at the time of وَحِينَ
they (who are) هُمُ and those (are) وَأُو۟لَٰٓئِكَ have proved true صَدَقُوا۟
pious ٱلْمُتَّقُونَ ﴿١٧٧﴾

177. It is not *Al-Birr* (piety, righteousness, and each and every act of obedience to Allâh) that you turn your faces towards east and (or) west (in prayers); but *Al-Birr* is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to *Al-Masâkîn* (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs *As-Salât* (*Iqâmat-as-Salât*), and gives the *Zakât*, and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are *Al-Muttaqûn.*

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُتِبَ عَلَيْكُمُ ٱلْقِصَاصُ فِي ٱلْقَتْلَى ٱلْحُرُّ بِٱلْحُرِّ وَٱلْعَبْدُ بِٱلْعَبْدِ وَٱلْأُنثَىٰ بِٱلْأُنثَىٰ فَمَنْ عُفِيَ لَهُۥ مِنْ أَخِيهِ
شَيْءٌ فَٱتِّبَاعٌۢ بِٱلْمَعْرُوفِ وَأَدَآءٌ إِلَيْهِ بِإِحْسَٰنٍ ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنِ ٱعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ
أَلِيمٌ ﴿١٧٨﴾

عَلَيْكُمُ (is) prescribed كُتِبَ believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
the ٱلْحُرُّ murder ٱلْقَتْلَى in (cases of) فِي retribution ٱلْقِصَاصُ for you
for the slave بِٱلْعَبْدِ and the slave وَٱلْعَبْدُ for the free بِٱلْحُرِّ free
is عُفِيَ but whoso فَمَنْ for the female بِٱلْأُنثَىٰ and the female وَٱلْأُنثَىٰ
something شَيْءٌ his brother أَخِيهِ by مِنْ for him (is) لَهُۥ forgiven
according to بِٱلْمَعْرُوفِ then adhering to it فَٱتِّبَاعٌۢ (of blood money)
to him إِلَيْهِ and payment be made وَأَدَآءٌ usage (with fairness)
مِّن an alleviation تَخْفِيفٌ that (is) ذَٰلِكَ in a goodly manner بِإِحْسَٰنٍ
ٱعْتَدَىٰ and whoever فَمَنِ and a Mercy وَرَحْمَةٌ your Lord رَّبِّكُمْ from
a torment عَذَابٌ for him (is) فَلَهُۥ this ذَٰلِكَ after بَعْدَ transgresses
painful أَلِيمٌ ﴿١٧٨﴾

178. O you who believe! *Al-Qisâs* (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed against blood money, then adhering to it with fairness and payment of the blood money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment.

وَلَكُمْ فِي ٱلْقِصَاصِ حَيَوٰةٌ يَٰٓأُو۟لِي ٱلْأَلْبَٰبِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾ كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ إِن تَرَكَ
خَيْرًا ٱلْوَصِيَّةُ لِلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ بِٱلْمَعْرُوفِ حَقًّا عَلَى ٱلْمُتَّقِينَ ﴿١٨٠﴾ فَمَنۢ بَدَّلَهُۥ بَعْدَمَا سَمِعَهُۥ فَإِنَّمَآ إِثْمُهُۥ عَلَى ٱلَّذِينَ
يُبَدِّلُونَهُۥٓ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾

يَٰٓأُو۟لِي (is) life حَيَوٰةٌ	retribution ٱلْقِصَاصِ	in فِي	and for you وَلَكُمْ			
﴿١٧٩﴾ تَتَّقُونَ	that you may لَعَلَّكُمْ	O men of understanding! ٱلْأَلْبَٰبِ				
when إِذَا	for you عَلَيْكُمْ	(it is) prescribed كُتِبَ	become pious			
he تَرَكَ	if إِن	death ٱلْمَوْتُ	any of you أَحَدَكُمُ	approaches حَضَرَ		
(is) for لِلْوَٰلِدَيْنِ	the making of bequest ٱلْوَصِيَّةُ	wealth خَيْرًا	leaves			
according to reasonable بِٱلْمَعْرُوفِ	and next of kin وَٱلْأَقْرَبِينَ	parents				
the ﴿١٨٠﴾ ٱلْمُتَّقِينَ	on عَلَى	(it is) an obligation حَقًّا	manners			
بَعْدَمَا changes it (the will) بَدَّلَهُۥ	then whoever فَمَنۢ	God-fearing				
عَلَى its sin إِثْمُهُۥ	then only فَإِنَّمَآ	he had heard it سَمِعَهُۥ	after that			
ٱللَّهَ verily إِنَّ	change it يُبَدِّلُونَهُۥٓ	those who ٱلَّذِينَ	(will be) upon			
All-Knower ﴿١٨١﴾ عَلِيمٌ	(is) All-Hearer سَمِيعٌ	Allah				

179. And there is (a saving of) life for you in *Al-Qisâs* (the Law of Equality in punishment), O men of understanding, that you may become *Al-Muttaqûn*. **180.** It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon *Al-Muttaqûn* **181.** Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allâh is All-Hearer, All-Knower.

فَمَنْ خَافَ مِن مُّوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَآ إِثْمَ عَلَيْهِ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٨٢﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
كُتِبَ عَلَيْكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

جَنَفًا a testator مُّوصٍ from مِن fears خَافَ then whoso فَمَنْ
and فَأَصْلَحَ wrong-doing إِثْمًا or أَوْ partiality (some unjust act)
(there is) no فَلَآ between them (the parties) بَيْنَهُمْ makes peace
(is) Oft-Forgiving غَفُورٌ Allah ٱللَّهَ verily إِنَّ on him عَلَيْهِ sin إِثْمَ
كُتِبَ believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَـٰٓأَيُّهَا Most Merciful ﴿١٨٢﴾ رَّحِيمٌ
it كُتِبَ as كَمَا the fasting ٱلصِّيَامُ for you عَلَيْكُمُ (is) prescribed
لَعَلَّكُمْ before you مِن قَبْلِكُمْ those ٱلَّذِينَ for عَلَى was prescribed
become God-fearing ﴿١٨٣﴾ تَتَّقُونَ so that you may

182. But he who fears from a testator some unjust act or wrong-doing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allâh is Oft-Forgiving, Most Merciful. **183.** O you who believe! Observing *As-Saum* (the fasting) is prescribed for you as it was prescribed for those before you, that you may become *Al-Muttaqûn*.

أَيَّامًا مَّعْدُودَٰتٍ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۚ وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدْيَةٌ
طَعَامُ مِسْكِينٍ ۖ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُۥ ۚ وَأَن تَصُومُوا۟ خَيْرٌ لَّكُمْ ۖ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٤﴾

of مِنكُم is كَانَ then whoso فَمَن numbered مَّعْدُودَٰتٍ days أَيَّامًا
(the same) فَعِدَّةٌ journey سَفَرٍ on عَلَىٰ or أَوْ sick مَّرِيضًا you
those ٱلَّذِينَ and upon وَعَلَى other أُخَرَ days أَيَّامٍ of مِّنْ number
(is) ransom فِدْيَةٌ afford it (can do it with difficulty) يُطِيقُونَهُۥ who
تَطَوَّعَ but whoso فَمَن (of) a needy person مِسْكِينٍ feeding طَعَامُ
لَّهُۥ better خَيْرٌ it (is) فَهُوَ good خَيْرًا does voluntarily (willingly)
for لَّكُمْ (is) better خَيْرٌ you fast تَصُومُوا۟ and that وَأَن for him
know ﴿١٨٤﴾ تَعْلَمُونَ you كُنتُمْ if إِن you

184. [Observing *Saum* (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a *Miskîn* (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know.

شَهْرُ رَمَضَانَ ٱلَّذِىٓ أُنزِلَ فِيهِ ٱلْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَٰتٍ مِّنَ ٱلْهُدَىٰ وَٱلْفُرْقَانِ ۚ فَمَن شَهِدَ مِنكُمُ
ٱلشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ
بِكُمُ ٱلْعُسْرَ وَلِتُكْمِلُوا۟ ٱلْعِدَّةَ وَلِتُكَبِّرُوا۟ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾ وَإِذَا
سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا۟ لِى وَلْيُؤْمِنُوا۟ بِى لَعَلَّهُمْ
يَرْشُدُونَ ﴿١٨٦﴾

was أُنزِلَ (is) that ٱلَّذِىٓ (of) Ramadan رَمَضَانَ the month شَهْرُ
لِّلنَّاسِ a guidance هُدًى the Qur'an ٱلْقُرْءَانُ in it فِيهِ revealed
the guidance ٱلْهُدَىٰ of مِّنَ and clear proofs وَبَيِّنَٰتٍ for mankind
witnesses/sights شَهِدَ so whoever فَمَن and the criterion وَٱلْفُرْقَانِ
he should fast فَلْيَصُمْهُ the month (of Ramadan) ٱلشَّهْرَ of you مِنكُمُ
سَفَرٍ on عَلَىٰ or أَوْ sick مَرِيضًا is كَانَ and whosoever وَمَن it
other أُخَرَ days أَيَّامٍ of مِّنْ (the same) number فَعِدَّةٌ journey
and وَلَا ease ٱلْيُسْرَ for you بِكُمُ Allah ٱللَّهُ wants يُرِيدُ (later)
so وَلِتُكْمِلُوا۟ hardship ٱلْعُسْرَ for you بِكُمُ want يُرِيدُ (does) not
and that وَلِتُكَبِّرُوا۟ the number (of days) ٱلْعِدَّةَ that you complete
He guided هَدَىٰكُمْ that مَا on عَلَىٰ Allah ٱللَّهَ you should magnify
give thanks (to Him) تَشْكُرُونَ ﴿١٨٥﴾ so that you may وَلَعَلَّكُمْ you

about Me عَنِّى My slaves عِبَادِى ask you سَأَلَكَ and when وَإِذَا
I respond to أُجِيبُ near (to them) قَرِيبٌ then indeed I am فَإِنِّى
he calls (on) Me دَعَانِ when إِذَا (of) the caller ٱلدَّاعِ call دَعْوَةَ
بِى and believe وَلْيُؤْمِنُوا۟ to Me لِى so let them respond فَلْيَسْتَجِيبُوا۟
walk in the Right Way يَرْشُدُونَ ﴿١٨٦﴾ so that they may لَعَلَّهُمْ in Me

185. The month of Ramadan in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe *Saum* (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe *Saum* (fasts) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allâh [i.e.

to say *Takbîr* (*Allâhu Akbar*: Allâh is the Most Great)] for having guided you so that you may be grateful to Him. **186.** And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.

أُحِلَّ لَكُمْ لَيْلَةَ ٱلصِّيَامِ ٱلرَّفَثُ إِلَىٰ نِسَآئِكُمْ هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ عَلِمَ ٱللَّهُ أَنَّكُمْ كُنتُمْ
تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ فَٱلْـَٔـٰنَ بَـٰشِرُوهُنَّ وَٱبْتَغُوا۟ مَا كَتَبَ ٱللَّهُ لَكُمْ وَكُلُوا۟ وَٱشْرَبُوا۟ حَتَّىٰ
يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ ثُمَّ أَتِمُّوا۟ ٱلصِّيَامَ إِلَى ٱلَّيْلِ وَلَا تُبَـٰشِرُوهُنَّ وَأَنتُمْ عَـٰكِفُونَ
فِى ٱلْمَسَـٰجِدِ تِلْكَ حُدُودُ ٱللَّهِ فَلَا تَقْرَبُوهَا كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ ءَايَـٰتِهِۦ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ١٨٧

of the ٱلصِّيَامِ (on) the night لَيْلَةَ for you لَكُمْ is allowed أُحِلَّ
they هُنَّ your women نِسَآئِكُمْ with إِلَىٰ consorting ٱلرَّفَثُ fasts
لِبَاسٌ and you (are) وَأَنتُمْ for you لَّكُمْ garment لِبَاسٌ (are)
كُنتُمْ that you أَنَّكُمْ Allah ٱللَّهُ knew عَلِمَ for them لَّهُنَّ garment
so فَتَابَ عَلَيْكُمْ yourselves أَنفُسَكُمْ deceiving تَخْتَانُونَ (you) were
(from) you عَنكُمْ and forgave وَعَفَا He accepted your repentance
and seek وَٱبْتَغُوا۟ you can associate with them بَـٰشِرُوهُنَّ so now فَٱلْـَٔـٰنَ
and eat وَكُلُوا۟ for you لَكُمْ Allah ٱللَّهُ ordained كَتَبَ what مَا
ٱلْخَيْطُ to you لَكُمُ becomes distinct يَتَبَيَّنَ until حَتَّىٰ and drink وَٱشْرَبُوا۟
the black ٱلْأَسْوَدِ thread ٱلْخَيْطِ from مِنَ the white ٱلْأَبْيَضُ thread
till إِلَى fasts ٱلصِّيَامَ complete أَتِمُّوا۟ then ثُمَّ the dawn ٱلْفَجْرِ of مِنَ
associate with them تُبَـٰشِرُوهُنَّ and (do) not وَلَا the nightfall ٱلَّيْلِ
are confining yourselves (in عَـٰكِفُونَ while you وَأَنتُمْ (your wives)
ٱللَّهِ limits حُدُودُ these (are) تِلْكَ the mosques ٱلْمَسَـٰجِدِ in فِى I'tikaf)
thus كَذَٰلِكَ approach them تَقْرَبُوهَا so (do) not فَلَا (of) Allah
to لِلنَّاسِ His Signs (Verses) ءَايَـٰتِهِۦ Allah ٱللَّهُ makes clear يُبَيِّنُ
become God-Fearing ١٨٧ يَتَّقُونَ that they لَعَلَّهُمْ mankind

187. It is made lawful for you to have sexual relations with your wives on the night of *As-Saum* (the fasts). They are *Libâs* [i.e. body-cover, or screen, or *Sakan* (i.e. you enjoy the pleasure of living with them — as in Verse 7:189) *Tafsir At-*

Tabarî] for you and you are the same for them. Allâh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allâh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your *Saum* (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in *I'tikâf* (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allâh, so approach them not. Thus does Allâh make clear His *Ayât* (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allâh's set limits, orders, etc.) to mankind that they may become *Al-Muttaqûn*.

وَلَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ وَتُدْلُوا۟ بِهَآ إِلَى ٱلْحُكَّامِ لِتَأْكُلُوا۟ فَرِيقًا مِّنْ أَمْوَٰلِ ٱلنَّاسِ بِٱلْإِثْمِ وَأَنتُمْ
تَعْلَمُونَ ﴿١٨٨﴾ ۞ يَسْـَٔلُونَكَ عَنِ ٱلْأَهِلَّةِ ۖ قُلْ هِىَ مَوَٰقِيتُ لِلنَّاسِ وَٱلْحَجِّ ۗ وَلَيْسَ ٱلْبِرُّ بِأَن تَأْتُوا۟ ٱلْبُيُوتَ مِن
ظُهُورِهَا وَلَٰكِنَّ ٱلْبِرَّ مَنِ ٱتَّقَىٰ ۗ وَأْتُوا۟ ٱلْبُيُوتَ مِنْ أَبْوَٰبِهَا ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾

بَيْنَكُم your property أَمْوَٰلَكُم (eat up) usurp تَأْكُلُوٓا۟ and (do) not وَلَا
وَتُدْلُوا۟ by unjust means بِٱلْبَٰطِلِ among yourselves (one another)
so that لِتَأْكُلُوا۟ the authorities ٱلْحُكَّامِ to إِلَى it بِهَآ nor present
(of) ٱلنَّاسِ property أَمْوَٰلِ of مِّنْ a portion فَرِيقًا you usurp (eat)
know (that) تَعْلَمُونَ ﴿١٨٨﴾ while you وَأَنتُمْ sinfully بِٱلْإِثْمِ others
هِىَ say قُلْ new moons ٱلْأَهِلَّةِ of عَنِ they ask you يَسْـَٔلُونَكَ ۞
for people لِلنَّاسِ are (for the determination of) times مَوَٰقِيتُ they
that بِأَن virtue ٱلْبِرُّ and (it is) no وَلَيْسَ and (for) Hajj وَٱلْحَجِّ
their backs ظُهُورِهَا from مِن the houses ٱلْبُيُوتَ you enter تَأْتُوا۟
fears (Allah) ٱتَّقَىٰ he who مَنِ the righteous (is) ٱلْبِرَّ but وَلَٰكِنَّ
their gates أَبْوَٰبِهَا from مِنْ the houses ٱلْبُيُوتَ and enter وَأْتُوا۟
﴿١٨٩﴾ تُفْلِحُونَ so that you may لَعَلَّكُمْ Allah ٱللَّهَ and fear وَٱتَّقُوا۟
attain success

188. And eat up not one another's property unjustly (in any illegal way, e.g. stealing, robbing, deceiving), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully. **189.** They ask you (O Muhammad صلى الله عليه وسلم) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the

pilgrimage. It is not *Al-Birr* (piety, righteousness) that you enter the houses from the back, but *Al-Birr* (is the quality of the one) who fears Allâh. So enter houses through their proper doors, and fear Allâh that you may be successful.

وَقَٰتِلُواْ فِي سَبِيلِ ٱللَّهِ ٱلَّذِينَ يُقَٰتِلُونَكُمۡ وَلَا تَعۡتَدُوٓاْۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلۡمُعۡتَدِينَ ١٩٠ وَٱقۡتُلُوهُمۡ حَيۡثُ
ثَقِفۡتُمُوهُمۡ وَأَخۡرِجُوهُم مِّنۡ حَيۡثُ أَخۡرَجُوكُمۡۚ وَٱلۡفِتۡنَةُ أَشَدُّ مِنَ ٱلۡقَتۡلِۚ وَلَا تُقَٰتِلُوهُمۡ عِندَ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ حَتَّىٰ يُقَٰتِلُوكُمۡ فِيهِۖ فَإِن
قَٰتَلُوكُمۡ فَٱقۡتُلُوهُمۡۗ كَذَٰلِكَ جَزَآءُ ٱلۡكَٰفِرِينَ ١٩١

ٱلَّذِينَ (of) Allah ٱللَّهِ the Way سَبِيلِ in فِي and fight وَقَٰتِلُواْ
تَعۡتَدُوٓاْ but do not وَلَا fight you يُقَٰتِلُونَكُمۡ (against) those who
like يُحِبُّ does not لَا Allah ٱللَّهَ verily إِنَّ transgress
wherever حَيۡثُ and kill them وَٱقۡتُلُوهُمۡ the transgressors ١٩٠ ٱلۡمُعۡتَدِينَ
حَيۡثُ from مِّنۡ and turn them out وَأَخۡرِجُوهُم you find them ثَقِفۡتُمُوهُمۡ
and wrongful وَٱلۡفِتۡنَةُ they have turned you out أَخۡرَجُوكُمۡ where
and do not وَلَا killing ٱلۡقَتۡلِ than مِنَ (is) worse أَشَدُّ persecution
حَتَّىٰ the Sacred ٱلۡحَرَامِ the Mosque ٱلۡمَسۡجِدِ at عِندَ fight them تُقَٰتِلُوهُمۡ
they قَٰتَلُوكُمۡ but if فَإِن therein فِيهِ they fight you يُقَٰتِلُوكُمۡ unless
(is) the جَزَآءُ such كَذَٰلِكَ then slay them فَٱقۡتُلُوهُمۡ fight you (there)
(of) the disbelievers ١٩١ ٱلۡكَٰفِرِينَ reward

190. And fight in the way of Allâh those who fight you, but transgress not the limits. Truly, Allâh likes not the transgressors. [This Verse is the first one that was revealed in connection with *Jihâd,* but it was supplemented by another (9:36)].
191. And kill them wherever you find them, and turn them out from where they have turned you out. And *Al-Fitnah* is worse than killing. And fight not with them at *Al-Masjid Al-Harâm* (the sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.

فَإِنِ ٱنتَهَوۡاْ فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ١٩٢ وَقَٰتِلُوهُمۡ حَتَّىٰ لَا تَكُونَ فِتۡنَةٞ وَيَكُونَ ٱلدِّينُ لِلَّهِۖ فَإِنِ ٱنتَهَوۡاْ فَلَا عُدۡوَٰنَ إِلَّا عَلَى
ٱلظَّٰلِمِينَ ١٩٣ ٱلشَّهۡرُ ٱلۡحَرَامُ بِٱلشَّهۡرِ ٱلۡحَرَامِ وَٱلۡحُرُمَٰتُ قِصَاصٞۚ فَمَنِ ٱعۡتَدَىٰ عَلَيۡكُمۡ فَٱعۡتَدُواْ عَلَيۡهِ بِمِثۡلِ مَا ٱعۡتَدَىٰ عَلَيۡكُمۡۚ
وَٱتَّقُواْ ٱللَّهَ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ مَعَ ٱلۡمُتَّقِينَ ١٩٤ وَأَنفِقُواْ فِي سَبِيلِ ٱللَّهِ وَلَا تُلۡقُواْ بِأَيۡدِيكُمۡ إِلَى ٱلتَّهۡلُكَةِۛ وَأَحۡسِنُوٓاْۛ إِنَّ ٱللَّهَ يُحِبُّ
ٱلۡمُحۡسِنِينَ ١٩٥

(is) غَفُورٌ Allah ٱللَّهَ then verily فَإِنَّ they desist ٱنتَهَوْا but if فَإِنِ
حَتَّىٰ and fight them وَقَٰتِلُوهُمْ Most Merciful ﴿١٩٢﴾ رَّحِيمٌ All-Forgiving
and وَيَكُونَ oppression/persecution فِتْنَةٌ exists not لَا تَكُونَ until
they ٱنتَهَوْا then if فَإِنِ for Allah (alone) لِلَّهِ worship ٱلدِّينُ becomes
against عَلَى except إِلَّا hostility عُدْوَٰنَ (let there be) no فَلَا desist
بِٱلشَّهْرِ prohibited ٱلْحَرَامُ the month ٱلشَّهْرُ the wrong-doers ﴿١٩٣﴾ ٱلظَّٰلِمِينَ
and for prohibited وَٱلْحُرُمَٰتُ prohibited ٱلْحَرَامِ (is) for the month
then whoever فَمَنِ (there is) the law of equality قِصَاصٌ things
عَلَيْهِ you transgress فَٱعْتَدُوا against you عَلَيْكُمْ transgresses ٱعْتَدَىٰ
عَلَيْكُمْ he transgressed ٱعْتَدَىٰ as مَا likewise بِمِثْلِ against him
ٱللَّهَ that أَنَّ and know وَٱعْلَمُوٓا Allah ٱللَّهَ and fear وَٱتَّقُوا against you
فِي and spend وَأَنفِقُوا the pious people ﴿١٩٤﴾ ٱلْمُتَّقِينَ (is) with مَعَ Allah
throw تُلْقُوا and do not وَلَا (of) Allah ٱللَّهِ Cause (Way) سَبِيلِ in
and وَأَحْسِنُوٓا destruction ٱلتَّهْلُكَةِ into إِلَى your (hands) selves بِأَيْدِيكُمْ
the good-doers ﴿١٩٥﴾ ٱلْمُحْسِنِينَ loves يُحِبُّ Allah ٱللَّهَ verily إِنَّ do good

192. But if they cease, then Allâh is Oft-Forgiving, Most Merciful. **193.** And fight them until there is no more *Fitnah* (disbelief and worshipping of others along with Allâh) and (all and every kind of) worship is for Allâh (Alone). But if they cease, let there be no transgression except against *Az-Zâlimûn* (the polytheists, and wrong-doers) **194.** The sacred month is for the sacred month, and for the prohibited things, there is the Law of Equality (*Qisâs*). Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allâh, and know that Allâh is with *Al-Muttaqûn*. **195.** And spend in the Cause of Allâh (i.e. *Jihâd* of all kinds) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh), and do good. Truly, Allâh loves *Al-Muhsinûn* (the good-doers).

وَأَتِمُّوا۟ ٱلْحَجَّ وَٱلْعُمْرَةَ لِلَّهِ ۚ فَإِنْ أُحْصِرْتُمْ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْىِ ۖ وَلَا تَحْلِقُوا۟ رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ ٱلْهَدْىُ مَحِلَّهُۥ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا
أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَآ أَمِنتُمْ فَمَن تَمَتَّعَ بِٱلْعُمْرَةِ إِلَى ٱلْحَجِّ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْىِ ۚ فَمَن
لَّمْ يَجِدْ فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ فِى ٱلْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۗ تِلْكَ عَشَرَةٌ كَامِلَةٌ ۗ ذَٰلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُۥ حَاضِرِى ٱلْمَسْجِدِ ٱلْحَرَامِ ۚ
وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿١٩٦﴾

for Allah لِلَّهِ and Umrah وَالْعُمْرَةَ the Hajj الْحَجَّ and complete وَأَتِمُّوا
then (send) whatever فَمَا you are prevented أُحْصِرْتُمْ and if فَإِنْ
تَحْلِقُوا and do not وَلَا offering الْهَدْيِ of مِنَ is easy to obtain اسْتَيْسَرَ
the offering الْهَدْيُ reaches يَبْلُغَ until حَتَّىٰ your heads رُءُوسَكُمْ shave
among مِنْكُمْ is كَانَ and whoever فَمَنْ its (appointed) place مَحِلَّهُ
رَأْسِهِ [of] in مِنْ an ailment أَذًى he has بِهِ or أَوْ sick مَرِيضًا you
أَوْ fasting صِيَامٍ of مِنْ then (he must pay) ransom فَفِدْيَةٌ his scalp
and if فَإِذَا sacrifice نُسُكٍ or أَوْ alms-giving (charity) صَدَقَةٍ or
بِالْعُمْرَةِ took advantage تَمَتَّعَ then whoever فَمَنْ you become safe أَمِنْتُمْ
can be had اسْتَيْسَرَ then whatever فَمَا Hajj الْحَجِّ till إِلَى of Umrah
يَجِدْ (did) not لَمْ and whoever فَمَنْ offering الْهَدْيِ of مِنَ with ease
days أَيَّامٍ (for) three ثَلَاثَةِ then (he should observe) fast فَصِيَامُ find
رَجَعْتُمْ when إِذَا and seven (days) وَسَبْعَةٍ the Hajj الْحَجِّ during فِي
ذَٰلِكَ in all كَامِلَةٌ (is) ten (days) عَشَرَةٌ that تِلْكَ you have returned
حَاضِرِي whose family أَهْلُهُ is not لَمْ يَكُنْ (is) for those لِمَنْ that
اللَّهَ and fear وَاتَّقُوا (at) the Sacred الْحَرَامِ Mosque الْمَسْجِدِ present
(is) Severe شَدِيدُ Allah اللَّهَ that أَنَّ and know وَاعْلَمُوا Allah
(in)punishment ﴿١٩٦﴾ الْعِقَابِ

196. And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad صلى الله عليه وسلم), the *Hajj* and *'Umrah* (i.e. the pilgrimage to Makkah) for Allâh. But if you are prevented (from completing them), sacrifice a *Hady* (animal, i.e. a sheep, a cow, or a camel) such as you can afford, and do not shave your heads until the *Hady* reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a *Fidyah* (ransom) of either observing *Saum* (fasts) (three days) or giving *Sadaqah* (charity — feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the *'Umrah* in the months of *Hajj*, before (performing) the *Hajj*, (i.e. *Hajj-at-Tamattu'* and *Al-Qirân*), he must slaughter a *Hady* such as he can afford, but if he cannot afford it, he should observe *Saum* (fasts) three days during the *Hajj* and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at *Al-Masjid Al-Harâm* (i.e. non-resident of Makkah). And fear Allâh much and know that Allâh is Severe in punishment.

ٱلْحَجُّ أَشْهُرٌ مَّعْلُومَٰتٌ ۚ فَمَن فَرَضَ فِيهِنَّ ٱلْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِى ٱلْحَجِّ ۗ وَمَا تَفْعَلُوا۟ مِنْ
خَيْرٍ يَعْلَمْهُ ٱللَّهُ ۗ وَتَزَوَّدُوا۟ فَإِنَّ خَيْرَ ٱلزَّادِ ٱلتَّقْوَىٰ ۚ وَٱتَّقُونِ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٧﴾

and فَمَن well-known مَّعْلُومَٰتٌ (is in) months أَشْهُرٌ the Hajj ٱلْحَجُّ
ٱلْحَجَّ in these (months) فِيهِنَّ undertook (intends) فَرَضَ whoever
obscenity (sexual رَفَثَ then (there be) no فَلَا to perform Hajj
wrangling جِدَالَ nor وَلَا wickedness فُسُوقَ nor وَلَا relations)
مِنْ you do تَفْعَلُوا۟ and whatever وَمَا the Hajj ٱلْحَجِّ in (during) فِى
and take وَتَزَوَّدُوا۟ Allah ٱللَّهُ knows it يَعْلَمْهُ good خَيْرٍ (of)
ٱلتَّقْوَىٰ provision ٱلزَّادِ the best خَيْرَ then verily فَإِنَّ provision
(of) ﴿١٩٧﴾ ٱلْأَلْبَٰبِ O men يَٰٓأُو۟لِى so fear Me وَٱتَّقُونِ (is) piety
understanding

197. The *Hajj* (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days). So whosoever intends to perform *Hajj* therein (by assuming *Ihrâm*), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the *Hajj*. And whatever good you do, (be sure) Allâh knows it. And take a provision (with you) for the journey, but the best provision is *At-Taqwa* (piety, righteousness). So fear Me, O men of understanding!

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ ۚ فَإِذَآ أَفَضْتُم مِّنْ عَرَفَٰتٍ فَٱذْكُرُوا۟
ٱللَّهَ عِندَ ٱلْمَشْعَرِ ٱلْحَرَامِ ۖ وَٱذْكُرُوهُ كَمَا هَدَىٰكُمْ وَإِن كُنتُم مِّن قَبْلِهِۦ لَمِنَ ٱلضَّآلِّينَ ﴿١٩٨﴾
ثُمَّ أَفِيضُوا۟ مِنْ حَيْثُ أَفَاضَ ٱلنَّاسُ وَٱسْتَغْفِرُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٩﴾

you تَبْتَغُوا۟ that أَن sin جُنَاحٌ on you عَلَيْكُمْ (there is) no لَيْسَ
and when فَإِذَآ your Lord رَّبِّكُمْ of مِّن Bounty فَضْلًا seek
then فَٱذْكُرُوا۟ Arafat عَرَفَٰتٍ from مِّنْ you return أَفَضْتُم
Hajj cite-Muzdalifah ٱلْمَشْعَرِ at عِندَ Allah ٱللَّهَ remember
He has هَدَىٰكُمْ as كَمَا and remember Him وَٱذْكُرُوهُ Sacred ٱلْحَرَامِ
before this مِّن قَبْلِهِۦ you were كُنتُم and indeed وَإِن directed you
depart أَفِيضُوا۟ then ثُمَّ who went astray ﴿١٩٨﴾ ٱلضَّآلِّينَ of those لَمِنَ

the ٱلنَّاسُ depart (return) أَفَاضَ where حَيْثُ from مِنْ (return)
verily إِنَّ (of) Allah ٱللَّهَ and ask forgiveness وَٱسْتَغْفِرُوا۟ people
Most Merciful رَّحِيمٌ (is) All-Forgiving غَفُورٌ Allah ٱللَّهَ

198. There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading). Then when you leave 'Arafât, remember Allâh (by glorifying His Praises, i.e. prayers and invocations) at the (Hajj cite-Muzdalifah). And remember Him (by invoking Allâh for all good) as He has guided you, and verily, you were, before, of those who were astray. **199.** Then depart from the place whence all the people depart and ask Allâh for His forgiveness. Truly, Allâh is Oft-Forgiving, Most-Merciful.

فَإِذَا قَضَيْتُم مَّنَٰسِكَكُمْ فَٱذْكُرُوا۟ ٱللَّهَ كَذِكْرِكُمْ ءَابَآءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۗ فَمِنَ ٱلنَّاسِ مَن
يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا وَمَا لَهُۥ فِى ٱلْءَاخِرَةِ مِنْ خَلَٰقٍ ﴿٢٠٠﴾ وَمِنْهُم مَّن يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا
حَسَنَةً وَفِى ٱلْءَاخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ ﴿٢٠١﴾

your مَنَٰسِكَكُمْ you have accomplished قَضَيْتُم and when فَإِذَا
as your كَذِكْرِكُمْ Allah ٱللَّهَ then remember فَٱذْكُرُوا۟ Hajj rites
(with) أَشَدَّ or أَوْ (of) your forefathers ءَابَآءَكُمْ remembering
مَن people ٱلنَّاسِ but of فَمِنَ remembrance ذِكْرًا far more
in فِى give us ءَاتِنَا our Lord! رَبَّنَآ say يَقُولُ (are) those who
ٱلْءَاخِرَةِ in فِى (is) for him لَهُۥ and nothing وَمَا the world ٱلدُّنْيَا
(are) مَّن and of them وَمِنْهُم share خَلَٰقٍ of مِنْ the Hereafter
ٱلدُّنْيَا in فِى give us ءَاتِنَا O our Lord! رَبَّنَآ say يَقُولُ those who
حَسَنَةً the Hereafter ٱلْءَاخِرَةِ and in وَفِى good حَسَنَةً the world
of the Fire ٱلنَّارِ torment عَذَابَ and save us (from) وَقِنَا good

200. So when you have accomplished your *Manâsik,* remember Allâh as you remember your forefathers or with a far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter. **201.** And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"

أُوْلَٰٓئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُواْۚ وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ ۝٢٠٢ ۞وَٱذْكُرُواْ ٱللَّهَ فِيٓ أَيَّامٍ مَّعْدُودَٰتٍۚ فَمَن تَعَجَّلَ
فِي يَوْمَيْنِ فَلَآ إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلَآ إِثْمَ عَلَيْهِۖ لِمَنِ ٱتَّقَىٰۗ وَٱتَّقُواْ ٱللَّهَ وَٱعْلَمُوٓاْ أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ۝٢٠٣

from what مِمَّا (is) a portion نَصِيبٌ for them لَهُمْ (those) أُوْلَٰٓئِكَ
(in) ٱلْحِسَابِ ۝٢٠٢ (is) Swift سَرِيعُ and Allah وَٱللَّهُ they earned كَسَبُواْ
أَيَّامٍ during فِيٓ Allah ٱللَّهَ and remember ۞وَٱذْكُرُواْ reckoning
تَعَجَّلَ then whoever فَمَن appointed (numbered) مَّعْدُودَٰتٍ days
إِثْمَ (there is) no فَلَآ two days يَوْمَيْنِ in فِي hastens (to leave)
(there is) no فَلَآ delays تَأَخَّرَ and whoever وَمَن on him عَلَيْهِ sin
and وَٱتَّقُواْ obeys ٱتَّقَىٰ for (him) who لِمَنِ on him عَلَيْهِ sin إِثْمَ
to Him إِلَيْهِ that you أَنَّكُمْ and know وَٱعْلَمُوٓاْ Allah ٱللَّهَ fear
will be gathered تُحْشَرُونَ ۝٢٠٣

202. For them there will be alloted a share for what they have earned. And Allâh is Swift at reckoning. **203.** And remember Allâh during the appointed Days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allâh (fear Him), and know that you will surely be gathered unto Him.

وَمِنَ ٱلنَّاسِ مَن يُعْجِبُكَ قَوْلُهُۥ فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيُشْهِدُ ٱللَّهَ عَلَىٰ مَا فِي قَلْبِهِۦ وَهُوَ أَلَدُّ ٱلْخِصَامِ ۝٢٠٤ وَإِذَا تَوَلَّىٰ
سَعَىٰ فِي ٱلْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ ٱلْحَرْثَ وَٱلنَّسْلَۚ وَٱللَّهُ لَا يُحِبُّ ٱلْفَسَادَ ۝٢٠٥ وَإِذَا قِيلَ لَهُ ٱتَّقِ ٱللَّهَ أَخَذَتْهُ
ٱلْعِزَّةُ بِٱلْإِثْمِۚ فَحَسْبُهُۥ جَهَنَّمُۖ وَلَبِئْسَ ٱلْمِهَادُ ۝٢٠٦

قَوْلُهُۥ fascinates you يُعْجِبُكَ (is) one who مَن mankind ٱلنَّاسِ and of وَمِنَ
and he calls وَيُشْهِدُ the worldly ٱلدُّنْيَا life ٱلْحَيَوٰةِ in فِي his speach
his heart قَلْبِهِۦ in فِي what (is) مَا on عَلَىٰ Allah ٱللَّهَ to witness
(of) the ٱلْخِصَامِ ۝٢٠٤ (is) most quarrel-some أَلَدُّ (yet) He وَهُوَ
فِي he strives سَعَىٰ he turns away تَوَلَّىٰ and when وَإِذَا opponents
in فِيهَا so that he may spread mischief لِيُفْسِدَ the land ٱلْأَرْضِ in
and the living وَٱلنَّسْلَ the crops ٱلْحَرْثَ and destroy وَيُهْلِكَ it
the ٱلْفَسَادَ ۝٢٠٥ like يُحِبُّ does not لَا and Allah وَٱللَّهُ beings (cattle)

ٱللَّهَ fear ٱتَّقِ to him لَهُ it is said قِيلَ and when وَإِذَا mischief
so فَحَسْبُهُۥ to sin بِٱلْإِثْمِ arrogance ٱلْعِزَّةُ takes him أَخَذَتْهُ Allah
ٱلْمِهَادُ ﴿٢٠٦﴾ and indeed (is) worst وَلَبِئْسَ Hell جَهَنَّمُ suffices for him
the resting place

204. And of mankind there is he whose speech may please you (O Muhammad صلى الله عليه وسلم), in this worldly life, and he calls Allâh to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents. **205.** And when he turns away (from you O Muhammad صلى الله عليه وسلم), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allâh likes not mischief. **206.** And when it is said to him, "Fear Allâh", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!

وَمِنَ ٱلنَّاسِ مَن يَشْرِى نَفْسَهُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ وَٱللَّهُ رَءُوفٌۢ بِٱلْعِبَادِ ﴿٢٠٧﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
ٱدْخُلُوا۟ فِى ٱلسِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَـٰنِ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾ فَإِن زَلَلْتُم مِّنۢ
بَعْدِ مَا جَآءَتْكُمُ ٱلْبَيِّنَـٰتُ فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾

نَفْسَهُ sells يَشْرِى (is) he who مَن mankind ٱلنَّاسِ and of وَمِنَ
(of) Allah ٱللَّهِ pleasure مَرْضَاتِ seeking ٱبْتِغَآءَ his life (himself)
to (His) بِٱلْعِبَادِ ﴿٢٠٧﴾ (is) Most Compassionate رَءُوفٌۢ and Allah وَٱللَّهُ
فِى enter ٱدْخُلُوا۟ believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَـٰٓأَيُّهَا slaves
and do not وَلَا wholly (completely) كَآفَّةً Islam ٱلسِّلْمِ into
إِنَّهُۥ (of) Satan ٱلشَّيْطَـٰنِ footsteps خُطُوَٰتِ (you) follow تَتَّبِعُوا۟
and فَإِن open مُّبِينٌ ﴿٢٠٨﴾ enemy عَدُوٌّ for you لَكُمْ indeed he (is)
came to جَآءَتْكُمُ what مَا after مِّنۢ بَعْدِ you slide back زَلَلْتُم if
ٱللَّهَ indeed أَنَّ then know فَٱعْلَمُوٓا۟ the clear signs ٱلْبَيِّنَـٰتُ you
All-Wise حَكِيمٌ ﴿٢٠٩﴾ (is) All-Mighty عَزِيزٌ Allah

207. And of mankind is he who would sell himself, seeking the Pleasure of Allâh. And Allâh is full of kindness to (His) slaves. **208.** O you who believe! Enter perfectly in Islâm (by obeying all the rules and regulations of the Islâmic religion) and follow not the footsteps of *Shaitân* (Satan). Verily, he is to you a plain enemy. **209.** Then if you slide back after the clear signs (Prophet Muhammad صلى الله عليه وسلم, and this Qur'ân and Islâm) have come to you, then know that Allâh is All-Mighty, All-Wise.

هَلْ يَنظُرُونَ إِلَّآ أَن يَأْتِيَهُمُ ٱللَّهُ فِى ظُلَلٍ مِّنَ ٱلْغَمَامِ وَٱلْمَلَٰٓئِكَةُ وَقُضِىَ ٱلْأَمْرُ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٢١٠﴾
سَلْ بَنِىٓ إِسْرَٰٓءِيلَ كَمْ ءَاتَيْنَٰهُم مِّنْ ءَايَةٍۭ بَيِّنَةٍ ۗ وَمَن يُبَدِّلْ نِعْمَةَ ٱللَّهِ مِنۢ بَعْدِ مَا جَآءَتْهُ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٢١١﴾ زُيِّنَ
لِلَّذِينَ كَفَرُوا۟ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَيَسْخَرُونَ مِنَ ٱلَّذِينَ ءَامَنُوا۟ ۘ وَٱلَّذِينَ ٱتَّقَوْا۟ فَوْقَهُمْ يَوْمَ ٱلْقِيَٰمَةِ ۗ وَٱللَّهُ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ
حِسَابٍ ﴿٢١٢﴾

that أَن except إِلَّآ they wait for (anything else) يَنظُرُونَ do هَلْ
of مِّنَ shadows ظُلَلٍ in فِى Allah ٱللَّهُ should come to them يَأْتِيَهُمُ
and will be وَقُضِىَ (and) the angels وَٱلْمَلَٰٓئِكَةُ the clouds ٱلْغَمَامِ
are returned تُرْجَعُ Allah ٱللَّهِ and to وَإِلَى the matter ٱلْأَمْرُ decided
كَمْ (of) Israel إِسْرَٰٓءِيلَ Children بَنِىٓ ask سَلْ (all) matters ٱلْأُمُورُ ﴿٢١٠﴾
وَمَن clear signs ءَايَةٍۭ بَيِّنَةٍ of مِّنْ We gave them ءَاتَيْنَٰهُم how many
مِنۢ بَعْدِ of Allah ٱللَّهِ the Favour نِعْمَةَ changes يُبَدِّلْ and whoever
Allah ٱللَّهَ then indeed فَإِنَّ has come to him جَآءَتْهُ that مَا after
لِلَّذِينَ beautified is زُيِّنَ (in) punishment ٱلْعِقَابِ ﴿٢١١﴾ (is) Severe شَدِيدُ
وَيَسْخَرُونَ the worldly life ٱلْحَيَوٰةُ ٱلدُّنْيَا disbelieved كَفَرُوا۟ for those who
but وَٱلَّذِينَ believed ءَامَنُوا۟ those who ٱلَّذِينَ at مِنَ and they scoff
يَوْمَ (will be) above them فَوْقَهُمْ became pious ٱتَّقَوْا۟ those who
grants يَرْزُقُ and Allah وَٱللَّهُ (of) Resurrection ٱلْقِيَٰمَةِ (on) the Day
حِسَابٍ ﴿٢١٢﴾ without بِغَيْرِ He wills يَشَآءُ to whom مَن (provides)
measure

210. Do they then wait for anything other than that Allâh should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allâh return all matters (for decision). **211.** Ask the Children of Israel how many clear *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them. And whoever changes Allâh's Favour after it had come to him, [e.g. renounces the religion of Allâh (Islâm) and accepts *Kufr* (disbelief)] then surely, Allâh is Severe in punishment. **212.** Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who obey Allâh's Orders and keep away from what He has forbidden, will be above them on the Day of Resurrection. And Allâh gives (of His Bounty, Blessings, Favours, and Honours on the Day of Resurrection) to whom He wills without limit.

كَانَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ ٱلْكِتَـٰبَ بِٱلْحَقِّ لِيَحْكُمَ بَيْنَ ٱلنَّاسِ
فِيمَا ٱخْتَلَفُوا۟ فِيهِ ۚ وَمَا ٱخْتَلَفَ فِيهِ إِلَّا ٱلَّذِينَ أُوتُوهُ مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَـٰتُ بَغْيًۢا بَيْنَهُمْ ۖ فَهَدَى ٱللَّهُ ٱلَّذِينَ
ءَامَنُوا۟ لِمَا ٱخْتَلَفُوا۟ فِيهِ مِنَ ٱلْحَقِّ بِإِذْنِهِۦ ۗ وَٱللَّهُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢١٣﴾

and sent فَبَعَثَ one وَٰحِدَةً community أُمَّةً mankind ٱلنَّاسُ were كَانَ
(as) heralds of glad مُبَشِّرِينَ the Prophets ٱلنَّبِيِّـۧنَ Allah ٱللَّهُ
ٱلْكِتَـٰبَ with them مَعَهُمُ and sent وَأَنزَلَ and warners وَمُنذِرِينَ tidings
ٱلنَّاسِ between بَيْنَ to judge لِيَحْكُمَ with the truth بِٱلْحَقِّ the Book
and did وَمَا (in it) فِيهِ they differed ٱخْتَلَفُوا۟ in what فِيمَا people
who were أُوتُوهُ those ٱلَّذِينَ except إِلَّا in it فِيهِ differ ٱخْتَلَفَ not
ٱلْبَيِّنَـٰتُ came to them جَآءَتْهُمُ that مَا after مِنۢ بَعْدِ given (the Book)
فَهَدَى one to another بَيْنَهُمْ through hatred بَغْيًۢا the clear proofs
to لِمَا believed ءَامَنُوا۟ those who ٱلَّذِينَ Allah ٱللَّهُ then guided
by بِإِذْنِهِۦ the truth ٱلْحَقِّ of مِنَ in it فِيهِ they differed ٱخْتَلَفُوا۟ what
He wills يَشَآءُ whom مَن guides يَهْدِى and Allah وَٱللَّهُ His leave
Straight مُّسْتَقِيمٍ ﴿٢١٣﴾ Path صِرَٰطٍ to إِلَىٰ

213. Mankind were one community and Allâh sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allâh by His Leave guided those who believed to the truth of that wherein they differed. And Allâh guides whom He wills to the Straight Path.

أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِكُم ۖ مَّسَّتْهُمُ ٱلْبَأْسَآءُ وَٱلضَّرَّآءُ وَزُلْزِلُوا۟ حَتَّىٰ يَقُولَ
ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ مَتَىٰ نَصْرُ ٱللَّهِ ۗ أَلَآ إِنَّ نَصْرَ ٱللَّهِ قَرِيبٌ ﴿٢١٤﴾ يَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ ۖ قُلْ مَآ أَنفَقْتُم مِّنْ
خَيْرٍ فَلِلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينِ وَٱبْنِ ٱلسَّبِيلِ ۗ وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ﴿٢١٥﴾

ٱلْجَنَّةَ you will enter تَدْخُلُوا۟ that أَن you think حَسِبْتُمْ or أَمْ
the like مَّثَلُ come to you يَأْتِكُم while has not yet وَلَمَّا Paradise
مَّسَّتْهُمُ before you مِن قَبْلِكُم passed away خَلَوْا۟ (of) those who ٱلَّذِينَ

and were وَزُلْزِلُوا and affliction وَالضَّرَّاءُ adversity الْبَأْسَاءُ befell them
وَالَّذِينَ the Messenger الرَّسُولُ said يَقُولَ that even حَتَّىٰ (so) shaken
when (will مَتَىٰ with him مَعَهُ believed آمَنُوا and those who
Help نَصْرَ certainly إِنَّ yes أَلَا (of) Allah اللَّهِ Help نَصْرُ come)
what مَاذَا they ask you يَسْأَلُونَكَ (is) near ﴿٢١٤﴾ قَرِيبٌ (of) Allah اللَّهِ
you spend أَنفَقْتُم whatever مَا say قُلْ they should spend يُنفِقُونَ
and وَالْأَقْرَبِينَ (is) for parents فَلِلْوَالِدَيْنِ wealth (good) خَيْرٍ of مِّنْ
وَابْنِ السَّبِيلِ and the needy وَالْمَسَاكِينِ and the orphans وَالْيَتَامَىٰ kindered
خَيْرٍ of مِنْ you do تَفْعَلُوا and whatever وَمَا and the wayfarer
(is) Well-Informed ﴿٢١٥﴾ عَلِيمٌ of it بِهِ Allah اللَّهَ indeed فَإِنَّ good

214. Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allâh?" Yes! Certainly, the Help of Allâh is near! **215.** They ask you (O Muhammad صلى الله عليه وسلم) what they should spend. Say: "Whatever you spend of good must be for parents and kindred and orphans and *Al-Masâkîn* (the poor) and the way farer, and whatever you do of good deeds, truly, Allâh knows it well."

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۖ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ
لَّكُمْ ۗ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

though it is وَهُوَ fighting الْقِتَالُ for you عَلَيْكُمُ is ordained كُتِبَ
you تَكْرَهُوا that أَن and it may be وَعَسَىٰ for you لَّكُمْ dislike كُرْهٌ
وَعَسَىٰ for you لَّكُمْ good خَيْرٌ and it (is) وَهُوَ a thing شَيْئًا dislike
and it (is) وَهُوَ a thing شَيْئًا you like تُحِبُّوا that أَن and it may be
but you وَأَنتُمْ knows يَعْلَمُ and Allah وَاللَّهُ for you لَّكُمْ bad شَرٌّ
know ﴿٢١٦﴾ تَعْلَمُونَ do not لَا

216. *Jihâd* (holy fighting in Allâh's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know.

يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ عَن سَبِيلِ ٱللَّهِ وَكُفْرٌۢ بِهِۦ وَٱلْمَسْجِدِ ٱلْحَرَامِ
وَإِخْرَاجُ أَهْلِهِۦ مِنْهُ أَكْبَرُ عِندَ ٱللَّهِ ۚ وَٱلْفِتْنَةُ أَكْبَرُ مِنَ ٱلْقَتْلِ ۗ وَلَا يَزَالُونَ يُقَٰتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ
ٱسْتَطَٰعُوا۟ ۚ وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِۦ فَيَمُتْ وَهُوَ كَافِرٌ فَأُو۟لَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۖ
وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ٢١٧

the prohibited (sacred) Month ٱلشَّهْرِ ٱلْحَرَامِ about عَنِ they ask you يَسْـَٔلُونَكَ
(is) كَبِيرٌ in it فِيهِ fighting قِتَالٌ say قُلْ in it فِيهِ fighting قِتَالٍ
Way سَبِيلِ from عَن and preventing وَصَدٌّ a great/grave (offence)
the وَٱلْمَسْجِدِ (in) Him بِهِۦ and disbelieving وَكُفْرٌۢ (of) Allah ٱللَّهِ
its inhabitants أَهْلِهِۦ and expelling وَإِخْرَاجُ the Sacred ٱلْحَرَامِ Mosque
with (in the sight of) عِندَ (is) greater (offence) أَكْبَرُ from it مِنْهُ
(is) greater (more أَكْبَرُ and persecution وَٱلْفِتْنَةُ Allah ٱللَّهِ
they will cease يَزَالُونَ and not وَلَا killing ٱلْقَتْلِ than مِنَ heinous)
from عَن they turn you back يَرُدُّوكُمْ till حَتَّىٰ fighting you يُقَٰتِلُونَكُمْ
and whoso وَمَن they can ٱسْتَطَٰعُوا۟ if إِنِ your religion دِينِكُمْ
فَيَمُتْ his religion دِينِهِۦ from عَن of you مِنكُمْ è turns away يَرْتَدِدْ
such are فَأُو۟لَٰٓئِكَ disbeliever كَافِرٌ while he is وَهُوَ and dies
ٱلدُّنْيَا in فِى their works أَعْمَٰلُهُمْ rendered vain حَبِطَتْ those (as)
أَصْحَٰبُ and those وَأُو۟لَٰٓئِكَ and the Hereafter وَٱلْءَاخِرَةِ (this) world
خَٰلِدُونَ ٢١٧ in it فِيهَا they هُمْ (of) the Fire ٱلنَّارِ are inhabitants
will abide forever

217. They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islâmic calendar). Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allâh is to prevent mankind from following the way of Allâh, to disbelieve in Him, to prevent access to *Al-Masjid Al-Harâm* (at Makkah), and to drive out its inhabitants, and *Al-Fitnah* is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islâmic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever."

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ أُو۟لَٰٓئِكَ يَرْجُونَ رَحْمَتَ ٱللَّهِ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾
۞ يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ ۖ قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ وَمَنَٰفِعُ لِلنَّاسِ وَإِثْمُهُمَآ أَكْبَرُ مِن نَّفْعِهِمَا ۗ
وَيَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ قُلِ ٱلْعَفْوَ ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾

and those وَٱلَّذِينَ believed ءَامَنُوا۟ those who ٱلَّذِينَ verily إِنَّ
ٱللَّهِ Way سَبِيلِ in فِى and strove وَجَٰهَدُوا۟ emigrated هَاجَرُوا۟ who
ٱللَّهِ the Mercy رَحْمَتَ hope (for) يَرْجُونَ those أُو۟لَٰٓئِكَ (of) Allah
Most ﴿٢١٨﴾ رَّحِيمٌ (is) Oft-Forgiving غَفُورٌ and Allah وَٱللَّهُ (of) Allah
intoxicants ٱلْخَمْرِ about عَنِ they ask you يَسْـَٔلُونَكَ ۞ Merciful
evil/sin إِثْمٌ in both فِيهِمَآ say قُلْ and games of chance وَٱلْمَيْسِرِ
and their وَإِثْمُهُمَآ for men لِلنَّاسِ and benefits وَمَنَٰفِعُ (is) great كَبِيرٌ
and وَيَسْـَٔلُونَكَ their benefit نَّفْعِهِمَا than مِن (is) greater أَكْبَرُ evil
قُلِ they should spend يُنفِقُونَ what (how much) مَاذَا they ask you
Allah ٱللَّهُ makes clear يُبَيِّنُ thus كَذَٰلِكَ the surplus ٱلْعَفْوَ say
so that you may لَعَلَّكُمْ (His) revelations ٱلْءَايَٰتِ to you لَكُمُ
reflect ﴿٢١٩﴾ تَتَفَكَّرُونَ

218. Verily, those who have believed, and those who have emigrated (for Allâh's religion) and have striven hard in the way of Allâh, all these hope for Allâh's Mercy. And Allâh is Oft-Forgiving, Most-Merciful. **219.** They ask you (O Muhammad صلى الله عليه وسلم) concerning alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefits for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is beyond your needs." Thus Allâh makes clear to you His Laws in order that you may give thought."

فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۗ وَيَسْـَٔلُونَكَ عَنِ ٱلْيَتَٰمَىٰ ۖ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ ۖ وَإِن تُخَالِطُوهُمْ فَإِخْوَٰنُكُمْ ۚ وَٱللَّهُ يَعْلَمُ ٱلْمُفْسِدَ مِنَ
ٱلْمُصْلِحِ ۚ وَلَوْ شَآءَ ٱللَّهُ لَأَعْنَتَكُمْ ۚ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾

and وَيَسْـَٔلُونَكَ and the Hereafter وَٱلْءَاخِرَةِ (this) world ٱلدُّنْيَا on فِى
(seeking) إِصْلَاحٌ say قُلْ orphans ٱلْيَتَٰمَىٰ about عَنِ they ask you
you intermix تُخَالِطُوهُمْ and if وَإِن (is) best خَيْرٌ for them لَّهُمْ good

then (they are) your brothers فَإِخْوَٰنُكُمْ with them (your affairs)
from مِنَ the mischievous ٱلْمُفْسِدَ knows يَعْلَمُ and Allah وَٱللَّهُ
لَأَعْنَتَكُمْ Allah ٱللَّهُ had willed شَآءَ and وَلَوْ the well-wisher ٱلْمُصْلِحِ
عَزِيزٌ Allah ٱللَّهَ indeed إِنَّ He could have put you in difficulties
All-Wise حَكِيمٌ ﴿٢٢٠﴾ (is) All-Mighty

220. In (to) this worldly life and in the Hereafter. And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allâh knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property). And if Allâh had wished, He could have put you into difficulties. Truly, Allâh is All-Mighty, All-Wise."

وَلَا تَنكِحُوا۟ ٱلْمُشْرِكَٰتِ حَتَّىٰ يُؤْمِنَّ ۚ وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّن مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۗ وَلَا تُنكِحُوا۟ ٱلْمُشْرِكِينَ حَتَّىٰ
يُؤْمِنُوا۟ ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّن مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۗ أُو۟لَٰٓئِكَ يَدْعُونَ إِلَى ٱلنَّارِ ۖ وَٱللَّهُ يَدْعُوٓا۟ إِلَى ٱلْجَنَّةِ وَٱلْمَغْفِرَةِ
بِإِذْنِهِۦ ۖ وَيُبَيِّنُ ءَايَٰتِهِۦ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾

until حَتَّىٰ idolateresses ٱلْمُشْرِكَٰتِ marry تَنكِحُوا۟ and do not وَلَا
خَيْرٌ believing مُّؤْمِنَةٌ and indeed a slave وَلَأَمَةٌ they believe يُؤْمِنَّ
أَعْجَبَتْكُمْ even though وَلَوْ an idolatress مُّشْرِكَةٍ than مِّن (is) better
give in marriage تُنكِحُوا۟ and do not وَلَا she pleases (allures) you
they believe يُؤْمِنُوا۟ until حَتَّىٰ (to) idolaters ٱلْمُشْرِكِينَ your women
than مِّن (is) better خَيْرٌ believing مُّؤْمِنٌ and indeed a slave وَلَعَبْدٌ
أُو۟لَٰٓئِكَ he pleases you أَعْجَبَكُمْ even though وَلَوْ an idolater مُّشْرِكٍ
يَدْعُوٓا۟ and Allah وَٱللَّهُ the Fire ٱلنَّارِ to إِلَى invite (you) يَدْعُونَ those
and (to) forgiveness وَٱلْمَغْفِرَةِ Paradise ٱلْجَنَّةِ to إِلَى invites (you)
His Verses ءَايَٰتِهِۦ and He makes clear وَيُبَيِّنُ by His Leave بِإِذْنِهِۦ
يَتَذَكَّرُونَ ﴿٢٢١﴾ so that they may لَعَلَّهُمْ for people (to mankind) لِلنَّاسِ
remember

221. And do not marry *Al-Mushrikât* (idolatresses) till they believe (worship Allâh Alone). And indeed a slave woman who believes is better than a (free) *Mushrikah* (idolatress), even though she pleases you. And give not (your daughters) in

marriage to *Al-Mushrikûn* till they believe (in Allâh Alone) and verily, a believing slave is better than a (free) *Mushrik* (idolater), even though he pleases you. Those (*Al-Mushrikûn*) invite you to the Fire, but Allâh invites (you) to Paradise and forgiveness by His Leave, and makes His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.

وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ ۖ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ
فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ ٱللَّهُ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلْمُتَطَهِّرِينَ ﴿٢٢٢﴾

قُلْ menstruation ٱلْمَحِيضِ about عَنِ and they ask you وَيَسْـَٔلُونَكَ
so keep away فَٱعْتَزِلُوا۟ noxiousness (illness) أَذًى it (is) هُوَ say
and do وَلَا menstruation ٱلْمَحِيضِ during فِى (from) women ٱلنِّسَآءَ
فَإِذَا they are cleansed يَطْهُرْنَ till حَتَّىٰ approach them تَقْرَبُوهُنَّ not
then come (go) to them فَأْتُوهُنَّ they are cleansed تَطَهَّرْنَ and when
Allah ٱللَّهَ verily إِنَّ Allah ٱللَّهُ commanded you أَمَرَكُمُ as مِنْ حَيْثُ
﴿٢٢٢﴾ ٱلْمُتَطَهِّرِينَ and loves وَيُحِبُّ those who repent ٱلتَّوَّٰبِينَ loves يُحِبُّ
those who purify themselves

222. They ask you concerning menstruation. Say: that is an *Adha* (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore, keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allâh loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts and bodies for their prayers).

نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا۟ حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ۖ وَقَدِّمُوا۟ لِأَنفُسِكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّكُم مُّلَٰقُوهُ ۗ وَبَشِّرِ
ٱلْمُؤْمِنِينَ ﴿٢٢٣﴾ وَلَا تَجْعَلُوا۟ ٱللَّهَ عُرْضَةً لِّأَيْمَٰنِكُمْ أَن تَبَرُّوا۟ وَتَتَّقُوا۟ وَتُصْلِحُوا۟ بَيْنَ ٱلنَّاسِ ۗ وَٱللَّهُ سَمِيعٌ
عَلِيمٌ ﴿٢٢٤﴾

so go فَأْتُوا۟ for you لَّكُمْ (are) (as) a tilth حَرْثٌ your wives نِسَآؤُكُمْ
وَقَدِّمُوا۟ you wish شِئْتُمْ as (when and how) أَنَّىٰ your tilth حَرْثَكُمْ (to)
and وَٱتَّقُوا۟ for yourselves (your souls) لِأَنفُسِكُمْ and send before you

meet Him مُّلَٰقُوهُ that you أَنَّكُم and know وَٱعْلَمُوٓا۟ Allah ٱللَّهَ fear
and وَلَا the believers ٱلْمُؤْمِنِينَ ﴿٢٢٣﴾ and give good tidings to وَبَشِّرِ
impediment عُرْضَةً Allah (Allah's name) ٱللَّهَ make تَجْعَلُوا۟ do not
you do good تَبَرُّوا۟ that أَن in your oaths لِّأَيْمَٰنِكُمْ (an excuse)
ٱلنَّاسِ among بَيْنَ and reconcile وَتُصْلِحُوا۟ and act piously وَتَتَّقُوا۟
﴿٢٢٤﴾ عَلِيمٌ (is) All-Hearing سَمِيعٌ and Allah وَٱللَّهُ mankind
All-Knowing

223. Your wives are a tilth for you, so go to your tilth, when or how you will, and send (good deeds, or ask Allâh to bestow upon you pious offspring) for your ownselves beforehand. And fear Allâh, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad صلى الله عليه وسلم). **224.** And make not Allâh's (Name) an excuse in your oaths against your doing good and acting piously, and making peace among mankind. And Allâh is All-Hearer, All-Knower (i.e. do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good).

لَّا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغْوِ فِىٓ أَيْمَٰنِكُمْ وَلَٰكِن يُؤَاخِذُكُم بِمَا كَسَبَتْ قُلُوبُكُمْ ۗ وَٱللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٥﴾ لِّلَّذِينَ يُؤْلُونَ مِن نِّسَآئِهِمْ
تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ ۖ فَإِن فَآءُو فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢٢٦﴾ وَإِنْ عَزَمُوا۟ ٱلطَّلَٰقَ فَإِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾

فِى for vain utterances بِٱللَّغْوِ Allah ٱللَّهُ will blame you يُؤَاخِذُكُمُ not لَّا
بِمَا will call you to account يُؤَاخِذُكُم but وَلَٰكِن your oaths أَيْمَٰنِكُمْ in
(is) غَفُورٌ and Allah وَٱللَّهُ your hearts قُلُوبُكُمْ earned كَسَبَتْ for what
يُؤْلُونَ for those who لِّلَّذِينَ All-Forbearing ﴿٢٢٥﴾ حَلِيمٌ All-Forgiving
(is) a تَرَبُّصُ their wives نِّسَآئِهِمْ from مِن swear for abstinence
they return فَآءُو then if فَإِن months أَشْهُرٍ (of) four أَرْبَعَةِ waiting
Most ﴿٢٢٦﴾ رَّحِيمٌ (is) All-Forgiving غَفُورٌ Allah ٱللَّهَ verily فَإِنَّ
ٱلطَّلَٰقَ they resolve on (decide upon) عَزَمُوا۟ and if وَإِنْ Merciful
﴿٢٢٧﴾ عَلِيمٌ (is) All-Hearing سَمِيعٌ Allah ٱللَّهَ then indeed فَإِنَّ divorce
All-Knowing

225. Allâh will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allâh is Oft-Forgiving, Most-Forbearing. **226.** Those who take an oath not to have

sexual relation with their wives must wait for four months, then if they return (change their idea in this period), verily, Allâh is Oft-Forgiving, Most Merciful.
227. And if they decide upon divorce, then Allâh is All-Hearer, All-Knower.

وَٱلۡمُطَلَّقَٰتُ يَتَرَبَّصۡنَ بِأَنفُسِهِنَّ ثَلَٰثَةَ قُرُوٓءٖۚ وَلَا يَحِلُّ لَهُنَّ أَن يَكۡتُمۡنَ مَا خَلَقَ ٱللَّهُ فِيٓ أَرۡحَامِهِنَّ إِن كُنَّ يُؤۡمِنَّ بِٱللَّهِ
وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَٰلِكَ إِنۡ أَرَادُوٓاْ إِصۡلَٰحٗاۚ وَلَهُنَّ مِثۡلُ ٱلَّذِي عَلَيۡهِنَّ بِٱلۡمَعۡرُوفِۚ وَلِلرِّجَالِ عَلَيۡهِنَّ دَرَجَةٞۗ
وَٱللَّهُ عَزِيزٌ حَكِيمٌ ٢٢٨

بِأَنفُسِهِنَّ shall wait يَتَرَبَّصۡنَ and divorced women وَٱلۡمُطَلَّقَٰتُ
and وَلَا menstrual periods قُرُوٓءٖ three ثَلَٰثَةَ concerning themselves
they يَكۡتُمۡنَ that أَن to them لَهُنَّ it is allowed (lawful) يَحِلُّ not
their أَرۡحَامِهِنَّ in فِيٓ Allah ٱللَّهُ created خَلَقَ what مَا conceal
Day وَٱلۡيَوۡمِ in Allah بِٱللَّهِ believe يُؤۡمِنَّ they كُنَّ if إِن wombs
have better right (are أَحَقُّ and their husbands وَبُعُولَتُهُنَّ the Last ٱلۡأٓخِرِ
إِنۡ that (period) ذَٰلِكَ in فِي to take them back بِرَدِّهِنَّ more entitled)
and for them وَلَهُنَّ reconciliation إِصۡلَٰحٗا they intended أَرَادُوٓاْ if
(is) on them عَلَيۡهِنَّ (of) that which ٱلَّذِي (is) the like مِثۡلُ (wives)
over them عَلَيۡهِنَّ but for men وَلِلرِّجَالِ to what is reasonable بِٱلۡمَعۡرُوفِ
حَكِيمٌ ٢٢٨ (is) All-Mighty عَزِيزٌ and Allah وَٱللَّهُ (is) a degree دَرَجَةٞ
All-Wise

228. And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allâh has created in their wombs, if they believe in Allâh and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allâh is All-Mighty, All-Wise.

ٱلطَّلَٰقُ مَرَّتَانِۖ فَإِمۡسَاكُۢ بِمَعۡرُوفٍ أَوۡ تَسۡرِيحُۢ بِإِحۡسَٰنٖۗ وَلَا يَحِلُّ لَكُمۡ أَن تَأۡخُذُواْ مِمَّآ ءَاتَيۡتُمُوهُنَّ شَيۡـًٔا إِلَّآ أَن يَخَافَآ
أَلَّا يُقِيمَا حُدُودَ ٱللَّهِۖ فَإِنۡ خِفۡتُمۡ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ فَلَا جُنَاحَ عَلَيۡهِمَا فِيمَا ٱفۡتَدَتۡ بِهِۦۗ تِلۡكَ حُدُودُ ٱللَّهِ فَلَا تَعۡتَدُوهَاۚ وَمَن
يَتَعَدَّ حُدُودَ ٱللَّهِ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ٢٢٩

بِمَعْرُوفٍ then retaining فَإِمْسَاكٌ (is) twice مَرَّتَانِ the divorce اَلطَّلَٰقُ
and وَلَا with kindness بِإِحْسَٰنٍ releasing تَسْرِيحٌ or أَوْ reasonably
(you) take back تَأْخُذُوا۟ that أَن for you لَكُمْ it is lawful يَحِلُّ not
anything شَيْـًٔا you had given them (wives) ءَاتَيْتُمُوهُنَّ of what مِمَّآ
they will be يُقِيمَا that not أَلَّا both fear يَخَافَآ that أَن except إِلَّآ
you fear خِفْتُمْ and if فَإِنْ (of) Allah ٱللَّهِ limits حُدُودَ able to keep
(of) ٱللَّهِ limits حُدُودَ they will be able to keep يُقِيمَا that not أَلَّا
فِيمَا on both of them عَلَيْهِمَا sin جُنَاحَ then (there is) no فَلَا Allah
these (are) تِلْكَ for that بِهِۦ she paid as ransom ٱفْتَدَتْ in what
transgress تَعْتَدُوهَا so do not فَلَا (of) Allah حُدُودُ ٱللَّهِ limits حُدُودُ
(of) ٱللَّهِ limits حُدُودَ transgresses يَتَعَدَّ and whoever وَمَن them
the wrong-doers ٱلظَّٰلِمُونَ ﴿٢٢٩﴾ they هُمُ those (are) فَأُو۟لَٰٓئِكَ Allah

229. The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your *Mahr* (bridal-money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allâh (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allâh, then there is no sin on either of them if she gives back (the *Mahr* or a part of it) for her *Al-Khul'* (divorce). These are the limits ordained by Allâh, so do not transgress them. And whoever transgresses the limits ordained by Allâh, then such are the *Zâlimûn* (wrongdoers).

فَإِن طَلَّقَهَا فَلَا تَحِلُّ لَهُۥ مِنۢ بَعْدُ حَتَّىٰ تَنكِحَ زَوْجًا غَيْرَهُۥ ۗ فَإِن طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَآ أَن يَتَرَاجَعَآ إِن ظَنَّآ أَن يُقِيمَا حُدُودَ
ٱللَّهِ ۗ وَتِلْكَ حُدُودُ ٱللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾

لَهُۥ she is lawful تَحِلُّ then not فَلَا he divorces her طَلَّقَهَا and if فَإِن
a زَوْجًا she marries تَنكِحَ until حَتَّىٰ thereafter مِنۢ بَعْدُ for him
فَلَا he divorces her طَلَّقَهَا then if فَإِن other than him غَيْرَهُۥ husband
they يَتَرَاجَعَآ that أَن on both of them عَلَيْهِمَآ sin جُنَاحَ (there is) no
يُقِيمَا that أَن both of them think ظَنَّآ if إِن return to one another
and وَتِلْكَ (of) Allah ٱللَّهِ limits حُدُودَ they would be able to keep

He makes them clear يُبَيِّنُهَا (of) Allah ٱللَّهِ limits حُدُودُ these (are)
who know يَعْلَمُونَ ﴿٢٣٠﴾ to people لِقَوْمٍ

230. And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allâh. These are the limits of Allâh, which He makes plain for the people who have knowledge.

وَإِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا۟ وَمَن يَفْعَلْ
ذَٰلِكَ فَقَدْ ظَلَمَ نَفْسَهُۥ وَلَا تَتَّخِذُوٓا۟ ءَايَٰتِ ٱللَّهِ هُزُوًا وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ وَمَآ أَنزَلَ عَلَيْكُم مِّنَ ٱلْكِتَٰبِ
وَٱلْحِكْمَةِ يَعِظُكُم بِهِۦ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٢٣١﴾

and they فَبَلَغْنَ women ٱلنِّسَآءَ you divorce طَلَّقْتُمُ and when وَإِذَا
then retain them فَأَمْسِكُوهُنَّ their prescribed term أَجَلَهُنَّ reach
in a fair بِمَعْرُوفٍ let them go سَرِّحُوهُنَّ or أَوْ in a fair manner بِمَعْرُوفٍ
to hurt (them) ضِرَارًا retain them تُمْسِكُوهُنَّ but do not وَلَا manner
that ذَٰلِكَ does يَفْعَلْ and whoso وَمَن so that you transgress لِّتَعْتَدُوا۟
تَتَّخِذُوٓا۟ and do not وَلَا himself نَفْسَهُۥ he wrongs ظَلَمَ indeed فَقَدْ
and وَٱذْكُرُوا۟ as a jest هُزُوًا (of) Allah ٱللَّهِ Verses ءَايَٰتِ you take
and وَمَآ upon you عَلَيْكُمْ (of) Allah ٱللَّهِ Favour نِعْمَتَ remember
of the Book مِّنَ ٱلْكِتَٰبِ upon you عَلَيْكُم He sent down أَنزَلَ that which
with بِهِۦ He admonishes you يَعِظُكُم and (of) the Wisdom وَٱلْحِكْمَةِ
ٱللَّهَ that أَنَّ and know (well) وَٱعْلَمُوٓا۟ Allah ٱللَّهَ and fear وَٱتَّقُوا۟ it
(is) Aware عَلِيمٌ ﴿٢٣١﴾ of all things بِكُلِّ شَىْءٍ Allah

231. And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of Allâh as a jest, but remember Allâh's Favours on you (i.e. Islâm), and that which He has sent down to you of the Book (i.e. the Qur'ân) and *Al-Hikmah* (the Prophet's *Sunnah* — legal ways — Islâmic jurisprudence) whereby He instructs you. And fear Allâh, and know that Allâh is All-Aware of everything.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَن يَنكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُم بِالْمَعْرُوفِ ۗ ذَٰلِكَ يُوعَظُ بِهِ مَن
كَانَ مِنكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ ۗ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾

and they فَبَلَغْنَ women النِّسَاءَ you divorce طَلَّقْتُمُ and when وَإِذَا
then do not فَلَا their (waiting) prescribed term أَجَلَهُنَّ reach
to أَزْوَاجَهُنَّ they get married يَنكِحْنَ that أَن prevent them تَعْضُلُوهُنَّ
mutually بَيْنَهُم they agree تَرَاضَوْا when إِذَا their husbands
يُوعَظُ this (is admonition) ذَٰلِكَ in a fair manner بِالْمَعْرُوفِ
يُؤْمِنُ of you مِنكُمْ (is) كَانَ he who مَن with it (is) بِهِ admonished
ذَٰلِكُمْ the Last الْآخِرِ and the Day وَالْيَوْمِ in Allah بِاللَّهِ believes
(and) وَاللَّهُ and purer وَأَطْهَرُ for you لَكُمْ cleaner أَزْكَىٰ that (is)
know تَعْلَمُونَ ﴿٢٣٢﴾ do not لَا and you وَأَنتُمْ knows يَعْلَمُ Allah

232. And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allâh and the Last Day. That is more virtuous and purer for you. Allâh knows and you know not.

۞ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ۖ لِمَنْ أَرَادَ أَن يُتِمَّ الرَّضَاعَةَ ۚ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۚ لَا
تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَّهُ بِوَلَدِهِ ۚ وَعَلَى الْوَارِثِ مِثْلُ ذَٰلِكَ ۗ فَإِنْ أَرَادَا فِصَالًا عَن
تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۗ وَإِنْ أَرَدتُّمْ أَن تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُم مَّا آتَيْتُم بِالْمَعْرُوفِ ۗ
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٣﴾

their أَوْلَادَهُنَّ shall suckle يُرْضِعْنَ and the mothers ۞ وَالْوَالِدَاتُ
for those who لِمَنْ whole كَامِلَيْنِ (for) two years حَوْلَيْنِ children
and on وَعَلَى the suckling الرَّضَاعَةَ complete يُتِمَّ to أَن desire أَرَادَ
(is) their (mothers) رِزْقُهُنَّ him to whom the child is born الْمَوْلُودِ لَهُ
not لَا in a fair manner بِالْمَعْرُوفِ and their clothing وَكِسْوَتُهُنَّ food
لَا to its capacity وُسْعَهَا except إِلَّا a soul نَفْسٌ is tasked تُكَلَّفُ
for بِوَلَدِهَا mother وَالِدَةٌ (should be) made to suffer تُضَارَّ neither

for بِوَلَدِهِۦ he to whom the child is born مَوْلُودٌ لَّهُۥ nor وَلَا her child
(of) that ذَٰلِكَ (is) like مِثْلُ the heir ٱلْوَارِثِ and on وَعَلَى his child
تَرَاضٍ by عَن on weaning فِصَالًا both decide أَرَادَا and if فَإِنْ
and (after) وَتَشَاوُرٍ of both of them (mutual) مِّنْهُمَا consent
on them both عَلَيْهِمَا sin جُنَاحَ then (there is) no فَلَا consultation
to give out to nurse (to أَن تَسْتَرْضِعُوٓا۟ you decide أَرَدتُّمْ and if وَإِنْ
then (there is) فَلَا your children أَوْلَٰدَكُمْ engage a wet-nurse) (for)
ءَاتَيْتُم what مَّآ you pay سَلَّمْتُم when إِذَا on you عَلَيْكُمْ sin جُنَاحَ no
ٱللَّهَ and fear وَٱتَّقُوا۟ in a fair manner بِٱلْمَعْرُوفِ (is) due from you
تَعْمَلُونَ of what بِمَا Allah ٱللَّهَ that أَنَّ and know well وَٱعْلَمُوٓا۟ Allah
(is) All-Seer ﴿٢٣٣﴾ بَصِيرٌ you do

233. The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allâh and know that Allâh is All-Seer of what you do.

وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا يَتَرَبَّصْنَ بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ
فِيمَا فَعَلْنَ فِىٓ أَنفُسِهِنَّ بِٱلْمَعْرُوفِ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٤﴾

and leave وَيَذَرُونَ of you مِنكُمْ die يُتَوَفَّوْنَ and those who وَٱلَّذِينَ
with regard بِأَنفُسِهِنَّ they (the wives) shall wait يَتَرَبَّصْنَ wives أَزْوَٰجًا
and ten (days) وَعَشْرًا months أَشْهُرٍ (for) four أَرْبَعَةَ to themselves
فَلَا their (waiting) term أَجَلَهُنَّ they reach بَلَغْنَ and when فَإِذَا
they فَعَلْنَ in what فِيمَا on you عَلَيْكُمْ sin جُنَاحَ then (there is) no

and وَٱللَّهُ in a fair manner بِٱلْمَعْرُوفِ themselves أَنفُسِهِنَّ concerning فِىٓ do
(is) Well-Aware ﴿٢٣٤﴾ خَبِيرٌ you do تَعْمَلُونَ of what بِمَا Allah

234. And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e. they can marry). And Allâh is Well-Acquainted with what you do.

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُم بِهِۦ مِنْ خِطْبَةِ ٱلنِّسَآءِ أَوْ أَكْنَنتُمْ فِىٓ أَنفُسِكُمْ ۚ عَلِمَ ٱللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ
وَلَٰكِن لَّا تُوَاعِدُوهُنَّ سِرًّا إِلَّآ أَن تَقُولُوا۟ قَوْلًا مَّعْرُوفًا ۚ وَلَا تَعْزِمُوا۟ عُقْدَةَ ٱلنِّكَاحِ حَتَّىٰ يَبْلُغَ ٱلْكِتَٰبُ أَجَلَهُۥ ۚ
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِىٓ أَنفُسِكُمْ فَٱحْذَرُوهُ ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ ﴿٢٣٥﴾

عَرَّضْتُم in what فِيمَا on you عَلَيْكُمْ sin جُنَاحَ and (there is) no وَلَا
to ٱلنِّسَآءِ marriage proposal خِطْبَةِ of مِنْ (with it) بِهِۦ you offered
أَنفُسِكُمْ in فِىٓ you concealed it أَكْنَنتُمْ or أَوْ (such) women
will سَتَذْكُرُونَهُنَّ that you أَنَّكُمْ Allah ٱللَّهُ knows عَلِمَ yourselves
make تُوَاعِدُوهُنَّ do not لَّا but وَلَٰكِن mention them/remember them
you تَقُولُوا۟ that أَن except إِلَّآ secretly سِرًّا a promise with them
and do not وَلَا honourably مَّعْرُوفًا (something) a saying قَوْلًا say
till حَتَّىٰ (of) marriage ٱلنِّكَاحِ the tie عُقْدَةَ resolve on تَعْزِمُوا۟
and وَٱعْلَمُوٓا۟ its end أَجَلَهُۥ the prescribed term ٱلْكِتَٰبُ reaches يَبْلُغَ
أَنفُسِكُمْ in فِىٓ what (is) مَا knows يَعْلَمُ Allah ٱللَّهَ that أَنَّ know
that أَنَّ and know وَٱعْلَمُوٓا۟ so beware of Him فَٱحْذَرُوهُ your minds
All-Forbearing ﴿٢٣٥﴾ حَلِيمٌ (is) All-Forgiving غَفُورٌ Allah ٱللَّهَ

235. And there is no sin on you if you make a hint of betrothal or conceal it in yourself, Allâh knows that you will remember them, but do not make a promise of contract with them in secret except that you speak an honourable saying according to the Islâmic law. And do not consummate the marriage until the term prescribed is fulfilled. And know that Allâh knows what is in your minds, so fear Him. And know that Allâh is Oft-Forgiving, Most Forbearing.

لَا جُنَاحَ عَلَيْكُمْ إِن طَلَّقْتُمُ ٱلنِّسَآءَ مَا لَمْ تَمَسُّوهُنَّ أَوْ تَفْرِضُوا۟ لَهُنَّ فَرِيضَةً ۚ وَمَتِّعُوهُنَّ عَلَى ٱلْمُوسِعِ قَدَرُهُۥ وَعَلَى ٱلْمُقْتِرِ
قَدَرُهُۥ مَتَٰعًۢا بِٱلْمَعْرُوفِ ۖ حَقًّا عَلَى ٱلْمُحْسِنِينَ ﴿٢٣٦﴾

you divorce طَلَّقْتُمُ if إِن on you عَلَيْكُمْ sin جُنَاحَ (there is) no لَا
أَوْ you have touched them تَمَسُّوهُنَّ not لَمْ while مَا women ٱلنِّسَآءَ
a settled portion فَرِيضَةً for them لَهُنَّ you have fixed تَفْرِضُوا۟ or
قَدَرُهُۥ wealthy ٱلْمُوسِعِ on عَلَى and provide for them وَمَتِّعُوهُنَّ (dower)
according قَدَرُهُۥ poor ٱلْمُقْتِرِ and on وَعَلَى according to his means
a duty حَقًّا reasonable بِٱلْمَعْرُوفِ (is) a provision مَتَٰعًۢا to his means
the good-doers ﴿٢٣٦﴾ ٱلْمُحْسِنِينَ upon عَلَى

236. There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed unto them their *Mahr* (bridal-money given by the husband to his wife at the time of marriage). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.

وَإِن طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّآ أَن يَعْفُونَ أَوْ يَعْفُوَا۟
ٱلَّذِى بِيَدِهِۦ عُقْدَةُ ٱلنِّكَاحِ ۚ وَأَن تَعْفُوٓا۟ أَقْرَبُ لِلتَّقْوَىٰ ۚ وَلَا تَنسَوُا۟ ٱلْفَضْلَ بَيْنَكُمْ ۚ إِنَّ ٱللَّهَ بِمَا تَعْمَلُونَ
بَصِيرٌ ﴿٢٣٧﴾

that أَن before مِن قَبْلِ you divorce them طَلَّقْتُمُوهُنَّ and if وَإِن
you have fixed فَرَضْتُمْ and (indeed) وَقَدْ you touch them تَمَسُّوهُنَّ
مَا then half فَنِصْفُ a settled portion (dower) فَرِيضَةً for them لَهُنَّ
they يَعْفُونَ (that) أَن unless إِلَّآ you have fixed فَرَضْتُمْ (of) what
in بِيَدِهِۦ he ٱلَّذِى (agrees to) forego يَعْفُوَا۟ or أَوْ (agree to) forego
and that وَأَن (of) marriage ٱلنِّكَاحِ (is) knot عُقْدَةُ whose hand
to لِلتَّقْوَىٰ (is) closer أَقْرَبُ you (agree to) forego تَعْفُوٓا۟
grace ٱلْفَضْلَ (you) forget تَنسَوُا۟ and do not وَلَا piety
بِمَا Allah ٱللَّهَ indeed إِنَّ among yourselves بَيْنَكُمْ (liberality)
(is) All-Seer ﴿٢٣٧﴾ بَصِيرٌ you do تَعْمَلُونَ of what

237. And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed unto them the *Mahr* (bridal-money given by the husband to his wife at the time of marriage), then pay half of that (*Mahr*), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego and give her full appointed *Mahr*. And to forego and give (her the full *Mahr*) is nearer to *At-Taqwa* (piety, righteousness). And do not forget liberality between yourselves. Truly, Allâh is All-Seer of what you do.

حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ وَقُومُواْ لِلَّهِ قَٰنِتِينَ ٢٣٨ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَآ أَمِنتُمْ
فَٱذْكُرُواْ ٱللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُواْ تَعْلَمُونَ ٢٣٩ وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا وَصِيَّةً
لِّأَزْوَٰجِهِم مَّتَٰعًا إِلَى ٱلْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِى مَا فَعَلْنَ فِىٓ أَنفُسِهِنَّ مِن
مَّعْرُوفٍ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ٢٤٠

the prayers ٱلصَّلَوَٰتِ over عَلَى be watchful (offer regularly) حَٰفِظُواْ
for لِلَّهِ and stand up وَقُومُواْ middle ٱلْوُسْطَىٰ and the prayer وَٱلصَّلَوٰةِ
خِفْتُمْ and if فَإِنْ utmost obediently/truly devout ٢٣٨ قَٰنِتِينَ Allah
and when فَإِذَآ riding رُكْبَانًا or أَوْ then on foot فَرِجَالًا you fear
as كَمَا Allah ٱللَّهَ then remember فَٱذْكُرُواْ you feel secured أَمِنتُمْ
you did تَكُونُواْ not لَمْ that which مَّا He has taught you عَلَّمَكُم
of you مِنكُمْ who die يُتَوَفَّوْنَ and those وَٱلَّذِينَ know ٢٣٩ تَعْلَمُونَ
(should make) a bequest وَصِيَّةً wives أَزْوَٰجًا and leave وَيَذَرُونَ
ٱلْحَوْلِ for إِلَى (for) maintenance مَّتَٰعًا for their wives لِّأَزْوَٰجِهِم
خَرَجْنَ but if فَإِنْ turning them out إِخْرَاجٍ without غَيْرَ one year
in فِى on you عَلَيْكُمْ sin جُنَاحَ then (there is) no فَلَا they leave
in مِن مَّعْرُوفٍ themselves أَنفُسِهِنَّ for فِىٓ they do فَعَلْنَ what مَا
(is) All-Mighty عَزِيزٌ and Allah وَٱللَّهُ an honourable manner
All-Wise ٢٤٠ حَكِيمٌ

238. Guard strictly (five obligatory) *As-Salawât* (the prayers) especially the middle *Salât* (i.e. the best prayer - *'Asr*). And stand before Allâh with obedience [and do not speak to others during the *Salât* (prayers)]. **239.** And if you fear (an enemy), perform *Salât* (pray) on foot or riding. And when you are in safety, offer the *Salât* (prayer) in the manner He has taught you, which you knew not (before). **240.** And

those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honourable (e.g. lawful marriage). And Allâh is All-Mighty, All-Wise.

وَلِلْمُطَلَّقَٰتِ مَتَٰعٌۢ بِٱلْمَعْرُوفِ ۖ حَقًّا عَلَى ٱلْمُتَّقِينَ ﴿٢٤١﴾ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ
تَعْقِلُونَ ﴿٢٤٢﴾ ۞ أَلَمْ تَرَ إِلَى ٱلَّذِينَ خَرَجُوا۟ مِن دِيَٰرِهِمْ وَهُمْ أُلُوفٌ حَذَرَ ٱلْمَوْتِ فَقَالَ لَهُمُ ٱللَّهُ مُوتُوا۟ ثُمَّ
أَحْيَٰهُمْ ۚ إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾

بِٱلْمَعْرُوفِ (is) a provision مَتَٰعٌۢ and for divorced women وَلِلْمُطَلَّقَٰتِ
the ﴿٢٤١﴾ ٱلْمُتَّقِينَ on عَلَى a duty حَقًّا on a reasonable (scale)
for لَكُمْ Allah ٱللَّهُ makes clear يُبَيِّنُ thus كَذَٰلِكَ God-Fearing
﴿٢٤٢﴾ تَعْقِلُونَ so that you may لَعَلَّكُمْ His Injunctions ءَايَٰتِهِۦ you
ٱلَّذِينَ to (at) إِلَى you looked تَرَ have not ۞ أَلَمْ understand
وَهُمْ their homes دِيَٰرِهِمْ from مِن went forth خَرَجُوا۟ those who
of ٱلْمَوْتِ (for) fear حَذَرَ (in) thousands أُلُوفٌ while they (were)
then ثُمَّ die مُوتُوا۟ Allah ٱللَّهُ to them لَهُمُ and said فَقَالَ death
(is) لَذُو فَضْلٍ Allah ٱللَّهَ indeed إِنَّ He revived them أَحْيَٰهُمْ
أَكْثَرَ but وَلَٰكِنَّ mankind ٱلنَّاسِ to عَلَى Bounteous/Gracious
give thanks ﴿٢٤٣﴾ يَشْكُرُونَ do not لَا people ٱلنَّاسِ most

241. And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on *Al-Muttaqûn* . **242.** Thus Allâh makes clear His *Ayât* (Laws) to you, in order that you may understand. **243.** Did you (O Muhammad صلى الله عليه وسلم) not think of those who went forth from their homes in thousands, fearing death? Allâh said to them, "Die". And then He restored them to life. Truly, Allâh is full of bounty to mankind, but most men thank not.

وَقَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾ مَّن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَٰعِفَهُۥ لَهُۥٓ أَضْعَافًا
كَثِيرَةً ۚ وَٱللَّهُ يَقْبِضُ وَيَبْصُۜطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

and وَٱعْلَمُوٓا۟ (of) Allah ٱللَّهِ the Way سَبِيلِ in فِى and fight وَقَٰتِلُوا۟
﴿٢٤٤﴾ عَلِيمٌ (is) All-Hearer سَمِيعٌ Allah ٱللَّهَ that أَنَّ know
Allah ٱللَّهَ lends يُقْرِضُ that ٱلَّذِى (is) he ذَا who مَّن All-Knower

لَهُۥٓ so that He will multiply it فَيُضَٰعِفَهُۥ goodly حَسَنًا a loan قَرْضًا
straitens يَقْبِضُ and Allah وَٱللَّهُ many كَثِيرَةً times أَضْعَافًا for him
and to Him وَإِلَيْهِ and amplifies (increases) وَيَبْصُۜطُ (decreases)
you will be returned تُرْجَعُونَ ﴿٢٤٥﴾

244. And fight in the way of Allâh and know that Allâh is All-Hearer, All-Knower. **245.** Who is he that will lend to Allâh a goodly loan so that He may multiply it to him many times? And it is Allâh that decreases or increases (your provisions), and unto Him you shall return.

أَلَمْ تَرَ إِلَى ٱلْمَلَإِ مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ مِنۢ بَعْدِ مُوسَىٰٓ إِذْ قَالُوا۟ لِنَبِىٍّ لَّهُمُ ٱبْعَثْ لَنَا مَلِكًا نُّقَٰتِلْ فِى سَبِيلِ ٱللَّهِ
قَالَ هَلْ عَسَيْتُمْ إِن كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ أَلَّا تُقَٰتِلُوا۟ قَالُوا۟ وَمَا لَنَآ أَلَّا نُقَٰتِلَ فِى سَبِيلِ ٱللَّهِ وَقَدْ
أُخْرِجْنَا مِن دِيَٰرِنَا وَأَبْنَآئِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ ٱلْقِتَالُ تَوَلَّوْا۟ إِلَّا قَلِيلًا مِّنْهُمْ وَٱللَّهُ عَلِيمٌۢ
بِٱلظَّٰلِمِينَ ﴿٢٤٦﴾

مِنَ the Chiefs ٱلْمَلَإِ to إِلَى you turned the vision تَرَ have not أَلَمْ
إِذْ Moses مُوسَىٰٓ after مِنۢ بَعْدِ (of) Israel إِسْرَٰٓءِيلَ Children بَنِىٓ of
ٱبْعَثْ of theirs لَّهُمُ to a Prophet لِنَبِىٍّ they said قَالُوا۟ when
سَبِيلِ in فِى we will fight نُّقَٰتِلْ a king مَلِكًا for us لَنَا appoint
è is it expected of you هَلْ عَسَيْتُمْ he said قَالَ (of) Allah ٱللَّهِ Way
ٱلْقِتَالُ upon you عَلَيْكُمُ is prescribed كُتِبَ if إِن (would you)
وَمَا they said قَالُوا۟ you fight تُقَٰتِلُوا۟ that do not أَلَّا the fighting
in فِى we shall fight نُقَٰتِلَ that not أَلَّا for us لَنَآ and what is
we have been أُخْرِجْنَا when وَقَدْ (of) Allah ٱللَّهِ Way سَبِيلِ
and our children وَأَبْنَآئِنَا our homes دِيَٰرِنَا from مِن driven out
for them عَلَيْهِمُ was prescribed كُتِبَ but when فَلَمَّا (families)
a few قَلِيلًا except إِلَّا they turned back تَوَلَّوْا۟ the fighting ٱلْقِتَالُ
﴿٢٤٦﴾ بِٱلظَّٰلِمِينَ (is) All-Knower عَلِيمٌۢ and Allah وَٱللَّهُ of them مِّنْهُمْ
of the wrong-doers

246. Have you not thought about the group of the Children of Israel after (the time of) Mûsâ (Moses)? When they said to a Prophet of theirs, "Appoint for us a king

and we will fight in Allâh's Way." He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in Allâh's way while we have been driven out of our homes and our children (families have been taken as captives)?" But when fighting was ordered for them, they turned away, all except a few of them. And Allâh is All-Aware of the *Zâlimûn* (polytheists and wrongdoers).

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ ٱللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا ۚ قَالُوٓا أَنَّىٰ يَكُونُ لَهُ ٱلْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ
بِٱلْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ ٱلْمَالِ ۚ قَالَ إِنَّ ٱللَّهَ ٱصْطَفَىٰهُ عَلَيْكُمْ وَزَادَهُۥ بَسْطَةً فِى ٱلْعِلْمِ
وَٱلْجِسْمِ ۖ وَٱللَّهُ يُؤْتِى مُلْكَهُۥ مَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٤٧﴾

ٱللَّهَ indeed إِنَّ their Prophet نَبِيُّهُمْ to them لَهُمْ and said وَقَالَ
Talut (Saul) طَالُوتَ for you لَكُمْ has appointed قَدْ بَعَثَ Allah
for him لَهُ would be يَكُونُ how أَنَّىٰ they said قَالُوٓا a knig مَلِكًا
more أَحَقُّ when we (are) وَنَحْنُ over us عَلَيْنَا dominion ٱلْمُلْكُ
يُؤْتَ and not وَلَمْ than he مِنْهُ for the dominion بِٱلْمُلْكِ deserving
he said قَالَ wealth ٱلْمَالِ of مِّنَ plenty سَعَةً he has been given
over you عَلَيْكُمْ has chosen him ٱصْطَفَىٰهُ Allah ٱللَّهَ indeed إِنَّ
ٱلْعِلْمِ in فِى abundantly بَسْطَةً and has increased him وَزَادَهُۥ
يُؤْتِى and Allah وَٱللَّهُ and physique (stature) وَٱلْجِسْمِ knowledge
وَٱللَّهُ He wills يَشَآءُ to whom مَن His Kingdom مُلْكَهُۥ grants
All-Knowing ﴿٢٤٧﴾ عَلِيمٌ (is) All-Sufficient وَٰسِعٌ and Allah

247. And their Prophet (Samuel عليه السلام) said to them, "Indeed Allâh has appointed Tâlût (Saul) as a king over you." They said, "How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allâh has chosen him above you and has increased him abundantly in knowledge and stature. And Allâh grants His kingdom to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower."

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ ءَايَةَ مُلْكِهِۦٓ أَن يَأْتِيَكُمُ ٱلتَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا
تَرَكَ ءَالُ مُوسَىٰ وَءَالُ هَٰرُونَ تَحْمِلُهُ ٱلْمَلَٰٓئِكَةُ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٢٤٨﴾

indeed إِنَّ their Prophet نَبِيُّهُمْ to them لَهُمْ and said وَقَالَ
there يَأْتِيَكُمُ (is) that أَن (of) his dominion مُلْكِهِۦ a sign ءَايَةَ
سَكِينَةٌ in it (lies) فِيهِ the Ark ٱلتَّابُوتُ would come to you
of مِّمَّا and a remnant وَبَقِيَّةٌ your Lord رَّبِّكُمْ from مِّن peace
and وَءَالُ (of) Moses مُوسَىٰ the family ءَالُ left تَرَكَ what
the angels ٱلْمَلَـٰٓئِكَةُ will bear it تَحْمِلُهُ (of) Aaron هَـٰرُونَ family
if إِن for you لَّكُمْ (is) a sign لَـَٔايَةً that ذَٰلِكَ in فِى truly إِنَّ
believers مُّؤْمِنِينَ ﴿٢٤٨﴾ you are كُنتُم

248. And their Prophet (Samuel عليه السلام) said to them: "Verily! The sign of His kingdom is that there shall come to you *At-Tâbût* (a wooden box), wherein is *Sakînah* (peace and reassurance) from your Lord and a remnant of that which Mûsâ (Moses) and Hârûn (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers."

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُم بِنَهَرٍ فَمَن شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَن لَّمْ يَطْعَمْهُ
فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ ءَامَنُوا مَعَهُ
قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَاقُوا اللَّهِ كَم مِّن فِئَةٍ
قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾

with بِٱلْجُنُودِ Talut (saul) طَالُوتُ set out فَصَلَ and when فَلَمَّا
will test you مُبْتَلِيكُم Allah ٱللَّهَ verily إِنَّ he said قَالَ forces
فَلَيْسَ of it مِنْهُ drinks شَرِبَ so whoever فَمَن with a stream بِنَهَرٍ
tastes it يَطْعَمْهُ not لَّمْ and whoever وَمَن of me مِنِّى he is not
takes ٱغْتَرَفَ he who مَنِ except إِلَّا of me مِنِّىٓ indeed he is فَإِنَّهُ
مِنْهُ yet they drank فَشَرِبُوا of his hand بِيَدِهِۦ (in the) hollow غُرْفَةً
جَاوَزَهُ so when فَلَمَّا of them مِّنْهُمْ a few قَلِيلًا except إِلَّا of it
believed ءَامَنُوا and those who وَٱلَّذِينَ he هُوَ crossed it
لَنَاstrength طَاقَةَ (there is) no لَا they said قَالُوا with him مَعَهُ
and his وَجُنُودِهِۦ against Jalut (Goliath) بِجَالُوتَ today ٱلْيَوْمَ for us
that they أَنَّهُم knew يَظُنُّونَ those who ٱلَّذِينَ said قَالَ forces

a group مِّن فِئَةٍ how often كَم Allah ٱللَّهِ to meet مُّلَٰقُوا۟ (were)
بِإِذْنِ large كَثِيرَةًۢ a group فِئَةً overcame غَلَبَتْ small قَلِيلَةٍ
(is) with مَعَ and Allah وَٱللَّهُ (of) Allah ٱللَّهِ with (by) Leave
the patient ones ٱلصَّٰبِرِينَ ﴿٢٤٩﴾

249. Then when Tâlût (Saul) set out with the army, he said: "Verily, Allâh will try you by a river. So whoever drinks thereof, he is not of me; and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand." Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jâlût (Goliath) and his hosts." But those who knew certainty that they were going to meet Allâh, said: "How often a small group overcame a mighty host by Allâh's Leave?" And Allâh is with *As-Sâbirûn* (the patient).

وَلَمَّا بَرَزُوا۟ لِجَالُوتَ وَجُنُودِهِۦ قَالُوا۟ رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَٱنصُرْنَا عَلَى ٱلْقَوْمِ
ٱلْكَٰفِرِينَ ﴿٢٥٠﴾ فَهَزَمُوهُم بِإِذْنِ ٱللَّهِ وَقَتَلَ دَاوُۥدُ جَالُوتَ وَءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ وَٱلْحِكْمَةَ
وَعَلَّمَهُۥ مِمَّا يَشَآءُ ۗ وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّفَسَدَتِ ٱلْأَرْضُ وَلَٰكِنَّ ٱللَّهَ ذُو
فَضْلٍ عَلَى ٱلْعَٰلَمِينَ ﴿٢٥١﴾ تِلْكَ ءَايَٰتُ ٱللَّهِ نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ ۚ وَإِنَّكَ لَمِنَ ٱلْمُرْسَلِينَ ﴿٢٥٢﴾

for Jalut (Goliath) لِجَالُوتَ they went forth بَرَزُوا۟ and when وَلَمَّا
our Lord رَبَّنَآ they said قَالُوا۟ and his people (forces) وَجُنُودِهِۦ
and make firm وَثَبِّتْ patience صَبْرًا on us عَلَيْنَا pour forth أَفْرِغْ
ٱلْقَوْمِ over عَلَى and grant us victory وَٱنصُرْنَا our steps أَقْدَامَنَا
so they routed them فَهَزَمُوهُم disbelieving ٱلْكَٰفِرِينَ ﴿٢٥٠﴾ people
David دَاوُۥدُ and killed وَقَتَلَ (of) Allah ٱللَّهِ by Leave بِإِذْنِ
dominion ٱلْمُلْكَ Allah ٱللَّهُ and gave him وَءَاتَىٰهُ Goliath جَالُوتَ
يَشَآءُ of what مِمَّا and taught him وَعَلَّمَهُۥ and wisdom وَٱلْحِكْمَةَ
Allah's دَفْعُ ٱللَّهِ and had it not been (for) وَلَوْلَا He willed
by some بِبَعْضٍ some of them بَعْضَهُم people ٱلنَّاسَ repelling
surely (would be) overlaid with mischief لَّفَسَدَتِ (others)
(is) ذُو فَضْلٍ Allah ٱللَّهَ but وَلَٰكِنَّ the earth ٱلْأَرْضُ
these (are) تِلْكَ the worlds ٱلْعَٰلَمِينَ ﴿٢٥١﴾ (to) عَلَى Bounteous

to	عَلَيْكَ	We recite them	نَتْلُوهَا	(of) Allah	ٱللَّهِ	Verses	ءَايَٰتُ
of	لَمِنَ	and indeed you are	وَإِنَّكَ	with truth	بِٱلْحَقِّ	you	
				the Messengers	ٱلْمُرْسَلِينَ ﴿٢٥٢﴾		

250. And when they advanced to meet Jâlût (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people." **251.** So they routed them by Allâh's Leave and Dậwûd (David) killed Jâlût (Goliath), and Allâh gave him [Dâwûd (David)] the kingdom [after the death of Talût (Saul) and Samuel] and *Al-Hikmah* (Prophethood), and taught him of that which He willed. And if Allâh did not check one set of people by means of another, the earth would indeed be full of mischief. But Allâh is full of bounty to the *'Âlamîn* (mankind, jinn and all that exists). **252.** These are the Verses of Allâh, We recite them to you (O Muhammad صلى الله عليه وسلم) in truth, and surely, you are one of the Messengers (of Allâh

۞تِلْكَ ٱلرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ مِّنْهُم مَّن كَلَّمَ ٱللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَٰتٍ وَءَاتَيْنَا عِيسَى ٱبْنَ مَرْيَمَ
ٱلْبَيِّنَٰتِ وَأَيَّدْنَٰهُ بِرُوحِ ٱلْقُدُسِ وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلَ ٱلَّذِينَ مِنۢ بَعْدِهِم مِّنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ وَلَٰكِنِ
ٱخْتَلَفُوا۟ فَمِنْهُم مَّنْ ءَامَنَ وَمِنْهُم مَّن كَفَرَ وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلُوا۟ وَلَٰكِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾

We preferred (exalted) فَضَّلْنَا Messengers ٱلرُّسُلُ those ۞تِلْكَ
of them مِّنْهُم some others بَعْضٍ over عَلَىٰ some of them بَعْضَهُمْ
بَعْضَهُمْ and raised وَرَفَعَ Allah ٱللَّهُ spoke كَلَّمَ (to) whom مَّن (are)
and We gave وَءَاتَيْنَا (in) degrees (status) دَرَجَٰتٍ some of them
clear signs ٱلْبَيِّنَٰتِ Mary مَرْيَمَ son of ٱبْنَ Jesus عِيسَى (granted)
of the Holy ٱلْقُدُسِ with spirit (of) بِرُوحِ and supported him وَأَيَّدْنَٰهُ
have ٱقْتَتَلَ would not مَا Allah ٱللَّهُ willed شَآءَ and if وَلَوْ
(came) after them مِنۢ بَعْدِهِم those who ٱلَّذِينَ fought one another
ٱلْبَيِّنَٰتُ had come to them جَآءَتْهُمُ that مَا after مِّنۢ بَعْدِ (Prophets)
and some of them فَمِنْهُم they differed ٱخْتَلَفُوا۟ but وَلَٰكِنِ clear signs
مَّنْ and some of them (are) وَمِنْهُم believed ءَامَنَ who مَّنْ (are)
Allah ٱللَّهُ willed شَآءَ and if وَلَوْ disbelieved (denied) كَفَرَ who
ٱللَّهَ but وَلَٰكِنَّ they would have fought one another ٱقْتَتَلُوا۟ not مَا
He likes (wants) ﴿٢٥٣﴾ يُرِيدُ what مَا does يَفْعَلُ Allah

253. Those Messengers! We preferred some of them to others; to some of them Allâh spoke (directly); others He raised to degrees (of honour); and to 'Îsâ (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with *Rûh-ul-Qudus* [Jibrîl (Gabriel)]. If Allâh had willed, succeeding generations would not have fought against each other, after clear Verses of Allâh had come to them, but they differed — some of them believed and others disbelieved. If Allâh had willed, they would not have fought against one another, but Allâh does what He likes.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَنفِقُوا۟ مِمَّا رَزَقْنَٰكُم مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَٰعَةٌ وَٱلْكَٰفِرُونَ هُمُ
ٱلظَّٰلِمُونَ ﴿٢٥٤﴾

of that مِمَّا spend أَنفِقُوا۟ believe ءَامَنُوٓا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
a يَوْمٌ comes يَأْتِىَ that أَن before مِّن قَبْلِ We provided you رَزَقْنَٰكُم
in it فِيهِ bargaining (selling) بَيْعٌ (there will be) no لَّا Day
intercession شَفَٰعَةٌ nor وَلَا friendship خُلَّةٌ nor وَلَا (when)
the ٱلظَّٰلِمُونَ ﴿٢٥٤﴾ they (indeed) هُمُ and the disbelievers (are) وَٱلْكَٰفِرُونَ
wrong-doers

254. O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the *Zâlimûn* (wrongdoers).

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ۚ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ مَن ذَا ٱلَّذِى يَشْفَعُ
عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَىْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِيُّهُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۖ وَلَا يَـُٔودُهُۥ حِفْظُهُمَا ۚ وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ ﴿٢٥٥﴾

the ٱلْحَىُّ He هُوَ except إِلَّا god إِلَٰهَ (there is) no لَآ Allah ٱللَّهُ
تَأْخُذُهُۥ neither لَا the Sustainer & Protector ٱلْقَيُّومُ Ever-Living
to (for) Him لَّهُۥ sleep نَوْمٌ nor وَلَا slumber سِنَةٌ overtakes Him
فِى and what (is) وَمَا the heavens ٱلسَّمَٰوَٰتِ in فِى what (is) مَا (is)
who (could) ٱلَّذِى that ذَا Who (is) مَن the earth ٱلْأَرْضِ on (in)
with His بِإِذْنِهِۦ except إِلَّا with Him عِندَهُۥٓ intercede يَشْفَعُ
between their بَيْنَ أَيْدِيهِمْ what (is) مَا He knows يَعْلَمُ Permission
and what is after them وَمَا خَلْفَهُمْ hands (happens to them now)
they يُحِيطُونَ and never وَلَا (and what will happen to them later)
except إِلَّا His Knowledge عِلْمِهِۦٓ of مِّنْ anything بِشَىْءٍ encompass
His كُرْسِيُّهُ extends (overspreaded) وَسِعَ He willed شَآءَ what بِمَا
وَلَا and the earth وَٱلْأَرْضَ the heavens ٱلسَّمَٰوَٰتِ Chair (dominion)
their حِفْظُهُمَا weary Him (feel fatigue) يَـُٔودُهُۥ and (does) not
(is) the Most High ٱلْعَلِىُّ and He وَهُوَ upholding (guarding them)
the Most Great ٱلْعَظِيمُ ﴿٢٥٥﴾

255. Allâh! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), *Al-Hayyul-Qayyum* (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His *Kursî* extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called *Ayat-ul-Kursî.*]

لَآ إِكۡرَاهَ فِي ٱلدِّينِۖ قَد تَّبَيَّنَ ٱلرُّشۡدُ مِنَ ٱلۡغَيِّۚ فَمَن يَكۡفُرۡ بِٱلطَّٰغُوتِ وَيُؤۡمِنۢ بِٱللَّهِ فَقَدِ ٱسۡتَمۡسَكَ بِٱلۡعُرۡوَةِ
ٱلۡوُثۡقَىٰ لَا ٱنفِصَامَ لَهَاۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ٢٥٦

تَبَيَّنَ verily قَد the religion ٱلدِّينِ è in فِي compulsion إِكۡرَاهَ no لَآ
the wrong ٱلۡغَيِّۚ from مِنَ the Right Path ٱلرُّشۡدُ became distinct
in false deities بِٱلطَّٰغُوتِ disbelieves (rejects) يَكۡفُرۡ hence who فَمَن
indeed فَقَدِ in Allah بِٱللَّهِ and believes وَيُؤۡمِنۢ (evil ones)
ٱنفِصَامَ no لَا firm ٱلۡوُثۡقَىٰ of handle بِٱلۡعُرۡوَةِ he took hold ٱسۡتَمۡسَكَ
(is) All-Hearer سَمِيعٌ and Allah وَٱللَّهُ for it لَهَاۗ breakage
All-Knower عَلِيمٌ ٢٥٦

256. There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in *Tâghût* and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower.

ٱللَّهُ وَلِيُّ ٱلَّذِينَ ءَامَنُواْ يُخۡرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِۖ وَٱلَّذِينَ كَفَرُوٓاْ أَوۡلِيَآؤُهُمُ ٱلطَّٰغُوتُ يُخۡرِجُونَهُم
مِّنَ ٱلنُّورِ إِلَى ٱلظُّلُمَٰتِۗ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ ٢٥٧

who believed ءَامَنُواْ (of) those ٱلَّذِينَ (is) Guardian وَلِيُّ Allah ٱللَّهُ
to إِلَى darkness ٱلظُّلُمَٰتِ from مِّنَ He brings them out يُخۡرِجُهُم
أَوۡلِيَآؤُهُمُ who disbelieved كَفَرُوٓاْ and those وَٱلَّذِينَ Light ٱلنُّورِۖ
يُخۡرِجُونَهُم (are) false deities (evil ones) ٱلطَّٰغُوتُ their guardians

ٱلظُّلُمَٰتِ to إِلَى Light ٱلنُّورِ from مِّنَ they bring them out (of) the Fire ٱلنَّارِ dwellers أَصْحَٰبُ those (are) أُوْلَٰٓئِكَ darkness will abide forever خَٰلِدُونَ ﴿٢٥٧﴾ in it فِيهَا they هُمْ

257. Allâh is the *Walî* (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their *Auliyâ* (supporters and helpers) are *Tâghût* (false deities and false leaders), they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.

أَلَمْ تَرَ إِلَى ٱلَّذِى حَآجَّ إِبْرَٰهِـۧمَ فِى رَبِّهِۦٓ أَنْ ءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ إِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّىَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ قَالَ أَنَا۠ أُحْىِۦ وَأُمِيتُ ۖ قَالَ إِبْرَٰهِـۧمُ فَإِنَّ ٱللَّهَ يَأْتِى بِٱلشَّمْسِ مِنَ ٱلْمَشْرِقِ فَأْتِ بِهَا مِنَ ٱلْمَغْرِبِ فَبُهِتَ ٱلَّذِى كَفَرَ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٢٥٨﴾

disputed حَآجَّ him who ٱلَّذِى at إِلَى you looked تَرَ have not أَلَمْ ءَاتَىٰهُ because أَنْ his Lord رَبِّهِۦٓ about فِى Abraham إِبْرَٰهِـۧمَ (with) when إِذْ the kingdom ٱلْمُلْكَ Allah ٱللَّهُ had given (granted) him يُحْىِۦ He Who ٱلَّذِى my Lord (is) رَبِّىَ Abraham إِبْرَٰهِـۧمُ said قَالَ give أُحْىِۦ I أَنَا۠ He said قَالَ and causes death وَيُمِيتُ gives life verily فَإِنَّ Abraham إِبْرَٰهِـۧمُ said قَالَ and cause death وَأُمِيتُ life the east ٱلْمَشْرِقِ from مِنَ the sun بِٱلشَّمْسِ brings out يَأْتِى Allah ٱللَّهَ فَبُهِتَ the west ٱلْمَغْرِبِ è from مِنَ it (out) بِهَا you bring فَأْتِ كَفَرَ he who (had) ٱلَّذِى thus (was confounded) defeated people ٱلْقَوْمَ guide يَهْدِى does not لَا and Allah وَٱللَّهُ disbelieved wrong-doers ٱلظَّٰلِمِينَ ﴿٢٥٨﴾

258. Have you not looked at him who disputed with Ibrâhîm (Abraham) about his Lord (Allâh), because Allâh had given him the kingdom? When Ibrâhîm (Abraham) said (to him): "My Lord (Allâh) is He Who gives life and causes death." He said, "I give life and cause death." Ibrâhîm (Abraham) said, "Verily, Allâh brings the sun from the east; then bring it you from the west." So the disbeliever was utterly defeated. And Allâh guides not the people, who are *Zâlimûn* (wrongdoers).

أَوْ كَالَّذِي مَرَّ عَلَىٰ قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْيِي هَٰذِهِ اللَّهُ بَعْدَ مَوْتِهَا ۖ فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ
بَعَثَهُ ۖ قَالَ كَمْ لَبِثْتَ ۖ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَل لَّبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ
لَمْ يَتَسَنَّهْ ۖ وَانظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِّلنَّاسِ ۖ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ
نَكْسُوهَا لَحْمًا ۚ فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾

a town قَرْيَةٍ (by) عَلَىٰ passed مَرَّ like the one who كَالَّذِي or أَوْ
he قَالَ its roofs عُرُوشِهَا upon عَلَىٰ had tumbled خَاوِيَةٌ and it وَهِيَ
(to) this (town) هَٰذِهِ bring (restore) life يُحْيِي how (will) أَنَّىٰ said
اللَّهُ so caused him to die فَأَمَاتَهُ its death مَوْتِهَا after بَعْدَ Allah اللَّهُ
He raised him بَعَثَهُ then ثُمَّ years عَامٍ (for) a hundred مِائَةَ Allah
did you remain لَبِثْتَ how long كَمْ (and) asked قَالَ (to life)
بَعْضَ or أَوْ a day يَوْمًا I remained (so) لَبِثْتُ he said قَالَ (dead)
you have لَّبِثْتَ nay بَل he said قَالَ a day يَوْمٍ part (of)
إِلَىٰ look فَانظُرْ years عَامٍ (for) a hundred مِائَةَ remained (dead)
يَتَسَنَّهْ (did) not لَمْ and your drink وَشَرَابِكَ your food طَعَامِكَ (at)
your حِمَارِكَ at إِلَىٰ and look وَانظُرْ it (get musty) show change
a sign آيَةً and thus We have made you وَلِنَجْعَلَكَ donkey
the bones الْعِظَامِ at إِلَى and look وَانظُرْ for people لِّلنَّاسِ
نَكْسُوهَا then ثُمَّ We will put them together نُنشِزُهَا how كَيْفَ
became تَبَيَّنَ when فَلَمَّا (with) flesh لَحْمًا will clothe them
Allah اللَّهَ that أَنَّ I know أَعْلَمُ he said قَالَ è to him لَهُ clear
is All-Powerful ﴿٢٥٩﴾ قَدِيرٌ thing شَيْءٍ every كُلِّ over عَلَىٰ

259. Or like the one who passed by a town and it had tumbled upon its roofs. He said: "Oh! How will Allâh ever bring it to life after its death?" So Allâh caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day." He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh." When this was clearly shown to him, he said, "I know (now) that Allâh is Able to do all things."

وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ أَرِنِى كَيْفَ تُحْىِ ٱلْمَوْتَىٰ ۖ قَالَ أَوَلَمْ تُؤْمِن ۖ قَالَ بَلَىٰ وَلَـٰكِن لِّيَطْمَئِنَّ قَلْبِى ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ
ٱلطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ ٱجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ٱدْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَٱعْلَمْ أَنَّ ٱللَّهَ عَزِيزٌ
حَكِيمٌ ﴿٢٦٠﴾

my Lord رَبِّ Ibrahim إِبْرَٰهِـۧمُ said قَالَ and (remember) when وَإِذْ
(to) the ٱلْمَوْتَىٰ You give life تُحْىِ how كَيْفَ show me أَرِنِى
بَلَىٰ he said قَالَ you believe تُؤْمِن do not أَوَلَمْ He said قَالَ dead
فَخُذْ he said قَالَ my heart قَلْبِى to satisfy لِّيَطْمَئِنَّ but وَلَـٰكِن yes
and (tame) them to فَصُرْهُنَّ birds مِّنَ ٱلطَّيْرِ four أَرْبَعَةً then take
every كُلِّ on عَلَىٰ put ٱجْعَلْ then ثُمَّ to yourself إِلَيْكَ incline
ٱدْعُهُنَّ then ثُمَّ a (part) portion جُزْءًا of them (is) مِّنْهُنَّ è hill جَبَلٍ
in haste (flying) سَعْيًا they will come to you يَأْتِينَكَ call them
﴿٢٦٠﴾ حَكِيمٌ (is) All-Mighty عَزِيزٌ Allah ٱللَّهَ that أَنَّ and know وَٱعْلَمْ
All-Wise

260. And (remember) when Ibrâhîm (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allâh) said: "Do you not believe?" He [Ibrâhîm (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allâh is All-Mighty, All-Wise."

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِى سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتْ سَبْعَ سَنَابِلَ فِى كُلِّ سُنۢبُلَةٍ مِّا۟ئَةُ حَبَّةٍ ۗ وَٱللَّهُ
يُضَـٰعِفُ لِمَن يَشَآءُ ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٦١﴾ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِى سَبِيلِ ٱللَّهِ ثُمَّ لَا يُتْبِعُونَ مَآ أَنفَقُوا۟ مَنًّا وَلَآ
أَذًى ۙ لَّهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾

أَمْوَٰلَهُمْ spend يُنفِقُونَ (of) those who ٱلَّذِينَ example (likeness) مَّثَلُ
(is) likeness, كَمَثَلِ (of) Allah ٱللَّهِ Way سَبِيلِ in فِى their wealth
seven سَبْعَ it grows (sprouted) أَنۢبَتَتْ (of) a grain حَبَّةٍ example
è grains حَبَّةٍ a hundred مِّا۟ئَةُ ear سُنۢبُلَةٍ every كُلِّ in فِى ears سَنَابِلَ
لِمَن multiples (gives manifold increase) يُضَـٰعِفُ and Allah وَٱللَّهُ

(is) وَٰسِعٌ and Allah وَٱللَّهُ He wills (pleases) يَشَآءُ for whom
spend يُنفِقُونَ those (who) ٱلَّذِينَ All-Knower ﴿٢٦١﴾ عَلِيمٌ Munificent
لَا then ثُمَّ (of) Allah ٱللَّهِ Way سَبِيلِ in فِى their wealth أَمْوَٰلَهُمْ
مَنًّا they spent أَنفَقُوا۟ what مَآ they follow up يُتْبِعُونَ (do) not
and وَلَآ with reminder of generosity (stressing benevolence)
for them (they will لَّهُمْ hurting (them) injury أَذًى neither (by)
and وَلَا their Lord رَبِّهِمْ (is) with عِندَ their reward أَجْرُهُمْ have)
they هُمْ nor وَلَا on them عَلَيْهِمْ fear خَوْفٌ (there is) no
shall grieve ﴿٢٦٢﴾ يَحْزَنُونَ

261. The likeness of those who spend their wealth in the way of Allâh, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allâh gives manifold increase to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower. **262.** Those who spend their wealth in the Cause of Allâh, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.

۞ قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّن صَدَقَةٍ يَتْبَعُهَآ أَذًى ۗ وَٱللَّهُ غَنِىٌّ حَلِيمٌ ﴿٢٦٣﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُبْطِلُوا۟
صَدَقَٰتِكُم بِٱلْمَنِّ وَٱلْأَذَىٰ كَٱلَّذِى يُنفِقُ مَالَهُۥ رِئَآءَ ٱلنَّاسِ وَلَا يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۖ فَمَثَلُهُۥ كَمَثَلِ صَفْوَانٍ
عَلَيْهِ تُرَابٌ فَأَصَابَهُۥ وَابِلٌ فَتَرَكَهُۥ صَلْدًا ۖ لَّا يَقْدِرُونَ عَلَىٰ شَىْءٍ مِّمَّا كَسَبُوا۟ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ
ٱلْكَٰفِرِينَ ﴿٢٦٤﴾

خَيْرٌ and forgiving (of faults) وَمَغْفِرَةٌ (a) kind مَّعْرُوفٌ word قَوْلٌ ۞
which is يَتْبَعُهَآ Sadaqah (charity) صَدَقَةٍ than مِّن (are) better
(is) غَنِىٌّ and Allah وَٱللَّهُ (hurt) injury أَذًى followed by
ٱلَّذِينَ O you يَٰٓأَيُّهَا All-Forbearing ﴿٢٦٣﴾ حَلِيمٌ All-Sufficient (Rich)
your صَدَقَٰتِكُم render in vain تُبْطِلُوا۟ do not لَا believe ءَامَنُوا۟ who
by (stressing benevolence) reminder of generosity بِٱلْمَنِّ charity
spends يُنفِقُ like one who كَٱلَّذِى and causing hurt (injury) وَٱلْأَذَىٰ
يُؤْمِنُ and does not وَلَا of men ٱلنَّاسِ to be seen رِئَآءَ his wealth مَالَهُۥ
his فَمَثَلُهُۥ the Last ٱلْءَاخِرِ and Day وَٱلْيَوْمِ in Allah بِٱللَّهِ believe

(of) a smooth صَفْوَانٍ (is) likeness كَمَثَلِ (their) example (likeness)
وَابِلٌ and fell on it فَأَصَابَهُۥ (is) soil/dust تُرَابٌ over it عَلَيْهِ rock
they يَقْدِرُونَ no لَّا bare صَلْدًا ۖ and left it فَتَرَكَهُۥ heavy rain
they كَسَبُوا۟ for what مِّمَّا anything شَىْءٍ over عَلَىٰ have control
people ٱلْقَوْمَ guide يَهْدِى does not لَا and Allah وَٱللَّهُ earned
deniers (disbelievers) ٱلْكَٰفِرِينَ ﴿٢٦٤﴾

263. Kind words and forgiving of faults are better than *Sadaqah* (charity) followed by injury. And Allâh is Rich (Free of all needs) and He is Most-Forbearing.
264. O you who believe! Do not render in vain your *Sadaqah* (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allâh, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allâh does not guide the disbelieving people.

وَمَثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍۭ بِرَبْوَةٍ أَصَابَهَا
وَابِلٌ فَـَٔاتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾

spend يُنفِقُونَ (of) those who ٱلَّذِينَ and (example) likeness وَمَثَلُ
(of) ٱللَّهِ Pleasure مَرْضَاتِ seeking ٱبْتِغَآءَ their wealth أَمْوَٰلَهُمُ
their souls أَنفُسِهِمْ of مِّنْ and for strengthening وَتَثْبِيتًا Allah
on a hill بِرَبْوَةٍ (of) a garden جَنَّةٍۭ (is) like the example كَمَثَلِ
its أُكُلَهَا and it yielded فَـَٔاتَتْ heavy rain وَابِلٌ fell on it أَصَابَهَا
fell on يُصِبْهَا did not لَّمْ and if فَإِن double ضِعْفَيْنِ harvest
and Allah وَٱللَّهُ then light rain فَطَلٌّ ۗ heavy rain وَابِلٌ (smite) it
(is) All-Seer بَصِيرٌ ﴿٢٦٥﴾ you do تَعْمَلُونَ of what بِمَا

265. And the likeness of those who spend their wealth seeking Allâh's Pleasure while they in their ownselves are sure and certain that Allâh will reward them (for their spending in His Cause), is the likeness of a garden on a hill; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allâh is All-Seer (knows well) of what you do.

أَيَوَدُّ أَحَدُكُمْ أَن تَكُونَ لَهُۥ جَنَّةٌ مِّن نَّخِيلٍ وَأَعْنَابٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ لَهُۥ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ
وَأَصَابَهُ ٱلْكِبَرُ وَلَهُۥ ذُرِّيَّةٌ ضُعَفَآءُ فَأَصَابَهَآ إِعْصَارٌ فِيهِ نَارٌ فَٱحْتَرَقَتْ ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ
لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾

he لَهُۥ it be تَكُونَ that أَن any of you أَحَدُكُمْ would wish أَيَوَدُّ
and grapes وَأَعْنَابٍ date-palms نَّخِيلٍ of مِّن a garden جَنَّةٌ have
for لَهُۥ (streams) rivers ٱلْأَنْهَٰرُ underneath it مِن تَحْتِهَا flowing تَجْرِى
(of) fruits ٱلثَّمَرَٰتِ all kinds (sorts) مِن كُلِّ in it (are) فِيهَا him
and وَلَهُۥ old age ٱلْكِبَرُ and has stricken (over taken) him وَأَصَابَهُ
and it is struck (by) فَأَصَابَهَآ weak ضُعَفَآءُ children ذُرِّيَّةٌ he has
and فَٱحْتَرَقَتْ fire نَارٌ in which (there is) فِيهِ a whirlwind إِعْصَارٌ
لَكُمُ Allah ٱللَّهُ makes clear يُبَيِّنُ thus كَذَٰلِكَ it is burnt
give ﴿٢٦٦﴾ تَتَفَكَّرُونَ so that you may لَعَلَّكُمْ Signs ٱلْءَايَٰتِ for you
thought (reflect)

266. Would any of you wish to have a garden with date palms and grapes with rivers flowing underneath, and all kinds of fruits for him therein, while he is striken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allâh make clear His *Ayât* (proofs, evidences, verses) to you that you may give thought.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَنفِقُوا۟ مِن طَيِّبَٰتِ مَا كَسَبْتُمْ وَمِمَّآ أَخْرَجْنَا لَكُم مِّنَ ٱلْأَرْضِ ۖ وَلَا تَيَمَّمُوا۟ ٱلْخَبِيثَ مِنْهُ
تُنفِقُونَ وَلَسْتُم بِـَٔاخِذِيهِ إِلَّآ أَن تُغْمِضُوا۟ فِيهِ ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ ﴿٢٦٧﴾

طَيِّبَٰتِ of مِن spend أَنفِقُوا۟ believe ءَامَنُوٓا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
and out of وَمِمَّآ you have earned كَسَبْتُمْ which مَا good things
the ٱلْأَرْضِ from مِّنَ for you لَكُم We have produced أَخْرَجْنَا what
of it مِنْهُ bad things ٱلْخَبِيثَ aim at تَيَمَّمُوا۟ and do not وَلَا earth
إِلَّآ take it بِـَٔاخِذِيهِ and you would not وَلَسْتُم you spend تُنفِقُونَ
and وَٱعْلَمُوٓا۟ in it فِيهِ you overlook (defects) تُغْمِضُوا۟ that أَن except
Most ﴿٢٦٧﴾ حَمِيدٌ (is) Most Sufficient غَنِىٌّ Allah ٱللَّهُ that أَنَّ know
Praise-Worthy

267. O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allâh is Rich (Free of all needs), and Worthy of all praise.

ٱلشَّيۡطَٰنُ يَعِدُكُمُ ٱلۡفَقۡرَ وَيَأۡمُرُكُم بِٱلۡفَحۡشَآءِۖ وَٱللَّهُ يَعِدُكُم مَّغۡفِرَةٗ مِّنۡهُ وَفَضۡلٗاۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٞ ٢٦٨ يُؤۡتِي
ٱلۡحِكۡمَةَ مَن يَشَآءُۚ وَمَن يُؤۡتَ ٱلۡحِكۡمَةَ فَقَدۡ أُوتِيَ خَيۡرٗا كَثِيرٗاۗ وَمَا يَذَّكَّرُ إِلَّآ أُوْلُواْ ٱلۡأَلۡبَٰبِ ٢٦٩ وَمَآ
أَنفَقۡتُم مِّن نَّفَقَةٍ أَوۡ نَذَرۡتُم مِّن نَّذۡرٖ فَإِنَّ ٱللَّهَ يَعۡلَمُهُۥۗ وَمَا لِلظَّٰلِمِينَ مِنۡ أَنصَارٍ ٢٧٠

وَيَأۡمُرُكُم (of) poverty ٱلۡفَقۡرَ promises you يَعِدُكُمُ Satan ٱلشَّيۡطَٰنُ
whereas Allah وَٱللَّهُ (of) indecency بِٱلۡفَحۡشَآءِۖ and orders you
and وَفَضۡلٗاۗ from Him مِّنۡهُ forgiveness مَّغۡفِرَةٗ promises you يَعِدُكُم
٢٦٨ عَلِيمٞ (is) All-Generous وَٰسِعٌ and Allah وَٱللَّهُ bounty
يَشَآءُۚ to whom مَن Wisdom ٱلۡحِكۡمَةَ He grants يُؤۡتِي All-Knowing
فَقَدۡ Wisdom ٱلۡحِكۡمَةَ (is) granted يُؤۡتَ and who وَمَن He wills
but وَمَا abundantly كَثِيرٗاۗ good خَيۡرٗا he is granted أُوتِيَ indeed
(of) ٢٦٩ ٱلۡأَلۡبَٰبِ people أُوْلُواْ except إِلَّآ remembers يَذَّكَّرُ none
(out) of مِّن you spend أَنفَقۡتُم and whatever وَمَآ understanding
مِّن you vow (to spend) نَذَرۡتُم or أَوۡ (your) spendings نَّفَقَةٍ
Allah ٱللَّهَ indeed فَإِنَّ (your) vows (to spend) نَّذۡرٖ (out) of
for the لِلظَّٰلِمِينَ and (there are) no وَمَا knows that يَعۡلَمُهُۥۗ
any helpers ٢٧٠ مِنۡ أَنصَارٍ wrong-doers

268. *Shaitân* (Satan) threatens you with poverty and orders you to commit *Fahshâ* (evil deeds, illegal sexual intercourse, sins); whereas Allâh promises you forgiveness from Himself and bounty, and Allâh is All-Sufficient for His creatures' needs, All-Knower. **269.** He grants *Hikmah* to whom He wills, and he, to whom *Hikmah* is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding. **270.** And whatever you spend for spendings (e.g., in *Sadaqah* — charity for Allâh's Cause) or whatever vow you make, be sure Allâh knows it all. And for the *Zâlimûn* (wrongdoers) there are no helpers.

إِن تُبْدُوا۟ ٱلصَّدَقَٰتِ فَنِعِمَّا هِىَ ۖ وَإِن تُخْفُوهَا وَتُؤْتُوهَا ٱلْفُقَرَآءَ فَهُوَ خَيْرٌ لَّكُمْ ۚ وَيُكَفِّرُ عَنكُم مِّن
سَيِّـَٔاتِكُمْ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾ ۞ لَّيْسَ عَلَيْكَ هُدَىٰهُمْ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ ۗ وَمَا
تُنفِقُوا۟ مِنْ خَيْرٍ فَلِأَنفُسِكُمْ ۚ وَمَا تُنفِقُونَ إِلَّا ٱبْتِغَآءَ وَجْهِ ٱللَّهِ ۚ وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ
وَأَنتُمْ لَا تُظْلَمُونَ ﴿٢٧٢﴾

هِىَ well فَنِعِمَّا (your) charity ٱلصَّدَقَٰتِ you declare تُبْدُوا۟ if إِن
and give it (to) وَتُؤْتُوهَا you conceal it تُخْفُوهَا and if وَإِن it (is)
and وَيُكَفِّرُ for you لَّكُمْ better خَيْرٌ that is فَهُوَ the poor ٱلْفُقَرَآءَ
(some) of your bad مِّن سَيِّـَٔاتِكُمْ of you عَنكُم would atone
(is) ﴿٢٧١﴾ خَبِيرٌ you do تَعْمَلُونَ of what بِمَا and Allah وَٱللَّهُ deeds
their guidance هُدَىٰهُمْ upon you عَلَيْكَ not لَّيْسَ ۞ Well-Aware
He wills يَشَآءُ whom مَن guides يَهْدِى Allah ٱللَّهَ but وَلَٰكِنَّ
فَلِأَنفُسِكُمْ wealth خَيْرٍ of مِنْ you spend تُنفِقُوا۟ and whatever وَمَا
but إِلَّا you spend تُنفِقُونَ and do not وَمَا (it is) for yourselves
and وَمَا (of) Allah ٱللَّهِ the Face وَجْهِ seeking ٱبْتِغَآءَ
will be يُوَفَّ wealth خَيْرٍ of مِنْ you spend تُنفِقُوا۟ whatever
will ﴿٢٧٢﴾ تُظْلَمُونَ not لَا and you وَأَنتُمْ to you إِلَيْكُمْ repaid in full
be wronged

271. If you disclose your *Sadaqât* (almsgiving), it is well; but if you conceal them and give them to the poor, that is better for you. (Allâh) will expiate you some of your sins. And Allâh is Well-Acquainted with what you do. **272.** Not upon you (Muhammad صلى الله عليه وسلم) is their guidance, but Allâh guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allâh's Face. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.

لِلْفُقَرَآءِ ٱلَّذِينَ أُحْصِرُوا۟ فِى سَبِيلِ ٱللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِى ٱلْأَرْضِ يَحْسَبُهُمُ
ٱلْجَاهِلُ أَغْنِيَآءَ مِنَ ٱلتَّعَفُّفِ تَعْرِفُهُم بِسِيمَٰهُمْ لَا يَسْـَٔلُونَ ٱلنَّاسَ إِلْحَافًا ۗ وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ
فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ﴿٢٧٣﴾ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُم بِٱلَّيْلِ وَٱلنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِندَ
رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

in فِى wrapped up أُحْصِرُوا۟ who ٱلَّذِينَ for the poor لِلْفُقَرَآءِ
they are able يَسْتَطِيعُونَ not لَا (of) Allah ٱللَّهِ Cause سَبِيلِ
supposes يَحْسَبُهُمُ the earth ٱلْأَرْضِ in فِى to move about ضَرْبًا
أَغْنِيَآءَ the unaware (the ignorant man) ٱلْجَاهِلُ (thinks) them
بِسِيمَـٰهُمْ you know them تَعْرِفُهُم modesty ٱلتَّعَفُّفِ of مِنَ wealthy
إِلْحَافًا people ٱلنَّاسَ they beg يَسْـَٔلُونَ do not لَا by their mark
خَيْرٍ of مِنْ you spend تُنفِقُوا۟ and whatever وَمَا with importunity
knows عَلِيمٌ ﴿٢٧٣﴾ about that بِهِۦ Allah ٱللَّهَ indeed فَإِنَّ wealth
بِٱلَّيْلِ their wealth أَمْوَٰلَهُم spend يُنفِقُونَ those who ٱلَّذِينَ well
and openly وَعَلَانِيَةً secretly سِرًّا and (by) day وَٱلنَّهَارِ by night
their رَبِّهِمْ (is) with عِندَ their reward أَجْرُهُمْ so for them فَلَهُمْ
هُمْ nor وَلَا on them عَلَيْهِمْ fear خَوْفٌ and (there is) no وَلَا Lord
shall grieve يَحْزَنُونَ ﴿٢٧٤﴾ they

273. (Charity is) for *Fuqarâ* (the poor), who in Allâh's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely, Allâh knows it well. **274.** Those who spend their wealth (in Allâh's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.

ٱلَّذِينَ يَأْكُلُونَ ٱلرِّبَوٰا۟ لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ ٱلَّذِى يَتَخَبَّطُهُ ٱلشَّيْطَـٰنُ مِنَ ٱلْمَسِّ ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوٓا۟ إِنَّمَا
ٱلْبَيْعُ مِثْلُ ٱلرِّبَوٰا۟ ۗ وَأَحَلَّ ٱللَّهُ ٱلْبَيْعَ وَحَرَّمَ ٱلرِّبَوٰا۟ ۚ فَمَن جَآءَهُۥ مَوْعِظَةٌ مِّن رَّبِّهِۦ فَٱنتَهَىٰ فَلَهُۥ مَا سَلَفَ وَأَمْرُهُۥٓ إِلَى ٱللَّهِ ۖ
وَمَنْ عَادَ فَأُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَـٰلِدُونَ ﴿٢٧٥﴾

لَا interest (usury) ٱلرِّبَوٰا۟ [eat] devour يَأْكُلُونَ those who ٱلَّذِينَ
è who يَقُومُ like (one) كَمَا except إِلَّا they will stand يَقُومُونَ not
مِنَ Satan ٱلشَّيْطَـٰنُ confounded him يَتَخَبَّطُهُ whom ٱلَّذِى stands
said قَالُوٓا۟ because they بِأَنَّهُمْ that (is) ذَٰلِكَ (his) touch ٱلْمَسِّ with
وَأَحَلَّ interest /usury ٱلرِّبَوٰا۟ (is) like مِثْلُ trade ٱلْبَيْعُ indeed إِنَّمَا

and made وَحَرَّمَ the trade ٱلْبَيْعَ Allah ٱللَّهُ while made lawful
مَوْعِظَةٌ received جَآءَهُۥ so whoever فَمَن the interest ٱلرِّبَوٰا۟ unlawful
for فَلَهُۥ and he refrained فَٱنتَهَىٰ his Lord رَّبِّهِۦ from مِّن admonition
and his case (is left) وَأَمْرُهُۥٓ (is) (in the) past سَلَفَ what مَا him is
are they فَأُو۟لَٰٓئِكَ repeated عَادَ but those who وَمَنْ Allah ٱللَّهِ to إِلَى
are ﴿٢٧٥﴾ خَٰلِدُونَ in it فِيهَا they هُمْ (of) Fire ٱلنَّارِ dwellers أَصْحَٰبُ
abide forever

275. Those who eat *Ribâ* will not stand (on the Day of Resurrection) except like the standing of a person beaten by *Shaitân* (Satan) leading him to insanity. That is because they say: "Trading is only like *Ribâ*," whereas Allâh has permitted trading and forbidden *Ribâ*. So whosoever receives an admonition from his Lord and stops eating *Ribâ*, shall not be punished for the past; his case is for Allâh (to judge); but whoever returns (to *Ribâ*), such are the dwellers of the Fire — they will abide therein.

يَمْحَقُ ٱللَّهُ ٱلرِّبَوٰا۟ وَيُرْبِى ٱلصَّدَقَٰتِ ۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾

وَيُرْبِى the interest ٱلرِّبَوٰا۟ Allah ٱللَّهُ deprives of blessings يَمْحَقُ
to (alms giving) deeds of charity ٱلصَّدَقَٰتِ and gives increase
كَفَّارٍ all كُلَّ like يُحِبُّ does not لَا and Allah وَٱللَّهُ
ءَامَنُوا۟ those who ٱلَّذِينَ indeed إِنَّ sinners ﴿٢٧٦﴾ أَثِيمٍ ungrateful
and وَأَقَامُوا۟ righteous ٱلصَّٰلِحَٰتِ and did deeds وَعَمِلُوا۟ believed
ٱلزَّكَوٰةَ and gave (paid) وَءَاتَوُا۟ (Salat) prayer ٱلصَّلَوٰةَ established
their رَبِّهِمْ with عِندَ their reward أَجْرُهُمْ for them لَهُمْ Zakat
هُمْ nor وَلَا on them عَلَيْهِمْ fear خَوْفٌ (and) (there is) no وَلَا Lord
shall grieve ﴿٢٧٧﴾ يَحْزَنُونَ they

276. Allâh will destroy *Ribâ* and will give increase for *Sadaqât* (deeds of charity, alms). And Allâh likes not the disbelievers, sinners. **277.** Truly, those who believe, and do deeds of righteousness, and perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَذَرُوا۟ مَا بَقِىَ مِنَ ٱلرِّبَوٰٓا۟ إِن كُنتُم مُّؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَفْعَلُوا۟ فَأْذَنُوا۟ بِحَرْبٍ مِّنَ ٱللَّهِ
وَرَسُولِهِۦ ۖ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَٰلِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾ وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ
إِلَىٰ مَيْسَرَةٍ ۚ وَأَن تَصَدَّقُوا۟ خَيْرٌ لَّكُمْ ۖ إِن كُنتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ وَٱتَّقُوا۟ يَوْمًا تُرْجَعُونَ فِيهِ إِلَى ٱللَّهِ ۖ ثُمَّ تُوَفَّىٰ
كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

وَذَرُوا۟ Allah ٱللَّهَ fear ٱتَّقُوا۟ believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
if إِن interest ٱلرِّبَوٰٓا۟ of مِنَ remained بَقِىَ what مَا and give up
you تَفْعَلُوا۟ do not لَّمْ but if فَإِن believers مُّؤْمِنِينَ ﴿٢٧٨﴾ you (are) كُنتُم
from مِّنَ of war بِحَرْبٍ then be (permitted) warned فَأْذَنُوا۟ do (it)
you repent تُبْتُمْ and if وَإِن and his Messenger وَرَسُولِهِۦ Allah ٱللَّهِ
(are) your capital رُءُوسُ أَمْوَٰلِكُمْ for you (you shall have) فَلَكُمْ
you تُظْلَمُونَ ﴿٢٧٩﴾ and not وَلَا you do wrong تَظْلِمُونَ not لَا sums
in ذُو عُسْرَةٍ (debtor) is كَانَ and if وَإِن will be wronged
(his) مَيْسَرَةٍ until إِلَىٰ then delay فَنَظِرَةٌ difficulty
you remit it by way of Charity تَصَدَّقُوا۟ and that وَأَن ease
you did كُنتُمْ if إِن for you لَّكُمْ (is) better خَيْرٌ
you shall تُرْجَعُونَ the Day يَوْمًا and fear وَٱتَّقُوا۟ know تَعْلَمُونَ ﴿٢٨٠﴾
تُوَفَّىٰ then ثُمَّ Allah ٱللَّهِ to إِلَى wherein فِيهِ be brought back
it كَسَبَتْ what مَّا person/soul نَفْسٍ every كُلُّ shall be paid
shall be wronged يُظْلَمُونَ ﴿٢٨١﴾ not لَا and they وَهُمْ earned

278. O you who believe! Be afraid of Allâh and give up what remains (due to you) from *Ribâ* (from now onward) if you are (really) believers. **279.** And if you do not do it, then take a notice of war from Allâh and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums). **280.** And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay; but if you remit it by way of charity, that is better for you if you did but know. **281.** And be afraid of the Day when you shall be brought back to Allâh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا تَدَايَنتُم بِدَيۡنٍ إِلَىٰٓ أَجَلٖ مُّسَمّٗى فَٱكۡتُبُوهُۚ وَلۡيَكۡتُب بَّيۡنَكُمۡ كَاتِبُۢ بِٱلۡعَدۡلِۚ وَلَا
يَأۡبَ كَاتِبٌ أَن يَكۡتُبَ كَمَا عَلَّمَهُ ٱللَّهُۚ فَلۡيَكۡتُبۡ وَلۡيُمۡلِلِ ٱلَّذِي عَلَيۡهِ ٱلۡحَقُّ وَلۡيَتَّقِ ٱللَّهَ رَبَّهُۥ وَلَا يَبۡخَسۡ مِنۡهُ
شَيۡـٔٗاۚ فَإِن كَانَ ٱلَّذِي عَلَيۡهِ ٱلۡحَقُّ سَفِيهًا أَوۡ ضَعِيفًا أَوۡ لَا يَسۡتَطِيعُ أَن يُمِلَّ هُوَ فَلۡيُمۡلِلۡ وَلِيُّهُۥ بِٱلۡعَدۡلِۚ وَٱسۡتَشۡهِدُواْ
شَهِيدَيۡنِ مِن رِّجَالِكُمۡۖ فَإِن لَّمۡ يَكُونَا رَجُلَيۡنِ فَرَجُلٞ وَٱمۡرَأَتَانِ مِمَّن تَرۡضَوۡنَ مِنَ ٱلشُّهَدَآءِ أَن تَضِلَّ إِحۡدَىٰهُمَا
فَتُذَكِّرَ إِحۡدَىٰهُمَا ٱلۡأُخۡرَىٰۚ وَلَا يَأۡبَ ٱلشُّهَدَآءُ إِذَا مَا دُعُواْۚ وَلَا تَسۡـَٔمُوٓاْ أَن تَكۡتُبُوهُ صَغِيرًا أَوۡ كَبِيرًا إِلَىٰٓ أَجَلِهِۦۚ
ذَٰلِكُمۡ أَقۡسَطُ عِندَ ٱللَّهِ وَأَقۡوَمُ لِلشَّهَٰدَةِ وَأَدۡنَىٰٓ أَلَّا تَرۡتَابُوٓاْ إِلَّآ أَن تَكُونَ تِجَٰرَةً حَاضِرَةٗ تُدِيرُونَهَا بَيۡنَكُمۡ
فَلَيۡسَ عَلَيۡكُمۡ جُنَاحٌ أَلَّا تَكۡتُبُوهَاۗ وَأَشۡهِدُوٓاْ إِذَا تَبَايَعۡتُمۡۚ وَلَا يُضَآرَّ كَاتِبٞ وَلَا شَهِيدٞۚ وَإِن تَفۡعَلُواْ فَإِنَّهُۥ
فُسُوقُۢ بِكُمۡۗ وَٱتَّقُواْ ٱللَّهَۖ وَيُعَلِّمُكُمُ ٱللَّهُۗ وَٱللَّهُ بِكُلِّ شَيۡءٍ عَلِيمٞ ٢٨٢

you تَدَايَنتُم when إِذَا believe ءَامَنُوٓاْ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
a period أَجَلٖ for إِلَىٰٓ a debt بِدَيۡنٍ contract from one another
let write it down وَلۡيَكۡتُب so write it down فَٱكۡتُبُوهُ fixed مُّسَمّٗى
and وَلَا in justice بِٱلۡعَدۡلِ a scribe كَاتِبُۢ between you بَّيۡنَكُمۡ
write it down يَكۡتُبَ to أَن a scribe كَاتِبٌ refuse يَأۡبَ (should) not
so let him write فَلۡيَكۡتُبۡ Allah ٱللَّهُ has taught him عَلَّمَهُ as كَمَا
(is) ٱلۡحَقُّ on whom (is) عَلَيۡهِ the one ٱلَّذِي and let dictate وَلۡيُمۡلِلِ
وَلَا his Lord رَبَّهُۥ Allah ٱللَّهَ and let him fear وَلۡيَتَّقِ the liability
but if فَإِن any thing شَيۡـٔٗا (out) of it مِنۡهُ diminish يَبۡخَسۡ and not
(of) low سَفِيهًا the liability ٱلۡحَقُّ on whom عَلَيۡهِ one ٱلَّذِي is كَانَ
أَن capable يَسۡتَطِيعُ not لَا or أَوۡ weak ضَعِيفًا or أَوۡ understanding
his guardian وَلِيُّهُۥ then let dictate فَلۡيُمۡلِلۡ he هُوَ dictates يُمِلَّ that
two شَهِيدَيۡنِ and call for evidence وَٱسۡتَشۡهِدُواْ in justice بِٱلۡعَدۡلِ
be يَكُونَا not لَّمۡ and if فَإِن your men رِّجَالِكُمۡ of مِن witnesses
and two وَٱمۡرَأَتَانِ then a man فَرَجُلٞ two men رَجُلَيۡنِ available
ٱلشُّهَدَآءِ of (as) مِنَ you agree تَرۡضَوۡنَ of those مِمَّن women
one of (two women) إِحۡدَىٰهُمَا errs تَضِلَّ (so) that (if) أَن witnesses
other ٱلۡأُخۡرَىٰ one of (them) (two women) إِحۡدَىٰهُمَا reminds فَتُذَكِّرَ
مَا when إِذَا the witnesses ٱلشُّهَدَآءُ refuse يَأۡبَ and (should) not وَلَا
that أَن become weary تَسۡـَٔمُوٓاْ and (do) not وَلَا they are called دُعُواْ

for إِلَىٰٓ large كَبِيرًا or أَوْ small صَغِيرًا you write it down تَكْتُبُوهُ
(in عِندَ more just (fairest) أَقْسَطُ that (is) ذَٰلِكُمْ its period أَجَلِهِۦ
for لِلشَّهَٰدَةِ and more reliable وَأَقْوَمُ Allah ٱللَّهِ the sight of) with
you have تَرْتَابُوٓا۟ that do not أَلَّا and nearer (to) وَأَدْنَىٰٓ evidence
حَاضِرَةً a trade تِجَٰرَةً it be تَكُونَ that أَن except إِلَّآ doubts
فَلَيْسَ among yourselves بَيْنَكُمْ you carry it out تُدِيرُونَهَا present
تَكْتُبُوهَا that do not أَلَّا sin جُنَاحٌ on you عَلَيْكُمْ then (there is) not
تَبَايَعْتُمْ when إِذَا but take witnesses وَأَشْهِدُوٓا۟ you write it down
كَاتِبٌ let suffer harm يُضَآرَّ neither وَلَا you trade with one another
فَإِنَّهُۥ you do it تَفْعَلُوا۟ and if وَإِن witness شَهِيدٌ nor وَلَا scribe
so fear وَٱتَّقُوا۟ on your part بِكُمْ wickedness فُسُوقٌۢ then it is
and Allah وَٱللَّهُ Allah ٱللَّهُ and teaches you وَيُعَلِّمُكُمُ Allah ٱللَّهَ
(is) All-Knower عَلِيمٌ ﴿٢٨٢﴾ thing شَىْءٍ of every بِكُلِّ

282. O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allâh has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allâh, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable to dictate for himself, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allâh; more solid as evidence, and more convenient to prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allâh; and Allâh teaches you. And Allâh is the All-Knower of each and everything.

۞ وَإِن كُنتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا۟ كَاتِبًا فَرِهَٰنٌ مَّقْبُوضَةٌ ۖ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ ٱلَّذِى ٱؤْتُمِنَ أَمَٰنَتَهُۥ
وَلْيَتَّقِ ٱللَّهَ رَبَّهُۥ ۗ وَلَا تَكْتُمُوا۟ ٱلشَّهَٰدَةَ ۚ وَمَن يَكْتُمْهَا فَإِنَّهُۥٓ ءَاثِمٌ قَلْبُهُۥ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾ لِّلَّهِ مَا فِى

ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَإِن تُبْدُوا۟ مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُ ۖ فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ
مَن يَشَآءُ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٨٤﴾

and did not وَلَمْ a journey سَفَرٍ on عَلَىٰ you are كُنتُمْ and if وَإِن ۞
in hand مَّقْبُوضَةٌ then a pledge فَرِهَٰنٌ a scribe كَاتِبًا you find تَجِدُوا۟
then فَلْيُؤَدِّ another بَعْضًا any of you بَعْضُكُم trusted أَمِنَ but if فَإِنْ
and وَلْيَتَّقِ his trust أَمَٰنَتَهُۥ is trusted ٱؤْتُمِنَ one who ٱلَّذِى let fulfil
you تَكْتُمُوا۟ and (do) not وَلَا his Lord رَبَّهُۥ Allah ٱللَّهَ let him fear
conceals it يَكْتُمْهَا and who وَمَن the evidence ٱلشَّهَٰدَةَ conceal
بِمَا and Allah وَٱللَّهُ (his) heart قَلْبُهُۥ (is) sinful ءَاثِمٌ surely he فَإِنَّهُۥٓ
for Allah لِّلَّهِ (is) All-knower عَلِيمٌ ﴿٢٨٣﴾ you do تَعْمَلُونَ of what
فِى and what (is) وَمَا the heavens ٱلسَّمَٰوَٰتِ (is) in فِى what مَا (is)
(is) فِىٓ what مَا you declare تُبْدُوا۟ and if وَإِن the earth ٱلْأَرْضِ in
will يُحَاسِبْكُم you conceal it تُخْفُوهُ or أَوْ your own selves أَنفُسِكُمْ in
and will forgive فَيَغْفِرُ Allah ٱللَّهُ for it بِهِ call you to account
whom مَن and will punish وَيُعَذِّبُ He wills يَشَآءُ (to) whom لِمَن
thing شَىْءٍ every كُلِّ over عَلَىٰ and Allah وَٱللَّهُ He wills يَشَآءُ
(is) All-Powerful قَدِيرٌ ﴿٢٨٤﴾

283. And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging), then if one of you entrusts the other, let the one who is entrusted discharge his trust (faithfully), and let him be afraid of Allâh, his Lord. And conceal not the evidence, for he who hides it, surely, his heart is sinful. And Allâh is All-Knower of what you do. **284.** To Allâh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allâh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allâh is Able to do all things.

ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيْنَ أَحَدٍ
مِّن رُّسُلِهِۦ ۚ وَقَالُوا۟ سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴿٢٨٥﴾

was sent أُنزِلَ in what بِمَآ the Messenger ٱلرَّسُولُ believed ءَامَنَ
and the وَٱلْمُؤْمِنُونَ his Lord رَّبِّهِۦ from مِن to him إِلَيْهِ down
and His وَمَلَٰٓئِكَتِهِۦ in Allah بِٱللَّهِ believed ءَامَنَ all كُلٌّ believers
(do) لَا and His Messengers وَرُسُلِهِۦ and His Books وَكُتُبِهِۦ angels

any one أَحَدٍ between بَيْنَ we make distinction نُفَرِّقُ not
we سَمِعْنَا and they said وَقَالُوا۟ His Messengers رُّسُلِهِۦ ۚ of مِّن
(we seek) Your forgiveness غُفْرَانَكَ and we obeyed وَأَطَعْنَا ۖ heard
the return ٱلْمَصِيرُ ﴿٢٨٥﴾ and to You (is) وَإِلَيْكَ our Lord رَبَّنَا

285. The Messenger (Muhammad صلى الله عليه وسلم) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say,) "We make no distinction between any one of His Messengers" — and they say, "We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all)."

لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ
رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ وَٱعْفُ
عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَـٰفِرِينَ ﴿٢٨٦﴾

but إِلَّا any soul نَفْسًا Allah ٱللَّهُ burden يُكَلِّفُ (does) not لَا
it earned (good) كَسَبَتْ what مَا for it لَهَا to its capacity وُسْعَهَا ۚ
our Lord رَبَّنَا it earned (evil) ٱكْتَسَبَتْ ۗ what مَا and against it وَعَلَيْهَا
we نَّسِينَآ if إِن take us to task punish us تُؤَاخِذْنَآ do not لَا
وَلَا our Lord رَبَّنَا we committed mistakes أَخْطَأْنَا ۚ or أَوْ forgot
like that كَمَا a burden إِصْرًا on us عَلَيْنَآ lay تَحْمِلْ and do not
مِن those who (were) ٱلَّذِينَ on عَلَى You laid حَمَلْتَهُۥ which (as)
lay on us تُحَمِّلْنَا and(do) not وَلَا our Lord رَبَّنَا before us قَبْلِنَا ۚ
we have لَنَا power طَاقَةَ (do) not لَا (of) which مَا (burdens)
and forgive وَٱغْفِرْ from us عَنَّا and pardon وَٱعْفُ for that بِهِۦ ۖ
You (are) أَنتَ and have mercy on us وَٱرْحَمْنَآ ۚ for us لَنَا
ٱلْقَوْمِ over عَلَى so grant us victory فَٱنصُرْنَا our Protector مَوْلَىٰنَا
the disbelieving ٱلْكَـٰفِرِينَ ﴿٢٨٦﴾ people

286. Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our *Maulâ* (Patron, Supporter and Protector) and give us victory over the disbelieving people.

سُورَةُ آلِ عِمۡرَانَ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الٓمٓ ﴿١﴾ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُ ﴿٢﴾ نَزَّلَ عَلَيۡكَ ٱلۡكِتَٰبَ بِٱلۡحَقِّ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِ وَأَنزَلَ ٱلتَّوۡرَىٰةَ وَٱلۡإِنجِيلَ ﴿٣﴾
مِن قَبۡلُ هُدٗى لِّلنَّاسِ وَأَنزَلَ ٱلۡفُرۡقَانَۗ إِنَّ ٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِ ٱللَّهِ لَهُمۡ عَذَابٞ شَدِيدٞۗ وَٱللَّهُ عَزِيزٞ ذُو ٱنتِقَامٍ ﴿٤﴾ إِنَّ ٱللَّهَ لَا
يَخۡفَىٰ عَلَيۡهِ شَيۡءٞ فِي ٱلۡأَرۡضِ وَلَا فِي ٱلسَّمَآءِ ﴿٥﴾

إِلَّا god إِلَٰهَ (there is) no لَآ Allah ٱللَّهُ Alif-Lam-Mim ﴿١﴾ الٓمٓ
the Sustainer (and the ﴿٢﴾ ٱلۡقَيُّومُ the Ever-Living ٱلۡحَيُّ He هُوَ but
بِٱلۡحَقِّ the Book ٱلۡكِتَٰبَ to you عَلَيۡكَ He sent down نَزَّلَ Protector)
before it بَيۡنَ يَدَيۡهِ what is لِّمَا confirming مُصَدِّقٗا with truth
the ٱلتَّوۡرَىٰةَ and He sent down وَأَنزَلَ
as هُدٗى before (this) مِن قَبۡلُ and the Gospel ﴿٣﴾ وَٱلۡإِنجِيلَ Torah
the ٱلۡفُرۡقَانَ and He sent down وَأَنزَلَ for mankind لِّلنَّاسِ a guidance
disbelieved كَفَرُواْ those who ٱلَّذِينَ indeed إِنَّ Criterion (the Quran)
عَذَابٞ for them لَهُمۡ (of) Allah ٱللَّهِ in the Verses بِـَٔايَٰتِ
ذُو (is) All-Mighty عَزِيزٞ and Allah وَٱللَّهُ (is) severe شَدِيدٞ torment
يَخۡفَىٰ not لَا Allah ٱللَّهَ indeed إِنَّ All-Able of retribution ﴿٤﴾ ٱنتِقَامٍ
وَلَا the earth ٱلۡأَرۡضِ in فِي anything شَيۡءٞ from Him عَلَيۡهِ is hidden
the heaven ﴿٥﴾ ٱلسَّمَآءِ in فِي and not

Sûrat Âl-'Imrân
(The Family of Imran) III

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. *Alif-Lâm-Mîm.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] **2.** Allâh! *Lâ ilahâ illa Huwa* (none has the right to be worshipped but He), *Al-Hayyul-Qayyum* (the Ever Living, the One Who sustains and protects all that exists). **3.** It is He Who has sent down the Book (the Qur'ân) to you (Muhammad صلى الله عليه وسلم) with truth, confirming what came

before it. And He sent down the Taurât (Torah) and the Injîl (Gospel),
4. Aforetime, as a guidance to mankind. And He sent down the criterion [of judgement between right and wrong (this Qur'ân)]. Truly, those who disbelieve in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, for them there is a severe torment; and Allâh is All-Mighty, All-Able of Retribution.
5. Truly, nothing is hidden from Allâh, in the earth or in the heaven.

هُوَ ٱلَّذِى يُصَوِّرُكُمْ فِى ٱلْأَرْحَامِ كَيْفَ يَشَآءُ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٦﴾ هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَٰبَ مِنْهُ
ءَايَٰتٌ مُّحْكَمَٰتٌ هُنَّ أُمُّ ٱلْكِتَٰبِ وَأُخَرُ مُتَشَٰبِهَٰتٌ ۖ فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ وَٱبْتِغَآءَ
تَأْوِيلِهِۦ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ ۗ وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِۦ كُلٌّ مِّنْ عِندِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟
ٱلْأَلْبَٰبِ ﴿٧﴾

the ٱلْأَرْحَامِ in فِى shapes you يُصَوِّرُكُمْ Who ٱلَّذِى He it is هُوَ
but إِلَّا god إِلَٰهَ (there is) no لَآ He wills يَشَآءُ how كَيْفَ wombs
(it is) هُوَ the All-Wise ٱلْحَكِيمُ ﴿٦﴾ the All-Mighty ٱلْعَزِيزُ Him هُوَ
of مِنْهُ the Book ٱلْكِتَٰبَ to you عَلَيْكَ sent down أَنزَلَ Who ٱلَّذِىٓ He
أُمُّ which (are) هُنَّ absolutely clear مُّحْكَمَٰتٌ are Verses ءَايَٰتٌ it
(are) مُتَشَٰبِهَٰتٌ and others وَأُخَرُ (of) the Book ٱلْكِتَٰبِ basis
(is) زَيْغٌ whose hearts قُلُوبِهِمْ in فِى those ٱلَّذِينَ but فَأَمَّا not clear
of مِنْهُ is unclear تَشَٰبَهَ what مَا they follow فَيَتَّبِعُونَ perversity
its (real) تَأْوِيلِهِۦ and seeking وَٱبْتِغَآءَ mischief ٱلْفِتْنَةِ seeking ٱبْتِغَآءَ it
its (real) meaning تَأْوِيلَهُۥٓ know يَعْلَمُ and does not وَمَا meaning
and (those) who are firmly rooted وَٱلرَّٰسِخُونَ Allah ٱللَّهُ except إِلَّا
in it بِهِۦ we believe ءَامَنَّا they say يَقُولُونَ knowledge ٱلْعِلْمِ in فِى
إِلَّآ heed يَذَّكَّرُ but do not وَمَا our Lord رَبِّنَا from مِّنْ عِندِ all كُلٌّ
(of) understanding ٱلْأَلْبَٰبِ ﴿٧﴾ men أُو۟لُوا۟ except

6. He it is Who shapes you in the wombs as He wills. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise. **7.** It is He Who has sent down to you (Muhammad صلى الله عليه وسلم) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of *Al-Ahkâm* (commandments), *Al-Fara'id* (obligatory duties) and *Al-Hudud* (laws for the punishment of thieves, adulterers)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking *Al-Fitnah* (polytheism and

trials), and seeking for its hidden meanings, but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding. (*Tafsir At-Tabarî*)

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً ۚ إِنَّكَ أَنتَ الْوَهَّابُ ﴿٨﴾ رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَّا رَيْبَ
فِيهِ ۚ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿٩﴾ إِنَّ الَّذِينَ كَفَرُوا لَن تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُم مِّنَ اللَّهِ شَيْئًا ۖ
وَأُولَٰئِكَ هُمْ وَقُودُ النَّارِ ﴿١٠﴾

إِذْ after بَعْدَ our hearts قُلُوبَنَا deviate تُزِغْ do not لَا our Lord رَبَّنَا
مِن (to) us لَنَا and grant وَهَبْ You have guided us هَدَيْتَنَا (when)
You أَنتَ indeed You إِنَّكَ mercy رَحْمَةً Your (self) لَّدُنكَ from
You surely إِنَّكَ our Lord رَبَّنَا the Bestower الْوَهَّابُ ﴿٨﴾ (Alone are)
(there is) لَّا on a Day لِيَوْمٍ mankind النَّاسِ (will) gather جَامِعُ
يُخْلِفُ (does) not لَا Allah اللَّهَ verily إِنَّ in it فِيهِ doubt رَيْبَ no
كَفَرُوا those who الَّذِينَ indeed إِنَّ (His) promise الْمِيعَادَ ﴿٩﴾ break
their أَمْوَالُهُمْ them عَنْهُمْ avail تُغْنِيَ will never لَن disbelieved
Allah اللَّهِ from مِّنَ their offspring أَوْلَادُهُم and not وَلَا wealth
النَّارِ ﴿١٠﴾ (are) fuel وَقُودُ they هُمْ and those وَأُولَٰئِكَ anything شَيْئًا
(of) the Fire

8. (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower."
9. "Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allâh never breaks His Promise."
10. Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allâh; and it is they who will be fuel of the Fire.

كَدَأْبِ آلِ فِرْعَوْنَ وَالَّذِينَ مِن قَبْلِهِمْ ۚ كَذَّبُوا بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۗ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿١١﴾ قُل لِّلَّذِينَ
كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۚ وَبِئْسَ الْمِهَادُ ﴿١٢﴾ قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا ۖ فِئَةٌ
تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُم مِّثْلَيْهِمْ رَأْيَ الْعَيْنِ ۚ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَن يَشَاءُ ۗ إِنَّ
فِي ذَٰلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿١٣﴾

وَالَّذِينَ (of) Pharaoh فِرْعَوْنَ (of) people آلِ like behaviour كَدَأْبِ
Our بِآيَاتِنَا they belied كَذَّبُوا before them مِن قَبْلِهِمْ and those
for بِذُنُوبِهِمْ Allah اللَّهُ so seized them فَأَخَذَهُمُ Verses (revelation)
(in) ﴿١١﴾ الْعِقَابِ (is) Severe شَدِيدُ and Allah وَاللَّهُ their sins
disbelieved كَفَرُوا to those who لِّلَّذِينَ say قُل punishment
to إِلَىٰ and gathered وَتُحْشَرُونَ you shall be overpowered سَتُغْلَبُونَ
قَدْ resting place ﴿١٢﴾ الْمِهَادُ and (that is) an evil وَبِئْسَ Hell جَهَنَّمَ
two فِئَتَيْنِ in فِي a sign آيَةٌ for you لَكُمْ was كَانَ indeed
(was) تُقَاتِلُ one group فِئَةٌ which met (in combat) الْتَقَتَا groups
and the other وَأُخْرَىٰ (of) Allah اللَّهِ Way سَبِيلِ in فِي fighting
they were seeing them يَرَوْنَهُم disbelievers كَافِرَةٌ (was of)
and وَاللَّهُ with their own eyes رَأْيَ الْعَيْنِ twice of them مِّثْلَيْهِمْ
He يَشَاءُ whom مَن with His Victory بِنَصْرِهِ supports يُؤَيِّدُ Allah
for لِّأُولِي (is) a lesson لَعِبْرَةً that ذَٰلِكَ in فِي surely إِنَّ wills
(understanding) eyes (to see) ﴿١٣﴾ الْأَبْصَارِ those who have

11. Like the behaviour of the people of Fir'aun (Pharaoh) and those before them; they belied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). So Allâh seized (destroyed) them for their sins. And Allâh is Severe in punishment. **12.** Say (O Muhammad صلى الله عليه وسلم) to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place of rest." **13.** There has already been a sign for you (O Jews) in the two armies that met (in combat, i.e. the battle of Badr). One was fighting in the Cause of Allâh, and as for the other, (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allâh supports with His Victory whom He wills. Verily, in this is a lesson for those who understand. (See Verse 8:44). (*Tafsir At-Tabarî*)

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ
الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَٰلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِندَهُ حُسْنُ الْمَآبِ ﴿١٤﴾ ۞ قُلْ أَؤُنَبِّئُكُم
بِخَيْرٍ مِّن ذَٰلِكُمْ لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ
وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿١٥﴾

(of) things ٱلشَّهَوَٰتِ love حُبُّ for people لِلنَّاسِ is beautified زُيِّنَ
وَٱلْقَنَٰطِيرِ and children وَٱلْبَنِينَ women ٱلنِّسَآءِ from مِنَ they covet
and وَٱلْفِضَّةِ gold ٱلذَّهَبِ of مِنَ stored up ٱلْمُقَنطَرَةِ and heaps
and cattle وَٱلْأَنْعَٰمِ branded ٱلْمُسَوَّمَةِ and horses وَٱلْخَيْلِ silver
ٱلْحَيَوٰةِ possessions مَتَٰعُ (that) those are ذَٰلِكَ and land وَٱلْحَرْثِ
(is) حُسْنُ with Him عِندَهُۥ but Allah وَٱللَّهُ the world ٱلدُّنْيَا (of) life
shall I inform أَؤُنَبِّئُكُم say قُلْ ۞ abode to return ﴿١٤﴾ ٱلْمَـَٔابِ excellent
ٱتَّقَوْا۟ for those who لِلَّذِينَ that ذَٰلِكُمْ than مِّن of better بِخَيْرٍ you
مِن flow تَجْرِى (are) Gardens جَنَّٰتٌ their Lord رَبِّهِمْ with عِندَ fear
they will abide forever خَٰلِدِينَ rivers ٱلْأَنْهَٰرُ beneath which تَحْتِهَا
and وَرِضْوَٰنٌ pure مُّطَهَّرَةٌ and spouses وَأَزْوَٰجٌ therein فِيهَا
(is) All-Seer بَصِيرٌۢ and Allah وَٱللَّهُ Allah ٱللَّهِ of مِّنَ Pleasure
of (His) slaves ﴿١٥﴾ بِٱلْعِبَادِ

14. Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allâh has the excellent return (Paradise with flowing rivers) with Him. **15.** Say: "Shall I inform you of things far better than those? For *Al-Muttaqûn* (the pious — See V.2:2) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and *Azwâjun Mutahharatun* (purified mates or wives). And Allâh will be pleased with them. And Allâh is All-Seer of the (His) slaves."

ٱلَّذِينَ يَقُولُونَ رَبَّنَآ إِنَّنَآ ءَامَنَّا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ ٱلنَّارِ ﴿١٦﴾ ٱلصَّٰبِرِينَ وَٱلصَّٰدِقِينَ
وَٱلْقَٰنِتِينَ وَٱلْمُنفِقِينَ وَٱلْمُسْتَغْفِرِينَ بِٱلْأَسْحَارِ ﴿١٧﴾ شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰٓئِكَةُ وَأُو۟لُوا۟ ٱلْعِلْمِ
قَآئِمًۢا بِٱلْقِسْطِ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٨﴾

we have indeed إِنَّنَآ our Lord رَبَّنَآ say يَقُولُونَ those who ٱلَّذِينَ
وَقِنَا our sins ذُنُوبَنَا (for) us لَنَا so forgive فَٱغْفِرْ believed ءَامَنَّا
ٱلصَّٰبِرِينَ (of) Fire ﴿١٦﴾ ٱلنَّارِ (from) punishment عَذَابَ and save us
and the وَٱلْقَٰنِتِينَ and the truthful وَٱلصَّٰدِقِينَ the patient
and (those) who spend (in Way of Allah) وَٱلْمُنفِقِينَ obedient
early ﴿١٧﴾ بِٱلْأَسْحَارِ and who pray for forgiveness وَٱلْمُسْتَغْفِرِينَ

(there is) no لَآ that أَنَّهُۥ Allah ٱللَّهُ bears witness شَهِدَ morning
and men وَأُو۟لُوا۟ and the angels وَٱلْمَلَٰٓئِكَةُ He هُوَ but إِلَّا god إِلَٰهَ
لَآ on justice بِٱلْقِسْطِ standing firm قَآئِمًۢا (of) knowledge ٱلْعِلْمِ
the All-Mighty ٱلْعَزِيزُ He هُوَ but إِلَّا god إِلَٰهَ (that there is) no
the All-Wise ٱلْحَكِيمُ ﴿١٨﴾

16. Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire." **17.** (They are) those who are patient, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allâh. Those who spend (give the *Zakât* and alms in the way of Allâh) and those who pray and beg Allâh's Pardon in the last hours of the night. **18.** Allâh bears witness that *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in justice. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise.

إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ ۗ وَمَا ٱخْتَلَفَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۗ
وَمَن يَكْفُرْ بِـَٔايَٰتِ ٱللَّهِ فَإِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿١٩﴾ فَإِنْ حَآجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِىَ لِلَّهِ وَمَنِ ٱتَّبَعَنِ ۗ وَقُل لِّلَّذِينَ
أُوتُوا۟ ٱلْكِتَٰبَ وَٱلْأُمِّيِّۦنَ ءَأَسْلَمْتُمْ ۚ فَإِنْ أَسْلَمُوا۟ فَقَدِ ٱهْتَدَوا۟ ۖ وَّإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ ۗ وَٱللَّهُ بَصِيرٌۢ
بِٱلْعِبَادِ ﴿٢٠﴾

(is) ٱلْإِسْلَٰمُ Allah ٱللَّهِ with عِندَ the religion ٱلدِّينَ truly إِنَّ
were أُوتُوا۟ those who ٱلَّذِينَ differ ٱخْتَلَفَ and did not وَمَا Islam
جَآءَهُمُ what مَا after مِنۢ بَعْدِ except إِلَّا the Scripture ٱلْكِتَٰبَ given
through بَغْيًۢا the knowledge ٱلْعِلْمُ had come to them
يَكْفُرْ and who وَمَن among themselves بَيْنَهُمْ transgression
ٱللَّهَ then verily فَإِنَّ (of) Allah ٱللَّهِ Signs بِـَٔايَٰتِ disbelieves
حَآجُّوكَ and if فَإِنْ (in) reckoning ٱلْحِسَابِ ﴿١٩﴾ (is) Swift سَرِيعُ Allah
my وَجْهِىَ I have submitted أَسْلَمْتُ say فَقُلْ they argued with you
and say وَقُل followed me ٱتَّبَعَنِ and who وَمَنِ to Allah لِلَّهِ face
وَٱلْأُمِّيِّۦنَ the Scripture ٱلْكِتَٰبَ were given أُوتُوا۟ to those who لِّلَّذِينَ
أَسْلَمُوا۟ so if فَإِنْ did you submit yourselves? ءَأَسْلَمْتُمْ and illiterates

they are rightly guided ٱهْتَدَوا۟ then indeed فَقَدِ they submit
upon you عَلَيْكَ then only فَإِنَّمَا they turn away تَوَلَّوْا۟ but if وَإِن
of ﴿٢٠﴾ بِٱلْعِبَادِ (is) All-Seer بَصِيرٌۢ and Allah وَٱللَّهُ to convey ٱلْبَلَٰغُ (is)
(His) slaves

19. Truly, the religion with Allâh is Islâm. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the *Ayât* (proofs, evidences, verses, signs, revelations, etc.) of Allâh, then surely, Allâh is Swift in calling to account. **20.** So if they dispute with you (Muhammad صلى الله عليه وسلم) say: "I have submitted myself to Allâh (in Islâm), and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allâh in Islâm)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allâh is All-Seer of (His) slaves.

إِنَّ ٱلَّذِينَ يَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقْتُلُونَ ٱلنَّبِيِّـۧنَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ ٱلَّذِينَ يَأْمُرُونَ بِٱلْقِسْطِ
مِنَ ٱلنَّاسِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٢١﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ حَبِطَتْ أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَمَا
لَهُم مِّن نَّٰصِرِينَ ﴿٢٢﴾ أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ ٱلْكِتَٰبِ يُدْعَوْنَ إِلَىٰ كِتَٰبِ ٱللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّىٰ
فَرِيقٌ مِّنْهُمْ وَهُم مُّعْرِضُونَ ﴿٢٣﴾

ٱللَّهِ in Verses بِـَٔايَٰتِ disbelieve يَكْفُرُونَ those who ٱلَّذِينَ verily إِنَّ
without بِغَيْرِ the Prophets ٱلنَّبِيِّـۧنَ and slay وَيَقْتُلُونَ (of) Allah
command يَأْمُرُونَ those who ٱلَّذِينَ and slay وَيَقْتُلُونَ right حَقٍّ
give them فَبَشِّرْهُم the people ٱلنَّاسِ of مِنَ (with) justice بِٱلْقِسْطِ
﴿٢١﴾ أَلِيمٍ of torment بِعَذَابٍ tidings (assurance to)
أَعْمَٰلُهُمْ went to waste حَبِطَتْ whose ٱلَّذِينَ those أُو۟لَٰٓئِكَ a painful
and (in) the وَٱلْءَاخِرَةِ (this) world ٱلدُّنْيَا in فِى their works
مِّن for them (they will have) لَهُم and not وَمَا Hereafter
those ٱلَّذِينَ (to) إِلَى you seen تَرَ have not أَلَمْ helpers ﴿٢٢﴾ نَّٰصِرِينَ
the ٱلْكِتَٰبِ of مِّنَ a portion نَصِيبًا have been given أُوتُوا۟ who
(of) ٱللَّهِ the Book كِتَٰبِ to إِلَىٰ they are invited يُدْعَوْنَ Scripture

turns يَتَوَلَّىٰ then ثُمَّ between them بَيْنَهُمْ to judge لِيَحْكُمَ Allah
(are) مُّعْرِضُونَ ﴿٢٣﴾ and they وَهُم (from) them مِّنْهُمْ a party فَرِيقٌ away
averse

21. Verily, those who disbelieve in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and kill the Prophets without right, and kill those men who order just dealings, ... then announce to them a painful torment.
22. They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers. **23.** Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allâh to settle their dispute, then a party of them turn away, and they are averse.

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَن تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ ۖ وَغَرَّهُمْ فِي دِينِهِم مَّا كَانُوا يَفْتَرُونَ ﴿٢٤﴾ فَكَيْفَ إِذَا جَمَعْنَاهُمْ
لِيَوْمٍ لَّا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٥﴾ قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ
مَن تَشَاءُ وَتَنزِعُ الْمُلْكَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ ۖ بِيَدِكَ الْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾

تَمَسَّنَا shall not لَن say قَالُوا because they بِأَنَّهُمْ this (is) ذَٰلِكَ
وَغَرَّهُمْ numbered مَّعْدُودَاتٍ days أَيَّامًا but إِلَّا the Fire النَّارُ touch us
they كَانُوا what مَّا their religion دِينِهِم in فِي and deceived them
We جَمَعْنَاهُمْ when إِذَا then how فَكَيْفَ invent يَفْتَرُونَ ﴿٢٤﴾ used to
فِيهِ doubt رَيْبَ (there is) no لَّا on a Day لِيَوْمٍ shall gather them
نَفْسٍ every كُلُّ and would be paid وَوُفِّيَتْ in it (about which)
not لَا and they وَهُمْ it has earned كَسَبَتْ what مَّا person
Lord مَالِكَ O Allah! اللَّهُمَّ say قُلِ would be wronged يُظْلَمُونَ ﴿٢٥﴾
مَن the dominion الْمُلْكَ You give تُؤْتِي (of) the dominion الْمُلْكِ
the الْمُلْكَ and take away وَتَنزِعُ You will تَشَاءُ (to) whom
مَن and You exalt وَتُعِزُّ You will تَشَاءُ from whom مِمَّن dominion
تَشَاءُ whom مَن and You humiliate وَتُذِلُّ You will تَشَاءُ whom
verily You إِنَّكَ the good الْخَيْرُ in Your Hand (is) بِيَدِكَ You will
(are) All-Powerful قَدِيرٌ ﴿٢٦﴾ thing شَيْءٍ every كُلِّ over عَلَىٰ

24. This is because they say: "The Fire shall not touch us but for a number of days." And that which they used to invent regarding their religion has deceived them. **25.** How (will it be) when We gather them together on the Day about which

there is no doubt (i.e. the Day of Resurrection). And each person will be paid in full what he has earned? And they will not be dealt with unjustly. **26.** Say (O Muhammad صلى الله عليه وسلم): "O Allâh! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things.

تُولِجُ ٱلَّيۡلَ فِي ٱلنَّهَارِ وَتُولِجُ ٱلنَّهَارَ فِي ٱلَّيۡلِۖ وَتُخۡرِجُ ٱلۡحَيَّ مِنَ ٱلۡمَيِّتِ وَتُخۡرِجُ ٱلۡمَيِّتَ مِنَ ٱلۡحَيِّۖ وَتَرۡزُقُ مَن تَشَآءُ بِغَيۡرِ
حِسَابٖ ٢٧ لَّا يَتَّخِذِ ٱلۡمُؤۡمِنُونَ ٱلۡكَٰفِرِينَ أَوۡلِيَآءَ مِن دُونِ ٱلۡمُؤۡمِنِينَۖ وَمَن يَفۡعَلۡ ذَٰلِكَ فَلَيۡسَ مِنَ ٱللَّهِ فِي شَيۡءٍ إِلَّآ أَن
تَتَّقُواْ مِنۡهُمۡ تُقَىٰةٗۗ وَيُحَذِّرُكُمُ ٱللَّهُ نَفۡسَهُۥۗ وَإِلَى ٱللَّهِ ٱلۡمَصِيرُ ٢٨

and You وَتُولِجُ the day ٱلنَّهَارِ into فِي the night ٱلَّيۡلَ You enter تُولِجُ
and You bring وَتُخۡرِجُ the night ٱلَّيۡلِ into فِي the day ٱلنَّهَارَ enter
and You وَتُخۡرِجُ the dead ٱلۡمَيِّتِ out of مِنَ the living ٱلۡحَيَّ out
You وَتَرۡزُقُ the living ٱلۡحَيِّ out of مِنَ the dead ٱلۡمَيِّتَ bring out
without بِغَيۡرِ You will تَشَآءُ (to) whom مَن give sustenance
the ٱلۡمُؤۡمِنُونَ let take يَتَّخِذِ not لَّا measure (account) ٢٧ حِسَابٖ
مِن دُونِ (for their) allies أَوۡلِيَآءَ the disbelievers ٱلۡكَٰفِرِينَ believers
does يَفۡعَلۡ and whoever وَمَن the believers ٱلۡمُؤۡمِنِينَ instead of
anything شَيۡءٍ in فِي Allah ٱللَّهِ from مِنَ è he is not فَلَيۡسَ that ذَٰلِكَ
for تُقَىٰةٗ (of) them مِنۡهُمۡ you fear تَتَّقُواْ that أَن except إِلَّآ
(of) Himself نَفۡسَهُۥ Allah ٱللَّهُ and warns you وَيُحَذِّرُكُمُ protection
(is) the return ٢٨ ٱلۡمَصِيرُ Allah ٱللَّهِ and to وَإِلَى

27. You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account). **28.** Let not the believers take the disbelievers as *Auliyâ* (supporters, helpers) instead of the believers, and whoever does that, will never be helped by Allâh in any way, except if you indeed fear a danger from them. And Allâh warns you against Himself (His punishment), and to Allâh is the final return.

قُلْ إِن تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ اللَّهُ ۗ وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ ﴿٢٩﴾ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِن سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا ۗ
وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۗ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٣٠﴾

(is) in فِي what مَا you conceal تُخْفُوا whether إِن say قُلْ
اللَّهُ knows it يَعْلَمْهُ you reveal it تُبْدُوهُ or أَوْ your breasts صُدُورِكُمْ
the heavens السَّمَاوَاتِ (is) in فِي what مَا and He knows وَيَعْلَمُ Allah
over عَلَىٰ and Allah وَاللَّهُ the earth الْأَرْضِ (is) in فِي and what وَمَا
on the Day يَوْمَ (is) All-Powerful قَدِيرٌ ﴿٢٩﴾ thing شَيْءٍ every كُلِّ
it has عَمِلَتْ what مَّا soul نَفْسٍ every كُلُّ shall find تَجِدُ (when)
it عَمِلَتْ and what وَمَا confronted مُّحْضَرًا good خَيْرٍ of مِنْ done
if (that there were) لَوْ it will wish تَوَدُّ evil سُوءٍ of مِن has done
distance أَمَدًا and between that وَبَيْنَهُ between it بَيْنَهَا indeed أَنَّ
(of) نَفْسَهُ Allah اللَّهُ and warns you وَيُحَذِّرُكُمُ a great بَعِيدًا
to (His) بِالْعِبَادِ ﴿٣٠﴾ (is) very Kind رَءُوفٌ and Allah وَاللَّهُ Himself
slaves

29. Say (O Muhammad صلى الله عليه وسلم): "Whether you hide what is in your breasts or reveal it, Allâh knows it, and He knows what is in the heavens and what is in the earth. And Allâh is Able to do all things." **30.** On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allâh warns you against Himself (His punishment) and Allâh is full of kindness to (His) slaves.

قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٣١﴾ قُلْ أَطِيعُوا اللَّهَ
وَالرَّسُولَ ۖ فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٣٢﴾ ۞ إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى
الْعَالَمِينَ ﴿٣٣﴾ ذُرِّيَّةً بَعْضُهَا مِن بَعْضٍ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾

then follow فَاتَّبِعُونِي Allah اللَّهَ love تُحِبُّونَ you كُنتُمْ if إِن say قُلْ
لَكُمْ and forgive وَيَغْفِرْ Allah اللَّهُ would love you يُحْبِبْكُمُ me
(is) All-Forgiving غَفُورٌ and Allah وَاللَّهُ your sins ذُنُوبَكُمْ (for) you
وَالرَّسُولَ Allah اللَّهَ obey أَطِيعُوا say قُلْ Most Merciful رَّحِيمٌ ﴿٣١﴾

then فَإِنَّ they turn away تَوَلَّوْا and if فَإِن and the Messenger
the ﴿٣٢﴾ ٱلْكَٰفِرِينَ like يُحِبُّ (dose not) لَا Allah ٱللَّهَ indeed
وَنُوحًا Adam ءَادَمَ chose ٱصْطَفَىٰٓ Allah ٱللَّهَ truly ۞إِنَّ disbelievers
and family وَءَالَ (of) Abraham إِبْرَٰهِيمَ and family وَءَالَ and Noah
بَعْضُهَا offspring ذُرِّيَّةًۢ mankind ﴿٣٣﴾ ٱلْعَٰلَمِينَ above عَلَى (of) Imran عِمْرَٰنَ
(is) All-Hearing سَمِيعٌ and Allah وَٱللَّهُ (the) others بَعْضٍ from مِنۢ some
All-Knowing ﴿٣٤﴾ عَلِيمٌ

31. Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh, then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the *Sunnah*), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful." **32.** Say (O Muhammad صلى الله عليه وسلم): "Obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم)." But if they turn away, then Allâh does not like the disbelievers. **33.** Allâh chose Adam, Nûh (Noah), the family of Ibrâhîm (Abraham) and the family of 'Imrân above the *'Âlamîn* (mankind and jinn) (of their times). **34.** Offspring, one of the other, and Allâh is All-Hearer, All-Knower.

إِذْ قَالَتِ ٱمْرَأَتُ عِمْرَٰنَ رَبِّ إِنِّى نَذَرْتُ لَكَ مَا فِى بَطْنِى مُحَرَّرًا فَتَقَبَّلْ مِنِّىٓ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٣٥﴾ فَلَمَّا وَضَعَتْهَا قَالَتْ
رَبِّ إِنِّى وَضَعْتُهَآ أُنثَىٰ وَٱللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ ٱلذَّكَرُ كَٱلْأُنثَىٰ ۖ وَإِنِّى سَمَّيْتُهَا مَرْيَمَ وَإِنِّىٓ أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا
مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ﴿٣٦﴾

my Lord رَبِّ (of) Imran عِمْرَٰنَ a woman ٱمْرَأَتُ said قَالَتِ when إِذْ
my بَطْنِى (is) in فِى what مَا to you لَكَ have vowed نَذَرْتُ I إِنِّى
إِنَّكَ from me مِنِّىٓ so accept فَتَقَبَّلْ to be dedicated مُحَرَّرًا womb
﴿٣٥﴾ ٱلْعَلِيمُ (are) All-Hearing ٱلسَّمِيعُ You أَنتَ indeed you
she قَالَتْ she delivered her وَضَعَتْهَا then when فَلَمَّا All-Knowing
وَٱللَّهُ a female أُنثَىٰ have delivered وَضَعْتُهَآ I إِنِّى my Lord رَبِّ said
she delivered وَضَعَتْ of what بِمَا knows better أَعْلَمُ and Allah
سَمَّيْتُهَا and I وَإِنِّى like the female كَٱلْأُنثَىٰ male ٱلذَّكَرُ and (is) not وَلَيْسَ
seek refuge for her أُعِيذُهَا and I وَإِنِّىٓ Mary مَرْيَمَ have named her
Satan ٱلشَّيْطَٰنِ from مِنَ and her offspring وَذُرِّيَّتَهَا with You بِكَ
the rejected ﴿٣٦﴾ ٱلرَّجِيمِ

35. (Remember) when the wife of 'Imrân said: "O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your place of worship), so accept this from me. Verily, You are the All-Hearer, the All-Knowing." **36.** Then when she gave birth to her [child Maryam (Mary)], she said: "O my Lord! I have given birth to a female child," — and Allâh knew better what she brought forth, — "And the male is not like the female, and I have named her Maryam (Mary), and I seek refuge with You (Allâh) for her and for her offspring from *Shaitân* (Satan), the outcast."

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنۢبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا ٱلْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا ۖ قَالَ
يَٰمَرْيَمُ أَنَّىٰ لَكِ هَٰذَا ۖ قَالَتْ هُوَ مِنْ عِندِ ٱللَّهِ ۖ إِنَّ ٱللَّهَ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾ هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُۥ ۖ قَالَ
رَبِّ هَبْ لِى مِن لَّدُنكَ ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ ٱلدُّعَآءِ ﴿٣٨﴾

حَسَنٍ with acceptance بِقَبُولٍ her Lord رَبُّهَا so accepted her فَتَقَبَّلَهَا
وَكَفَّلَهَا goodly حَسَنًا growth نَبَاتًا and made her grow وَأَنۢبَتَهَا goodly
entered دَخَلَ whenever كُلَّمَا Zacharia زَكَرِيَّا and put her in the care of
(at her) praying place ٱلْمِحْرَابَ Zacharia زَكَرِيَّا (to see) her عَلَيْهَا
يَٰمَرْيَمُ he said قَالَ food رِزْقًا her (provided)with عِندَهَا he found وَجَدَ
she said قَالَتْ this هَٰذَا you get لَكِ from where أَنَّىٰ è O Mary!
يَرْزُقُ Allah ٱللَّهَ verily إِنَّ Allah ٱللَّهِ from مِنْ عِندِ this (is) هُوَ
without بِغَيْرِ He wills يَشَآءُ (to) whom مَن provides sustenance
رَبَّهُۥ Zacharia زَكَرِيَّا invoked دَعَا there هُنَالِكَ measure حِسَابٍ ﴿٣٧﴾
from مِن me لِى grant هَبْ my Lord رَبِّ he said قَالَ his Lord
سَمِيعُ indeed you إِنَّكَ good طَيِّبَةً offspring ذُرِّيَّةً Yourself لَّدُنكَ
(of) invocation ٱلدُّعَآءِ ﴿٣٨﴾ (are) All-Hearer

37. So her Lord (Allâh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyyâ (Zachariya). Every time he entered *Al-Mihrâb* to (visit) her, he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from Allâh." Verily, Allâh provides sustenance to whom He wills, without limit. **38.** At that time Zakariyyâ (Zachariya) invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation."

فَنَادَتْهُ ٱلْمَلَٰٓئِكَةُ وَهُوَ قَآئِمٌ يُصَلِّى فِى ٱلْمِحْرَابِ أَنَّ ٱللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًۢا بِكَلِمَةٍ مِّنَ ٱللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا
مِّنَ ٱلصَّٰلِحِينَ ﴿٣٩﴾ قَالَ رَبِّ أَنَّىٰ يَكُونُ لِى غُلَٰمٌ وَقَدْ بَلَغَنِىَ ٱلْكِبَرُ وَٱمْرَأَتِى عَاقِرٌ ۖ قَالَ كَذَٰلِكَ ٱللَّهُ يَفْعَلُ مَا
يَشَآءُ ﴿٤٠﴾

قَآئِمٌ while he وَهُوَ the angels ٱلْمَلَٰٓئِكَةُ called out to him فَنَادَتْهُ
أَنَّ the prayer place ٱلْمِحْرَابِ in فِى praying يُصَلِّى (was) standing
مُصَدِّقًۢا of John بِيَحْيَىٰ gives you glad tidings يُبَشِّرُكَ Allah ٱللَّهَ that
and وَسَيِّدًا Allah ٱللَّهِ from مِّنَ (of) the Word بِكَلِمَةٍ confirming
from (among) مِّنَ and a Prophet وَنَبِيًّا and chaste وَحَصُورًا noble
يَكُونُ how أَنَّىٰ my Lord! رَبِّ he said قَالَ the righteous ٱلصَّٰلِحِينَ ﴿٣٩﴾
has overtaken me بَلَغَنِىَ when وَقَدْ a son غُلَٰمٌ I have لِى is it
He قَالَ (is) barren عَاقِرٌ and my wife وَٱمْرَأَتِى the old age ٱلْكِبَرُ
He wills ﴿٤٠﴾ يَشَآءُ what مَا does يَفْعَلُ Allah ٱللَّهُ thus كَذَٰلِكَ said

39. Then the angels called him, while he was standing in prayer in *Al-Mihrâb* (a praying place or a private room), (saying): "Allâh gives you glad tidings of Yahyâ (John), confirming (believing in) the Word from Allâh [i.e. the creation of 'Îsâ (Jesus) عليه السلام, the Word from Allâh ("Be!" — and he was!)], noble, keeping away from sexual relations with women, a Prophet, from among the righteous." **40.** He said: "O my Lord! How can I have a son when I am very old, and my wife is barren?" (Allâh) said: "Thus Allâh does what He wills."

قَالَ رَبِّ ٱجْعَل لِّىٓ ءَايَةً ۖ قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَٰثَةَ أَيَّامٍ إِلَّا رَمْزًا ۗ وَٱذْكُر رَّبَّكَ كَثِيرًا وَسَبِّحْ بِٱلْعَشِىِّ
وَٱلْإِبْكَٰرِ ﴿٤١﴾ وَإِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ ٱصْطَفَىٰكِ وَطَهَّرَكِ وَٱصْطَفَىٰكِ عَلَىٰ نِسَآءِ ٱلْعَٰلَمِينَ ﴿٤٢﴾
يَٰمَرْيَمُ ٱقْنُتِى لِرَبِّكِ وَٱسْجُدِى وَٱرْكَعِى مَعَ ٱلرَّٰكِعِينَ ﴿٤٣﴾

قَالَ a sign ءَايَةً for me لِّىٓ make ٱجْعَل my Lord رَبِّ he said قَالَ
you shall speak تُكَلِّمَ that not أَلَّا your sign (is) ءَايَتُكَ He said
by رَمْزًا except إِلَّا days أَيَّامٍ (for) three ثَلَٰثَةَ (to) people ٱلنَّاسَ
وَسَبِّحْ much كَثِيرًا your Lord رَّبَّكَ and remember وَٱذْكُر gesture
and the ﴿٤١﴾ وَٱلْإِبْكَٰرِ in the evening بِٱلْعَشِىِّ and glorify (him)
يَٰمَرْيَمُ the angels ٱلْمَلَٰٓئِكَةُ said قَالَتِ and when وَإِذْ morning

and وَطَهَّرَكِ has chosen you ٱصْطَفَىٰكِ Allah ٱللَّهَ verily إِنَّ O Mary
women نِسَآءِ above عَلَىٰ and chosen you وَٱصْطَفَىٰكِ purified you
لِرَبِّكِ remain devout ٱقْنُتِى O Mary يَٰمَرْيَمُ (of) the world ٱلْعَٰلَمِينَ ﴿٤٢﴾
and bow وَٱرْكَعِى and prostrate (yourself) وَٱسْجُدِى to your Lord
those who bow down ٱلرَّٰكِعِينَ ﴿٤٣﴾ with مَعَ down

41. He said: "O my Lord! Make a sign for me." (Allâh) said: "Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again), and glorify (Him) in the afternoon and in the morning." **42.** And (remember) when the angels said: "O Maryam (Mary)! Verily, Allâh has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the *'Âlamîn* (mankind and jinn) (of her lifetime)." **43.** O Mary! "Submit yourself with obedience to your Lord (Allâh, by worshipping none but Him Alone) and prostrate yourself, and bow down along with *Ar-Râkî'ûn* (those who bow down)."

ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَٰمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنتَ لَدَيْهِمْ
إِذْ يَخْتَصِمُونَ ﴿٤٤﴾ إِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ٱسْمُهُ ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ وَجِيهًا فِى
ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَمِنَ ٱلْمُقَرَّبِينَ ﴿٤٥﴾

نُوحِيهِ (of) unseen ٱلْغَيْبِ news أَنۢبَآءِ (is from مِنْ this ذَٰلِكَ
لَدَيْهِمْ were you كُنتَ as not وَمَا to you إِلَيْكَ We inspire (reveal)
أَقْلَٰمَهُمْ è their pens (as to) they threw يُلْقُونَ when إِذْ with them
and not وَمَا Mary مَرْيَمَ takes care (of) يَكْفُلُ which of them أَيُّهُمْ
they disputed يَخْتَصِمُونَ ﴿٤٤﴾ when إِذْ with them لَدَيْهِمْ you were كُنتَ
ٱللَّهَ verily إِنَّ O Mary! يَٰمَرْيَمُ the angels ٱلْمَلَٰٓئِكَةُ said قَالَتِ when إِذْ
from Him مِّنْهُ of a Word بِكَلِمَةٍ gives you glad tidings يُبَشِّرُكِ Allah
Mary مَرْيَمَ son of ٱبْنُ è Jesus عِيسَى (is) Messiah ٱلْمَسِيحُ his name ٱسْمُهُ
وَمِنَ and the Hereafter وَٱلْءَاخِرَةِ (this) world ٱلدُّنْيَا in فِى honoured وَجِيهًا
those who are near (to Allah) ٱلْمُقَرَّبِينَ ﴿٤٥﴾ and of

44. This is a part of the news of the *Ghaib* (Unseen, i.e. the news of the past nations of which you have no knowledge) which We reveal to you (O Muhammad صلى الله عليه وسلم). You were not with them, when they cast lots with their pens as to which

of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed. **45.** (Remember) when the angels said: "O Maryam (Mary)! Verily, Allâh gives you the glad tidings of a Word ["Be!" — and he was! i.e. 'Îsâ (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah 'Îsâ (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allâh."

وَيُكَلِّمُ ٱلنَّاسَ فِى ٱلْمَهْدِ وَكَهْلًا وَمِنَ ٱلصَّٰلِحِينَ ﴿٤٦﴾ قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِى وَلَدٌ وَلَمْ يَمْسَسْنِى بَشَرٌ ۖ قَالَ
كَذَٰلِكِ ٱللَّهُ يَخْلُقُ مَا يَشَآءُ ۚ إِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿٤٧﴾ وَيُعَلِّمُهُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَٱلتَّوْرَىٰةَ
وَٱلْإِنجِيلَ ﴿٤٨﴾

the ٱلْمَهْدِ in فِى the people ٱلنَّاسَ and He will speak (to) وَيُكَلِّمُ
ٱلصَّٰلِحِينَ ﴿٤٦﴾ and (will be) of وَمِنَ and (in) maturity وَكَهْلًا cradle
is it يَكُونُ how أَنَّىٰ my Lord رَبِّ she said قَالَتْ the righteous
بَشَرٌ touch me يَمْسَسْنِى when did not وَلَمْ a son وَلَدٌ I have لِى
whatever مَا creates يَخْلُقُ Allah ٱللَّهُ thus كَذَٰلِكِ he said قَالَ a man
يَقُولُ just فَإِنَّمَا a thing أَمْرًا He decrees قَضَىٰٓ when إِذَا He wills يَشَآءُ
and He will وَيُعَلِّمُهُ and it is فَيَكُونُ ﴿٤٧﴾ be كُن to it لَهُۥ He says
وَٱلتَّوْرَىٰةَ and the Wisdom وَٱلْحِكْمَةَ the Book ٱلْكِتَٰبَ teach him
and the Gospel وَٱلْإِنجِيلَ ﴿٤٨﴾ and the Torah

46. "He will speak to the people, in the cradle and in manhood, and he will be one of the righteous." **47.** She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allâh creates what He wills. When He has decreed something, He says to it only: "Be!" —and it is. **48.** And He (Allâh) will teach him ['Îsâ (Jesus)] the Book and *Al-Hikmah* (i.e. the *Sunnah*, the faultless speech of the Prophets, wisdom), (and) the Taurât (Torah) and the Injeel (Gospel).

وَرَسُولًا إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَنِّى قَدْ جِئْتُكُم بِـَٔايَةٍ مِّن رَّبِّكُمْ ۖ أَنِّىٓ أَخْلُقُ لَكُم مِّنَ ٱلطِّينِ كَهَيْـَٔةِ ٱلطَّيْرِ فَأَنفُخُ
فِيهِ فَيَكُونُ طَيْرًۢا بِإِذْنِ ٱللَّهِ ۖ وَأُبْرِئُ ٱلْأَكْمَهَ وَٱلْأَبْرَصَ وَأُحْىِ ٱلْمَوْتَىٰ بِإِذْنِ ٱللَّهِ ۖ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا
تَدَّخِرُونَ فِى بُيُوتِكُمْ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٤٩﴾

أَنِّى (of) Israel إِسْرَٰٓءِيلَ Children بَنِىٓ to إِلَىٰ and a Messenger وَرَسُولًا
from مِّن with a sign بِـَٔايَةٍ have come to you قَدْ جِئْتُكُم that I

مِّن for you لَكُم will make أَخْلُقُ that I أَنِّي your Lord رَّبِّكُمْ
and will فَأَنفُخُ (of) a bird الطَّيْرِ like figure كَهَيْـَٔةِ clay الطِّينِ from
بِإِذْنِ a bird طَيْرًا and it would become فَيَكُونُ into it فِيهِ breathe
the born الْأَكْمَهَ and I will heal وَأُبْرِئُ Allah اللَّهِ by Leave (of)
the الْمَوْتَىٰ and will bring life (to) وَأُحْيِ and leper وَالْأَبْرَصَ blind
and I will inform you وَأُنَبِّئُكُم Allah اللَّهِ by Leave (of) بِإِذْنِ dead
in فِي you store تَدَّخِرُونَ and what وَمَا you eat تَأْكُلُونَ of what بِمَا
(is) a sign لَآيَةً this ذَٰلِكَ in فِي surely إِنَّ your houses بُيُوتِكُمْ
believers ﴿٤٩﴾ مُّؤْمِنِينَ you are كُنتُم if إِن for you لَّكُمْ

49. And will make him ['Îsâ (Jesus)] a Messenger to the Children of Israel (saying): "I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allâh's Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allâh's Leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe.

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَلِأُحِلَّ لَكُم بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُم بِآيَةٍ مِّن رَّبِّكُمْ
فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿٥٠﴾ إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٥١﴾ ۞ فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ
الْكُفْرَ قَالَ مَنْ أَنصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ ﴿٥٢﴾

was before me بَيْنَ يَدَيَّ that which لِّمَا and confirming وَمُصَدِّقًا
to you لَكُم and to make lawful وَلِأُحِلَّ the Torah التَّوْرَاةِ of مِنَ
to you عَلَيْكُمْ was forbidden حُرِّمَ (of) what الَّذِي part بَعْضَ
رَّبِّكُمْ from مِّن with a sign بِآيَةٍ and I have come to you وَجِئْتُكُم
إِنَّ and obey Me ﴿٥٠﴾ وَأَطِيعُونِ Allah اللَّهَ so fear فَاتَّقُوا your Lord
فَاعْبُدُوهُ and your Lord وَرَبُّكُمْ (is) my Lord رَبِّي Allah اللَّهَ verily
فَلَمَّا ۞ (is) Straight ﴿٥١﴾ مُّسْتَقِيمٌ Path صِرَاطٌ this هَٰذَا so worship Him
الْكُفْرَ of their مِنْهُمُ Jesus عِيسَىٰ became conscious أَحَسَّ but when
إِلَى my helpers أَنصَارِي who (will be) مَنْ he said قَالَ disbelief
we (are) نَحْنُ the disciples الْحَوَارِيُّونَ said قَالَ Allah اللَّهِ to
وَاشْهَدْ in Allah بِاللَّهِ we believe آمَنَّا (of) Allah اللَّهِ helpers أَنصَارُ
Muslims ﴿٥٢﴾ مُسْلِمُونَ that we (are) بِأَنَّا and bear witness

50. And I have come confirming that which was before me of the Taurât (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allâh and obey me. **51.** Truly, Allâh is my Lord and your Lord, so worship Him (Alone). This is the Straight Path. **52.** Then when 'Îsâ (Jesus) came to know of their disbelief, he said: "Who will be my helpers in Allâh's Cause?" *Al-Hawâriyyûn* (the disciples) said: "We are the helpers of Allâh; we believe in Allâh, and bear witness that we are Muslims (i.e. we submit to Allâh)."

رَبَّنَآ ءَامَنَّا بِمَآ أَنزَلْتَ وَٱتَّبَعْنَا ٱلرَّسُولَ فَٱكْتُبْنَا مَعَ ٱلشَّـٰهِدِينَ ﴿٥٣﴾ وَمَكَرُوا۟ وَمَكَرَ ٱللَّهُ ۖ وَٱللَّهُ خَيْرُ
ٱلْمَـٰكِرِينَ ﴿٥٤﴾ إِذْ قَالَ ٱللَّهُ يَـٰعِيسَىٰٓ إِنِّى مُتَوَفِّيكَ وَرَافِعُكَ إِلَىَّ وَمُطَهِّرُكَ مِنَ ٱلَّذِينَ كَفَرُوا۟ وَجَاعِلُ ٱلَّذِينَ ٱتَّبَعُوكَ
فَوْقَ ٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ ۖ ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾

You have sent أَنزَلْتَ in what بِمَآ we believe ءَامَنَّا our Lord رَبَّنَآ
so فَٱكْتُبْنَا the Messenger ٱلرَّسُولَ and we follow وَٱتَّبَعْنَا down
and وَمَكَرُوا۟ those who witness ٱلشَّـٰهِدِينَ ﴿٥٣﴾ with مَعَ write us
خَيْرُ and Allah وَٱللَّهُ Allah ٱللَّهُ and schemed وَمَكَرَ they schemed
ٱللَّهُ said قَالَ when إِذْ (of) schemers ٱلْمَـٰكِرِينَ ﴿٥٤﴾ (is the) Best
and raise وَرَافِعُكَ will take you مُتَوَفِّيكَ I إِنِّى O Jesus يَـٰعِيسَىٰٓ Allah
ٱلَّذِينَ of مِنَ è and (will) purify you وَمُطَهِّرُكَ to Myself إِلَىَّ you
those who ٱلَّذِينَ and I will make وَجَاعِلُ disbelieve كَفَرُوا۟ those who
كَفَرُوٓا۟ those who ٱلَّذِينَ superior (to) فَوْقَ follow you ٱتَّبَعُوكَ
ثُمَّ (of) Resurrection ٱلْقِيَـٰمَةِ (the) Day يَوْمِ till إِلَىٰ disbelieve
and I shall judge فَأَحْكُمُ you will return مَرْجِعُكُمْ to Me إِلَىَّ then
[in it] فِيهِ you used to كُنتُمْ in which فِيمَا between you بَيْنَكُمْ
differ تَخْتَلِفُونَ ﴿٥٥﴾

53. Our Lord! We believe in what You have sent down, and we follow the Messenger ['Îsâ (Jesus)]; so write us down among those who bear witness (to the truth, i.e. *Lâ ilâha illallâh* — none has the right to be worshipped but Allâh). **54.** And they (disbelievers) plotted [to kill 'Îsâ (Jesus) عليه السلام], and Allâh planned too. And Allâh is the Best of those who plot. **55.** And (remember) when Allâh said: "O 'Îsâ (Jesus)! I will take you and raise you to Myself and clear you [of the forged statement that 'Îsâ (Jesus) is Allâh's son] of those who disbelieve, and I will make those who follow you (monotheists, who worship none but Allâh)

superior to those who disbelieve [in the Oneness of Allâh, or disbelieve in some of His Messengers, e.g. Muhammad ﷺ, 'Îsâ (Jesus), Mûsâ (Moses), or in His Holy Books, e.g. the Taurât (Torah), the Injeel (Gospel), the Qur'ân] till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute."

فَأَمَّا ٱلَّذِينَ كَفَرُوا۟ فَأُعَذِّبُهُمْ عَذَابًا شَدِيدًا فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ وَمَا لَهُم مِّن نَّـٰصِرِينَ ﴿٥٦﴾ وَأَمَّا ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ فَيُوَفِّيهِمْ أُجُورَهُمْ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّـٰلِمِينَ ﴿٥٧﴾ ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ ٱلْـَٔايَـٰتِ وَٱلذِّكْرِ
ٱلْحَكِيمِ ﴿٥٨﴾ إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَ ۖ خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ ﴿٥٩﴾

I shall punish فَأُعَذِّبُهُمْ disbelieve كَفَرُوا۟ those who ٱلَّذِينَ as to فَأَمَّا
(this) world ٱلدُّنْيَا in فِى severe شَدِيدًا torment عَذَابًا them (with)
for them (they لَهُم and not وَمَا and (in) the Hereafter وَٱلْـَٔاخِرَةِ
those ٱلَّذِينَ and as to وَأَمَّا helpers نَّـٰصِرِينَ ﴿٥٦﴾ of مِّن will have)
righteous deeds ٱلصَّـٰلِحَـٰتِ and do وَعَمِلُوا۟ believe ءَامَنُوا۟ who
and وَٱللَّهُ their reward أُجُورَهُمْ He will grant them in full فَيُوَفِّيهِمْ
ذَٰلِكَ the wrong-doers ٱلظَّـٰلِمِينَ ﴿٥٧﴾ love يُحِبُّ (does) not لَا Allah
وَٱلذِّكْرِ the Verses ٱلْـَٔايَـٰتِ of مِنَ to you عَلَيْكَ We recite نَتْلُوهُ this
عِيسَىٰ similitude مَثَلَ indeed إِنَّ Wise ٱلْحَكِيمِ ﴿٥٨﴾ and the Reminder
(of) ءَادَمَ (is) like similitude كَمَثَلِ Allah ٱللَّهِ to عِندَ (of) Jesus
He قَالَ then ثُمَّ dust تُرَابٍ from مِن He created him خَلَقَهُۥ Adam
and he was فَيَكُونُ ﴿٥٩﴾ be كُن to him لَهُۥ said

56. "As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers." **57.** And as for those who believe (in the Oneness of Allâh) and do righteous good deeds, Allâh will pay them their reward in full. And Allâh does not like the *Zalimûn* (polytheists and wrong-doers). **58.** This is what We recite to you (O Muhammad ﷺ) of the Verses and the Wise Reminder (i.e. the Qur'ân). **59.** Verily, the likeness of 'Îsâ (Jesus) before Allâh is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" — and he was.

ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُن مِّنَ ٱلْمُمْتَرِينَ ﴿٦٠﴾ فَمَنْ حَآجَّكَ فِيهِ مِنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ فَقُلْ تَعَالَوْا۟ نَدْعُ أَبْنَآءَنَا
وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ ٱللَّهِ عَلَى ٱلْكَـٰذِبِينَ ﴿٦١﴾ إِنَّ هَـٰذَا
لَهُوَ ٱلْقَصَصُ ٱلْحَقُّ ۚ وَمَا مِنْ إِلَـٰهٍ إِلَّا ٱللَّهُ ۚ وَإِنَّ ٱللَّهَ لَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٦٢﴾

تَكُن so not	فَلَا your Lord	رَّبِّكَ from	مِن (this is) the truth	ٱلْحَقُّ				
حَآجَّكَ and whoever	فَمَنْ the doubters	ٱلْمُمْتَرِينَ ﴿٦٠﴾ of	مِنَ you be					
has come	جَآءَكَ what	مَا after	مِنۢ بَعْدِ in it	فِيهِ disputes with you				
let us	نَدْعُ come	تَعَالَوْا say	فَقُلْ knowledge	ٱلْعِلْمِ of	مِنَ to you			
and our women	وَنِسَآءَنَا and your sons	وَأَبْنَآءَكُمْ our sons	أَبْنَآءَنَا call					
and	وَأَنفُسَكُمْ and ourselves	وَأَنفُسَنَا and your women	وَنِسَآءَكُمْ					
and we	فَنَجْعَل we pray humbly	نَبْتَهِلْ then	ثُمَّ yourselves					
the liars	ٱلْكَـٰذِبِينَ ﴿٦١﴾ on	عَلَى (of) Allah	ٱللَّهِ curse	لَّعْنَتَ invoke				
and	وَمَا (the) true	ٱلْحَقُّ story	ٱلْقَصَصُ is	لَهُوَ this	هَـٰذَا verily	إِنَّ		
ٱللَّهُ and indeed	وَإِنَّ Allah	ٱللَّهُ but	إِلَّا god	مِنْ إِلَـٰهٍ (there is) no				
the	ٱلْحَكِيمُ ﴿٦٢﴾ the All-Mighty	ٱلْعَزِيزُ (is) He (Who is)	لَهُوَ Allah					
All-Wise								

60. (This is) the truth from your Lord, so be not of those who doubt. **61.** Then whoever disputes with you concerning him ['Îsâ (Jesus)] after (all this) knowledge that has come to you [i.e. 'Îsâ (Jesus) being a slave of Allâh, and having no share in Divinity], say (O Muhammad صلى الله عليه وسلم): "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves — then we pray and invoke (sincerely) the Curse of Allâh upon those who lie." **62.** Verily, this is the true narrative [about the story of 'Îsâ (Jesus)], and *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh, the One and the Only True God, Who has neither a wife nor a son). And indeed, Allâh is the All-Mighty, the All-Wise.

فَإِن تَوَلَّوْا فَإِنَّ ٱللَّهَ عَلِيمٌۢ بِٱلْمُفْسِدِينَ ﴿٦٣﴾ قُلْ يَـٰٓأَهْلَ ٱلْكِتَـٰبِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ
وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ ۚ فَإِن تَوَلَّوْا فَقُولُوا ٱشْهَدُوا بِأَنَّا
مُسْلِمُونَ ﴿٦٤﴾

(is) عَلِيمٌۢ Allah	ٱللَّهَ then surely	فَإِنَّ they turn away	تَوَلَّوْا and if	فَإِن
O people	يَـٰٓأَهْلَ say	قُلْ of mischief-makers	بِٱلْمُفْسِدِينَ ﴿٦٣﴾ All-Aware	
سَوَآءٍۭ a word	كَلِمَةٍ to	إِلَىٰ come	تَعَالَوْا (of) the Scripture	ٱلْكِتَـٰبِ
that (do)	أَلَّا and between you	وَبَيْنَكُمْ between us	بَيْنَنَا common	
نُشْرِكَ and (do) not	وَلَا Allah	ٱللَّهَ but	إِلَّا we worship	نَعْبُدَ not
يَتَّخِذَ and not	وَلَا anything	شَيْـًٔا with him	بِهِۦ we associate	

besides مِّن دُونِ (as) lords أَرْبَابًا others بَعْضًا of us بَعْضُنَا shall take
then tell them فَقُولُوا they turn away تَوَلَّوْا and if فَإِن Allah اللَّهِ
Muslims مُسْلِمُونَ ﴿٦٤﴾ that we (are) بِأَنَّا bear witness اشْهَدُوا

63. And if they turn away (and do not accept these true proofs and evidences), then surely, Allâh is All-Aware of those who do mischief. 64. Say (O Muhammad صلى الله عليه وسلم): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allâh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh. Then, if they turn away, say: "Bear witness that we are Muslims."

يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تُحَآجُّونَ فِىٓ إِبْرَٰهِيمَ وَمَآ أُنزِلَتِ ٱلتَّوْرَىٰةُ وَٱلْإِنجِيلُ إِلَّا مِنۢ بَعْدِهِۦٓ أَفَلَا تَعْقِلُونَ ﴿٦٥﴾
هَٰٓأَنتُمْ هَٰٓؤُلَآءِ حَٰجَجْتُمْ فِيمَا لَكُم بِهِۦ عِلْمٌ فَلِمَ تُحَآجُّونَ فِيمَا لَيْسَ لَكُم بِهِۦ عِلْمٌ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٦٦﴾ مَا
كَانَ إِبْرَٰهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَٰكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿٦٧﴾

do تُحَآجُّونَ why لِمَ (of) the Scripture ٱلْكِتَٰبِ O people يَٰٓأَهْلَ
(were) أُنزِلَتِ while not وَمَآ Abraham إِبْرَٰهِيمَ about فِىٓ you dispute
مِنۢ but إِلَّا and the Gospel وَٱلْإِنجِيلُ the Torah ٱلتَّوْرَىٰةُ sent down
you هَٰٓأَنتُمْ you understand تَعْقِلُونَ ﴿٦٥﴾ do not أَفَلَا after him بَعْدِهِۦٓ
لَكُم about that فِيمَا have disputed حَٰجَجْتُمْ those who هَٰٓؤُلَآءِ are
you تُحَآجُّونَ why then فَلِمَ knowledge عِلْمٌ of which بِهِۦ you have
of which بِهِۦ you have لَكُم do not لَيْسَ about that فِيمَا dispute
do لَا and you وَأَنتُمْ knows يَعْلَمُ and Allah وَٱللَّهُ knowledge عِلْمٌ
يَهُودِيًّا Abraham إِبْرَٰهِيمُ was كَانَ neither مَا know تَعْلَمُونَ ﴿٦٦﴾ not
a حَنِيفًا was كَانَ but وَلَٰكِن a Christian نَصْرَانِيًّا (and) nor وَلَا a Jew
of مِنَ was he كَانَ and not وَمَا Muslim مُّسْلِمًا wholly devoted
the polytheists ٱلْمُشْرِكِينَ ﴿٦٧﴾

65. O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrâhîm (Abraham), while the Taurât (Torah) and the Injeel (Gospel) were not revealed till after him? Have you then no sense? 66. Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge? It is Allâh Who knows, and you know not. 67. Ibrâhîm (Abraham) was neither a Jew nor a Christian, but he was a

true Muslim *Hanîfa* (Islâmic Monotheism — to worship none but Allâh Alone) and he was not of *Al-Mushrikûn* (See V.2:105).

إِنَّ أَوْلَى ٱلنَّاسِ بِإِبْرَٰهِيمَ لَلَّذِينَ ٱتَّبَعُوهُ وَهَٰذَا ٱلنَّبِيُّ وَٱلَّذِينَ ءَامَنُوا۟ وَٱللَّهُ وَلِيُّ ٱلْمُؤْمِنِينَ ﴿٦٨﴾ وَدَّت طَّآئِفَةٌ مِّنْ أَهْلِ
ٱلْكِتَٰبِ لَوْ يُضِلُّونَكُمْ وَمَا يُضِلُّونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦٩﴾ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ
وَأَنتُمْ تَشْهَدُونَ ﴿٧٠﴾ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَلْبِسُونَ ٱلْحَقَّ بِٱلْبَٰطِلِ وَتَكْتُمُونَ ٱلْحَقَّ وَأَنتُمْ تَعْلَمُونَ ﴿٧١﴾

(to claim بِإِبْرَٰهِيمَ (of) people ٱلنَّاسِ best أَوْلَى verily إِنَّ
who followed ٱتَّبَعُوهُ (are) those لَلَّذِينَ relationship) with Abraham
have ءَامَنُوا۟ and those who وَٱلَّذِينَ Prophet ٱلنَّبِيُّ and this وَهَٰذَا Him
(of) ٱلْمُؤْمِنِينَ ﴿٦٨﴾ (is) Guardian وَلِيُّ and Allah وَٱللَّهُ believed (in Him)
ٱلْكِتَٰبِ People أَهْلِ of مِّنْ a party طَّآئِفَةٌ wish وَدَّت the believers
and وَمَا they lead you astray يُضِلُّونَكُمْ could لَوْ (of) the Scripture
وَمَا themselves أَنفُسَهُمْ but إِلَّآ they shall lead astray يُضِلُّونَ not
(of) the ٱلْكِتَٰبِ O People يَٰٓأَهْلَ they perceive يَشْعُرُونَ ﴿٦٩﴾ and not
Signs بِـَٔايَٰتِ you reject/disbelieve in تَكْفُرُونَ why لِمَ Scripture
يَٰٓأَهْلَ bear witness تَشْهَدُونَ ﴿٧٠﴾ while you وَأَنتُمْ (of) Allah ٱللَّهِ
do you mix تَلْبِسُونَ why لِمَ (of) the Scripture ٱلْكِتَٰبِ O people
the truth ٱلْحَقَّ and conceal وَتَكْتُمُونَ with falsehood بِٱلْبَٰطِلِ truth ٱلْحَقَّ
know تَعْلَمُونَ ﴿٧١﴾ while you وَأَنتُمْ

68. Verily, among mankind who have the best claim to Ibrâhîm (Abraham) are those who followed him, and this Prophet (Muhammad ﷺ) and those who have believed (Muslims). And Allâh is the *Walî* (Protector and Helper) of the believers. **69.** A party of the people of the Scripture (Jews and Christians) wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not. **70.** "O people of the Scripture! (Jews and Christians): Why do you disbelieve in the *Ayât* of Allâh, [the Verses about Prophet Muhammad ﷺ present in the Taurât (Torah) and the Injeel (Gospel)] while you (yourselves) bear witness (to their truth)." **71.** "O people of the Scripture (Jews and Christians): Why do you mix truth with falsehood and conceal the truth while you know?"

وَقَالَت طَّآئِفَةٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ ءَامِنُوا۟ بِٱلَّذِىٓ أُنزِلَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَجْهَ ٱلنَّهَارِ وَٱكْفُرُوٓا۟ ءَاخِرَهُۥ لَعَلَّهُمْ
يَرْجِعُونَ ﴿٧٢﴾ وَلَا تُؤْمِنُوٓا۟ إِلَّا لِمَن تَبِعَ دِينَكُمْ قُلْ إِنَّ ٱلْهُدَىٰ هُدَى ٱللَّهِ أَن يُؤْتَىٰٓ أَحَدٌ مِّثْلَ مَآ أُوتِيتُمْ أَوْ يُحَآجُّوكُمْ عِندَ

رَبَّكُمْ قُلْ إِنَّ ٱلْفَضْلَ بِيَدِ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٧٣﴾

(of) the ٱلْكِتَٰبِ People أَهْلِ of مِّنْ a party طَّآئِفَةٌ and said وَقَالَت
on عَلَى was sent down أُنزِلَ in that بِٱلَّذِىٓ believe ءَامِنُوا۟ Scripture
(of) the ٱلنَّهَارِ (in) early part وَجْهَ believe ءَامَنُوا۟ those who ٱلَّذِينَ
so that they لَعَلَّهُمْ (at the) end of it ءَاخِرَهُۥ and reject (it) وَٱكْفُرُوٓا۟ day
إِلَّا you believe تُؤْمِنُوٓا۟ and (do) not وَلَا turn back ﴿٧٢﴾ يَرْجِعُونَ may
إِنَّ say قُلْ your religion دِينَكُمْ followed تَبِعَ the one who لِمَن but
ٱللَّهِ (is) guidance هُدَى the (true) guidance ٱلْهُدَىٰ indeed
مَآ like مِّثْلَ someone أَحَدٌ is given يُؤْتَىٰٓ (and) that أَن (of)Allah
they may argue with يُحَآجُّوكُمْ or أَوْ you have been given أُوتِيتُمْ what
the ٱلْفَضْلَ surely إِنَّ say قُلْ before your Lord عِندَ رَبِّكُمْ you
مَن He gives it يُؤْتِيهِ (of) Allah ٱللَّهِ (is) in the Hand بِيَدِ bounty
(is) All-Generous وَٰسِعٌ and Allah وَٱللَّهُ He wills يَشَآءُ (to) whom
All-Knowing ﴿٧٣﴾ عَلِيمٌ

72. And a party of the people of the Scripture say: "Believe in the morning in that which is revealed to the believers (Muslims), and reject it at the end of the day, so that they may turn back, **73.** And believe no one except the one who follows your religion." Say (O Muhammad ﷺ): "Verily, right guidance is the Guidance of Allâh" and do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord." Say (O Muhammad ﷺ): "All the bounty is in the Hand of Allâh; He grants to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower."

يَخْتَصُّ بِرَحْمَتِهِۦ مَن يَشَآءُ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٧٤﴾ ۞ وَمِنْ أَهْلِ ٱلْكِتَٰبِ مَنْ إِن تَأْمَنْهُ بِقِنطَارٍ يُؤَدِّهِۦٓ
إِلَيْكَ وَمِنْهُم مَّنْ إِن تَأْمَنْهُ بِدِينَارٍ لَّا يُؤَدِّهِۦٓ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَآئِمًا ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟ لَيْسَ عَلَيْنَا فِى ٱلْأُمِّيِّۦنَ
سَبِيلٌ وَيَقُولُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

He wills يَشَآءُ whom مَن for His mercy بِرَحْمَتِهِۦ He selects يَخْتَصُّ
Great ﴿٧٤﴾ ٱلْعَظِيمِ (of) Bounty ٱلْفَضْلِ (is) Owner ذُو and Allah وَٱللَّهُ
مَنْ (of) the Scripture ٱلْكِتَٰبِ People أَهْلِ and of (among) وَمِنْ ۞

with a heap of wealth بِقِنطَارٍ you entrust him تَأْمَنْهُ if إِن (is he) who
مَّنْ and of (among) them وَمِنْهُم to you إِلَيْكَ will pay it back يُؤَدِّهِۦٓ
with one Dinar بِدِينَارٍ you entrust him تَأْمَنْهُ if إِن there is who
إِلَّا to you إِلَيْكَ will pay it back يُؤَدِّهِۦٓ not لَّا (coin)
ذَٰلِكَ standing قَآئِمًا over him عَلَيْهِ you keep مَا دُمْتَ except/unless
on us عَلَيْنَا (there is) no لَيْسَ say قَالُوا۟ because they بِأَنَّهُمْ that (is)
way (of سَبِيلٌ the unlettered people ٱلْأُمِّيِّـۧنَ as to فِى
ٱلْكَذِبَ Allah ٱللَّهِ against عَلَى but they tell وَيَقُولُونَ accountability)
know (it) يَعْلَمُونَ ﴿٧٥﴾ while they وَهُمْ a lie

74. He selects for His Mercy (Islâm and the Qur'ân with Prophethood) whom He wills and Allâh is the Owner of Great Bounty. 75. Among the people of the Scripture (Jews and Christians) is he who, if entrusted with a *Qintâr* (a great amount of wealth), will readily pay it back; and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)." But they tell a lie against Allâh while they know it.

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِۦ وَٱتَّقَىٰ فَإِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ﴿٧٦﴾ إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ ثَمَنًا قَلِيلًا أُو۟لَٰٓئِكَ لَا
خَلَٰقَ لَهُمْ فِى ٱلْءَاخِرَةِ وَلَا يُكَلِّمُهُمُ ٱللَّهُ وَلَا يَنظُرُ إِلَيْهِمْ يَوْمَ ٱلْقِيَٰمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾

and وَٱتَّقَىٰ his covenant بِعَهْدِهِۦ fulfils أَوْفَىٰ whoever مَنْ yes بَلَىٰ
those who ٱلْمُتَّقِينَ ﴿٧٦﴾ loves يُحِبُّ Allah ٱللَّهَ indeed فَإِنَّ fears (Allah)
Covenant بِعَهْدِ sell يَشْتَرُونَ those who ٱلَّذِينَ verily إِنَّ fear Him
قَلِيلًا (gain) price ثَمَنًا and their oaths وَأَيْمَٰنِهِمْ (of) Allah ٱللَّهِ
in فِى for them لَهُمْ share خَلَٰقَ no لَا they (have) أُو۟لَٰٓئِكَ a small
ٱللَّهُ will speak to them يُكَلِّمُهُمُ neither وَلَا the Hereafter ٱلْءَاخِرَةِ
ٱلْقِيَٰمَةِ (on) the Day يَوْمَ at them إِلَيْهِمْ look يَنظُرُ nor وَلَا Allah
وَلَهُمْ will He purify them يُزَكِّيهِمْ nor وَلَا (of) Resurrection
painful أَلِيمٌ ﴿٧٧﴾ a torment عَذَابٌ and for them (will be)

76. Yes, whoever fulfils his pledge and fears Allâh much; verily, then Allâh loves those who are *Al-Muttaqûn*. 77. Verily, those who purchase a small gain at the

cost of Allâh's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allâh speak to them nor look at them on the Day of Resurrection nor will He purify them, and they shall have a painful torment.

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُۥنَ أَلْسِنَتَهُم بِٱلْكِتَـٰبِ لِتَحْسَبُوهُ مِنَ ٱلْكِتَـٰبِ وَمَا هُوَ مِنَ ٱلْكِتَـٰبِ وَيَقُولُونَ هُوَ
مِنْ عِندِ ٱللَّهِ وَمَا هُوَ مِنْ عِندِ ٱللَّهِ وَيَقُولُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾

they twist يَلْوُۥنَ (is) a party لَفَرِيقًا of them مِنْهُمْ and verily وَإِنَّ
so لِتَحْسَبُوهُ in (reciting) the Book بِٱلْكِتَـٰبِ their tongues أَلْسِنَتَهُم
هُوَ but not وَمَا the Book ٱلْكِتَـٰبِ from مِنَ that you think it (is)
it هُوَ and they say وَيَقُولُونَ the Book ٱلْكِتَـٰبِ (is) from مِنَ it
ٱللَّهِ (is) from مِنْ عِندِ it هُوَ but not وَمَا Allah ٱللَّهِ (is) from مِنْ عِندِ
a lie ٱلْكَذِبَ Allah ٱللَّهِ against عَلَى and they speak وَيَقُولُونَ Allah
know (it) يَعْلَمُونَ ﴿٧٨﴾ while they وَهُمْ

78. And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allâh," but it is not from Allâh; and they speak a lie against Allâh while they know it.

مَا كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ ٱللَّهُ ٱلْكِتَـٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا۟ عِبَادًا لِّى مِن دُونِ ٱللَّهِ وَلَـٰكِن
كُونُوا۟ رَبَّـٰنِيِّـۧنَ بِمَا كُنتُمْ تُعَلِّمُونَ ٱلْكِتَـٰبَ وَبِمَا كُنتُمْ تَدْرُسُونَ ﴿٧٩﴾ وَلَا يَأْمُرَكُمْ أَن تَتَّخِذُوا۟ ٱلْمَلَـٰٓئِكَةَ وَٱلنَّبِيِّـۧنَ
أَرْبَابًا ۗ أَيَأْمُرُكُم بِٱلْكُفْرِ بَعْدَ إِذْ أَنتُم مُّسْلِمُونَ ﴿٨٠﴾

gives يُؤْتِيَهُ that أَن for a human being لِبَشَرٍ it is كَانَ not مَا
وَٱلنُّبُوَّةَ and the Judgement وَٱلْحُكْمَ the Book ٱلْكِتَـٰبَ Allah ٱللَّهُ him
to people لِلنَّاسِ He says يَقُولَ then ثُمَّ and the Prophethood
rather مِن دُونِ to me لِّى slaves (worshipers) عِبَادًا become كُونُوا۟
بِمَا men of God رَبَّـٰنِيِّـۧنَ become كُونُوا۟ but وَلَـٰكِن Allah ٱللَّهِ than
the Book ٱلْكِتَـٰبَ teaching تُعَلِّمُونَ you have been كُنتُمْ because
وَلَا studying (it) تَدْرُسُونَ ﴿٧٩﴾ you have been كُنتُمْ and because وَبِمَا
the ٱلْمَلَـٰٓئِكَةَ you take تَتَّخِذُوا۟ that أَن He will command you يَأْمُرَكُمْ nor
will أَيَأْمُرُكُم (for your) Lords أَرْبَابًا and the Prophets وَٱلنَّبِيِّـۧنَ angels

you	أَنتُم	when	إِذْ	after	بَعْدَ	to disbelief	بِالْكُفْرِ	He command you
				Muslims	مُّسْلِمُونَ ﴿٨٠﴾	(have become)		

79. It is not (possible) for any human being to whom Allâh has given the Book and *Al-Hukm* (the knowledge and understanding of the laws of religion) and Prophethood to say to the people: "Be my worshippers rather than Allâh's." On the contrary (he would say): "Be you *Rabbâniyyûn* (learned men of religion who practise what they know and also preach others), because you are teaching the Book, and you are studying it." **80.** Nor would he order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to Allâh's Will? (*Tafsir At-Tabarî*).

وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلنَّبِيِّـۧنَ لَمَآ ءَاتَيْتُكُم مِّن كِتَٰبٍ وَحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ
بِهِۦ وَلَتَنصُرُنَّهُۥ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِى قَالُوٓا۟ أَقْرَرْنَا قَالَ فَٱشْهَدُوا۟ وَأَنَا۠ مَعَكُم مِّنَ ٱلشَّٰهِدِينَ ﴿٨١﴾
فَمَن تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿٨٢﴾

(of) the	ٱلنَّبِيِّـۧنَ	covenant	مِيثَٰقَ	Allah	ٱللَّهُ	took	أَخَذَ	and when وَإِذْ
Book	كِتَٰبٍ	of	مِّن	I gave you	ءَاتَيْتُكُم	whatever	لَمَآ	Prophets
a	رَسُولٌ	came to you	جَآءَكُمْ	then	ثُمَّ	and Wisdom	وَحِكْمَةٍ	
لَتُؤْمِنُنَّ	(is) with you	مَعَكُمْ	what	لِّمَا	confirming	مُّصَدِّقٌ	Messenger	
قَالَ	and you must help him	وَلَتَنصُرُنَّهُۥ	in him	بِهِۦ	you must believe			
عَلَىٰ	and do you take	وَأَخَذْتُمْ	do you agree	ءَأَقْرَرْتُمْ	He (Allah) said			
we agree	أَقْرَرْنَا	they said	قَالُوٓا۟	My covenant	إِصْرِى	that	ذَٰلِكُمْ	on
مَعَكُم	and I am	وَأَنَا۠	then bear witness	فَٱشْهَدُوا۟	(Allah) said	قَالَ		
then	فَمَن	the witnesses	ٱلشَّٰهِدِينَ ﴿٨١﴾	of (among)	مِّنَ	with you		
then	فَأُو۟لَٰٓئِكَ	this	ذَٰلِكَ	after	بَعْدَ	(will) turn away	تَوَلَّىٰ	whoever
		(are) the transgressors	ٱلْفَٰسِقُونَ ﴿٨٢﴾	[they]	هُمُ	they		

81. And (remember) when Allâh took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and *Hikmah* (understanding of the Laws of Allâh), and afterwards there will come to you a Messenger (Muhammad صلى الله عليه وسلم) confirming what is with you; you must, then, believe in him and help him." Allâh said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)." **82.** Then whoever turns away after this, they are the *Fâsiqûn* (rebellious: those who turn away from Allâh's obedience).

أَفَغَيْرَ دِينِ ٱللَّهِ يَبْغُونَ وَلَهُۥٓ أَسْلَمَ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾ قُلْ
ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ عَلَيْنَا وَمَآ أُنزِلَ عَلَىٰٓ إِبْرَٰهِيمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَمَآ أُوتِيَ
مُوسَىٰ وَعِيسَىٰ وَٱلنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿٨٤﴾

they يَبْغُونَ (of) Allah ٱللَّهِ religion دِينِ do other (than) أَفَغَيْرَ
(are) in فِي all who مَن submitted أَسْلَمَ while to Him وَلَهُۥٓ seek
وَكَرْهًا willingly طَوْعًا and the earth وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ
they will be ﴿٨٣﴾ يُرْجَعُونَ and to Him وَإِلَيْهِ or unwillingly
and what وَمَآ in Allah بِٱللَّهِ we believe ءَامَنَّا say قُلْ returned
was أُنزِلَ and what وَمَآ to us عَلَيْنَا (has been) sent down أُنزِلَ
وَإِسْحَٰقَ and Ishmael وَإِسْمَٰعِيلَ Abraham إِبْرَٰهِيمَ to عَلَىٰٓ sent down
وَمَآ and the tribes وَٱلْأَسْبَاطِ and Jacob وَيَعْقُوبَ and Isaac
and Jesus وَعِيسَىٰ Moses مُوسَىٰ was given (to) أُوتِيَ and what
(do) not لَا their Lord رَّبِّهِمْ from مِن and the Prophets وَٱلنَّبِيُّونَ
of مِّنْهُمْ (any) one أَحَدٍ between بَيْنَ we make distinction نُفَرِّقُ
surrender ﴿٨٤﴾ مُسْلِمُونَ to Him لَهُۥ and we وَنَحْنُ them

83. Do they seek other than the religion of Allâh (the true Islâmic Monotheism — worshipping none but Allâh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned. **84.** Say (O Muhammad صلى الله عليه وسلم): "We believe in Allâh and in what has been sent down to us, and what was sent down to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob) and *Al-Asbât* [the offspring of the twelve sons of Ya'qûb (Jacob)] and what was given to Mûsâ (Moses), 'Îsâ (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allâh) we have submitted (in Islâm)."

وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٨٥﴾ كَيْفَ يَهْدِي ٱللَّهُ قَوْمًا كَفَرُوا۟
بَعْدَ إِيمَٰنِهِمْ وَشَهِدُوٓا۟ أَنَّ ٱلرَّسُولَ حَقٌّ وَجَآءَهُمُ ٱلْبَيِّنَٰتُ ۚ وَٱللَّهُ لَا يَهْدِي ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٨٦﴾ أُو۟لَٰٓئِكَ جَزَآؤُهُمْ
أَنَّ عَلَيْهِمْ لَعْنَةَ ٱللَّهِ وَٱلْمَلَٰٓئِكَةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿٨٧﴾

as دِينًا Islam ٱلْإِسْلَٰمِ other than غَيْرَ seeks يَبْتَغِ and whoever وَمَن
and وَهُوَ of him مِنْهُ accepted يُقْبَلَ (it) will never be فَلَن religion

the ﴿٨٥﴾ ٱلْخَٰسِرِينَ of مِنَ the Hereafter ٱلْءَاخِرَةِ (will be) in فِى he
a people قَوْمًا Allah ٱللَّهُ shall guide يَهْدِى how كَيْفَ losers
and وَشَهِدُوٓا۟ their belief إِيمَٰنِهِمْ after بَعْدَ who disbelieved كَفَرُوا۟
and وَجَآءَهُمُ true حَقٌّ the Messenger ٱلرَّسُولَ that أَنَّ bore witness
لَا and Allah وَٱللَّهُ the clear proofs ٱلْبَيِّنَٰتُ had come to them
the ﴿٨٦﴾ ٱلظَّٰلِمِينَ (the) people ٱلْقَوْمَ guide يَهْدِى (does) not
أَنَّ recompense of them (is) جَزَآؤُهُمْ those أُو۟لَٰٓئِكَ wrong-doers
وَٱلْمَلَٰٓئِكَةِ (of) Allah ٱللَّهِ curse لَعْنَةَ on them (rests) عَلَيْهِمْ that
all ﴿٨٧﴾ أَجْمَعِينَ and (of) mankind وَٱلنَّاسِ and (of) angels

85. And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers. **86.** How shall Allâh guide a people who disbelieved after their Belief and after they bore witness that the Messenger (Muhammad صلى الله عليه وسلم) is true and after clear proofs had come unto them? And Allâh guides not the people who are *Dhalimûn* (polytheists and wrongdoers). **87.** They are those whose recompense is that on them (rests) the Curse of Allâh, of the angels, and of all mankind.

خَٰلِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿٨٨﴾ إِلَّا ٱلَّذِينَ تَابُوا۟ مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ
رَّحِيمٌ ﴿٨٩﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ بَعْدَ إِيمَٰنِهِمْ ثُمَّ ٱزْدَادُوا۟ كُفْرًا لَّن تُقْبَلَ تَوْبَتُهُمْ وَأُو۟لَٰٓئِكَ هُمُ ٱلضَّآلُّونَ ﴿٩٠﴾ إِنَّ
ٱلَّذِينَ كَفَرُوا۟ وَمَاتُوا۟ وَهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ ٱلْأَرْضِ ذَهَبًا وَلَوِ ٱفْتَدَىٰ بِهِۦٓ أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ
أَلِيمٌ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٩١﴾

will be يُخَفَّفُ neither لَا in it فِيهَا they will abide forever خَٰلِدِينَ
they هُمْ nor وَلَا the torment ٱلْعَذَابُ from them عَنْهُمُ lightened
تَابُوا۟ those who ٱلَّذِينَ except إِلَّا would be reprieved ﴿٨٨﴾ يُنظَرُونَ
for فَإِنَّ and make amends وَأَصْلَحُوا۟ that ذَٰلِكَ after مِنۢ بَعْدِ repent
Most Merciful ﴿٨٩﴾ رَّحِيمٌ (is) All-Forgiving غَفُورٌ Allah ٱللَّهَ indeed

إِيمَٰنِهِمْ after بَعْدَ disbelieved كَفَرُوا۟ those who ٱلَّذِينَ verily إِنَّ
will لَّن (in their) disbelief كُفْرًا grew ٱزْدَادُوا۟ then ثُمَّ their belief
and those وَأُو۟لَٰٓئِكَ their repentance تَوْبَتُهُمْ accepted تُقْبَلَ never be

كَفَرُوا those who ٱلَّذِينَ verily إِنَّ astray ٱلضَّآلُّونَ ﴿٩٠﴾ they (are) هُمُ
(are) كُفَّارٌ while they وَهُمْ and died وَمَاتُوا disbelieved
any أَحَدِهِم from مِنْ accepted يُقْبَلَ will not be فَلَن disbelievers
even if وَلَوِ (of) gold ذَهَبًا (of) earth ٱلْأَرْضِ fill مِّلْءُ one of them
for them لَهُمْ those are أُولَٰٓئِكَ by it بِهِۦٓ he offered as ransom ٱفْتَدَىٰ
لَهُم and (there will be) not وَمَا (is) a painful أَلِيمٌ torment عَذَابٌ
helpers نَّٰصِرِينَ ﴿٩١﴾ any مِّن for them

88. They will abide therein (Hell). Neither will their torment be lightened, nor will it be delayed or postponed (for a while). **89.** Except for those who repent after that and do righteous deeds. Verily, Allâh is Oft-Forgiving, Most Merciful. **90.** Verily, those who disbelieved after their Belief and then went on increasing in their disbelief (i.e. disbelief in the Qur'ân and in Prophet Muhammad صلى الله عليه وسلم) — never will their repentance be accepted (because they repent only by their tongues and not from their hearts). And they are those who are astray. **91.** Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom. For them is a painful torment and they will have no helpers.

لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ ۚ وَمَا تُنفِقُوا۟ مِن شَىْءٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ﴿٩٢﴾ ۞ كُلُّ ٱلطَّعَامِ كَانَ حِلًّا لِّبَنِىٓ
إِسْرَٰٓءِيلَ إِلَّا مَا حَرَّمَ إِسْرَٰٓءِيلُ عَلَىٰ نَفْسِهِۦ مِن قَبْلِ أَن تُنَزَّلَ ٱلتَّوْرَىٰةُ ۗ قُلْ فَأْتُوا۟ بِٱلتَّوْرَىٰةِ فَٱتْلُوهَآ إِن كُنتُمْ
صَٰدِقِينَ ﴿٩٣﴾ فَمَنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ ٱلْكَذِبَ مِنۢ بَعْدِ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٩٤﴾

you تُنفِقُوا۟ unless حَتَّىٰ piety ٱلْبِرَّ you attain تَنَالُوا۟ Never لَن
you تُنفِقُوا۟ and whatever وَمَا you love تُحِبُّونَ of what مِمَّا spend
about that بِهِۦ Allah ٱللَّهَ verily فَإِنَّ of a thing مِن شَىْءٍ spend
حِلًّا was كَانَ food ٱلطَّعَامِ all كُلُّ ۞ (is) All-Knowing عَلِيمٌ ﴿٩٢﴾
what مَا except إِلَّا (of) Israel إِسْرَٰٓءِيلَ to Children لِّبَنِىٓ lawful
مِن itself نَفْسِهِۦ (on) for عَلَىٰ Israel إِسْرَٰٓءِيلُ made unlawful حَرَّمَ
say قُلْ the Torah ٱلتَّوْرَىٰةُ was revealed تُنَزَّلَ that أَن before قَبْلِ
you كُنتُمْ if إِن and recite it فَٱتْلُوهَآ the Torah بِٱلتَّوْرَىٰةِ bring فَأْتُوا۟
عَلَى invented ٱفْتَرَىٰ then whosoever فَمَنِ truthful صَٰدِقِينَ ﴿٩٣﴾ are
those فَأُو۟لَٰٓئِكَ that ذَٰلِكَ after مِنۢ بَعْدِ the lie ٱلْكَذِبَ Allah ٱللَّهِ against
(are) the wrong-doers ٱلظَّٰلِمُونَ ﴿٩٤﴾ they هُمُ

92. By no means shall you attain *Al-Birr* (piety, righteousness — here it means Allâh's reward, i.e. Paradise), unless you spend (in Allâh's Cause) of that which you love; and whatever of good you spend, Allâh knows it well. **93.** All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurât (Torah) was revealed. Say (O Muhammad صلى الله عليه وسلم): "Bring here the Taurât and recite it, if you are truthful." **94.** Then after that, whosoever shall invent a lie against Allâh, ... such shall indeed be the *Dhâlimûn* (disbelievers).

قُلْ صَدَقَ ٱللَّهُ ۗ فَٱتَّبِعُوا۟ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿٩٥﴾ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ مُبَارَكًا
وَهُدًى لِّلْعَٰلَمِينَ ﴿٩٦﴾ فِيهِ ءَايَٰتٌۢ بَيِّنَٰتٌ مَّقَامُ إِبْرَٰهِيمَ ۖ وَمَن دَخَلَهُۥ كَانَ ءَامِنًا ۗ وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ
إِلَيْهِ سَبِيلًا ۚ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ عَنِ ٱلْعَٰلَمِينَ ﴿٩٧﴾

مِلَّةَ so follow فَٱتَّبِعُوا۟ Allah ٱللَّهُ has spoken the truth صَدَقَ say قُلْ
كَانَ and not وَمَا upright حَنِيفًا (of) Abraham إِبْرَٰهِيمَ the creed
the first أَوَّلَ verily إِنَّ the polytheists ٱلْمُشْرِكِينَ ﴿٩٥﴾ of مِنَ he was
بِبَكَّةَ which is لَلَّذِى for mankind لِلنَّاسِ was set up وُضِعَ house بَيْتٍ

لِّلْعَٰلَمِينَ ﴿٩٦﴾ and a guidance وَهُدًى full of blessing مُبَارَكًا at Bakkah
مَّقَامُ manifest بَيِّنَٰتٌ signs ءَايَٰتٌۢ in it (are) فِيهِ for the worlds
enters دَخَلَهُۥ and whoever وَمَن (of) Abraham إِبْرَٰهِيمَ (like) station
عَلَى and Allah has (a right) وَلِلَّهِ secure ءَامِنًا he becomes كَانَ it
(to) the ٱلْبَيْتِ to perform pilgrimage حِجُّ the people ٱلنَّاسِ on
وَمَن a journey سَبِيلًا to it إِلَيْهِ is able ٱسْتَطَاعَ who مَنِ House
غَنِىٌّ Allah ٱللَّهَ then verily فَإِنَّ denies (the Hajj) كَفَرَ and who
the worlds ٱلْعَٰلَمِينَ ﴿٩٧﴾ of عَنِ stands not in need

95. Say (O Muhammad صلى الله عليه وسلم): "Allâh has spoken the truth; follow the religion of Ibrâhîm (Abraham) *Hanîfa* (Islâmic Monotheism, i.e. he used to worship Allâh Alone), and he was not of *Al-Mushrikûn*." **96.** Verily, the first House (of worship) appointed for mankind was that at *Bakkah* (Makkah), full of blessing, and a guidance for *Al-'Âlamîn*. **97.** In it are manifest signs (for example), the *Maqâm* (place) of Ibrâhîm; whosoever enters it, he attains security. And *Hajj* (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies *Hajj*, then he is a disbeliever of Allâh], then Allâh stands not in need of any of the *'Âlamîn*.

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَٱللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ﴿٩٨﴾ قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَصُدُّونَ عَن
سَبِيلِ ٱللَّهِ مَنْ ءَامَنَ تَبْغُونَهَا عِوَجًا وَأَنتُمْ شُهَدَآءُ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تُطِيعُوا۟
فَرِيقًا مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ يَرُدُّوكُم بَعْدَ إِيمَٰنِكُمْ كَٰفِرِينَ ﴿١٠٠﴾

تَكْفُرُونَ why لِمَ (of) the Scripture ٱلْكِتَٰبِ O People يَٰٓأَهْلَ say قُلْ
شَهِيدٌ when Allah وَٱللَّهُ (of) Allah ٱللَّهِ the Signs بِـَٔايَٰتِ do you reject
يَٰٓأَهْلَ say قُلْ you do تَعْمَلُونَ ﴿٩٨﴾ what مَا to عَلَىٰ (is) Witness
عَن do you stop تَصُدُّونَ why لِمَ (of) the Book ٱلْكِتَٰبِ O People
have believed ءَامَنَ those who مَنْ (of) Allah ٱللَّهِ Way سَبِيلِ from
when وَأَنتُمْ crooked عِوَجًا seeking (to make) it (the way) تَبْغُونَهَا
(is) بِغَٰفِلٍ Allah ٱللَّهُ and not وَمَا (are) witnesses شُهَدَآءُ you
who ٱلَّذِينَ O you يَٰٓأَيُّهَا you do تَعْمَلُونَ ﴿٩٩﴾ of what عَمَّا unware
ٱلَّذِينَ of مِّنَ a party فَرِيقًا you obey تُطِيعُوا۟ if إِن believed ءَامَنُوٓا۟

they would يَرُدُّوكُم the Scripture ٱلْكِتَٰبَ were given أُوتُوا those who
disbelievers كَٰفِرِينَ ﴿١٠٠﴾ your belief إِيمَٰنِكُمْ after بَعْدَ render you

98. Say: "O people of the Scripture (Jews and Christians)! Why do you reject the *Ayât* of Allâh (verses, signs, revelations, etc.) while Allâh is Witness to what you do?" 99. Say: "O people of the Scripture! Why do you stop those who have believed, from the path of Allâh, seeking to make it seem crooked, while you (yourselves) are witnesses [to Muhammad صلى الله عليه وسلم as a Messenger of Allâh and Islâm (Allâh's religion, i.e. to worship none but Him Alone)]? And Allâh is not unaware of what you do." 100. O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!

وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَٰتُ ٱللَّهِ وَفِيكُمْ رَسُولُهُۥ ۗ وَمَن يَعْتَصِم بِٱللَّهِ فَقَدْ هُدِىَ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٠١﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا ٱتَّقُوا ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٠٢﴾

تُتْلَىٰ when you وَأَنتُمْ would you disbelieve تَكْفُرُونَ and how وَكَيْفَ
and وَفِيكُمْ (of) Allah ٱللَّهِ Verses ءَايَٰتُ to you عَلَيْكُمْ are recited
يَعْتَصِم and whoever وَمَن His Messenger رَسُولُهُۥ among you (is)
إِلَىٰ he is guided هُدِىَ then indeed فَقَدْ to Allah بِٱللَّهِ holds fast
ءَامَنُوا who ٱلَّذِينَ O you يَٰٓأَيُّهَا a Straight مُّسْتَقِيمٍ ﴿١٠١﴾ Way صِرَٰطٍ to
(that) He تُقَاتِهِۦ (as is His) right حَقَّ Allah ٱللَّهَ fear ٱتَّقُوا believed
وَأَنتُم except إِلَّا you die تَمُوتُنَّ and do not وَلَا should be feared
Muslims مُّسْلِمُونَ ﴿١٠٢﴾ when you are

101. And how would you disbelieve, while unto you are recited the Verses of Allâh, and among you is His Messenger (Muhammad صلى الله عليه وسلم)? And whoever holds firmly to Allâh, (i.e. follows Islâm — Allâh's religion, and obeys all that Allâh has ordered, practically), then he is indeed guided to the Right Path. 102. O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always,) and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)].

وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟ ۚ وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم
بِنِعْمَتِهِۦٓ إِخْوَٰنًا وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنْهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

all جَمِيعًا (of) Allah ٱللَّهِ the Rope بِحَبْلِ and hold fast وَٱعْتَصِمُوا۟
and وَٱذْكُرُوا۟ you divided تَفَرَّقُوا۟ and be not وَلَا (together)
إِذْ on you عَلَيْكُمْ (of) Allah ٱللَّهِ Favour نِعْمَتَ remember
then he فَأَلَّفَ enemies أَعْدَآءً you were كُنتُمْ when
and you فَأَصْبَحْتُم your hearts قُلُوبِكُمْ between بَيْنَ made friendship
and you were وَكُنتُمْ brethren إِخْوَٰنًا by His Grace بِنِعْمَتِهِۦٓ became
and He فَأَنقَذَكُم of the Fire مِّنَ ٱلنَّارِ (of) pit حُفْرَةٍ brink شَفَا on عَلَىٰ
Allah ٱللَّهُ makes clear يُبَيِّنُ thus كَذَٰلِكَ from it مِّنْهَا saved you
may be ﴿١٠٣﴾ تَهْتَدُونَ so that you لَعَلَّكُمْ His Signs ءَايَٰتِهِۦ to you لَكُمْ
guided

103. And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves, and remember Allâh's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islâmic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allâh makes His (*Ayât* verses, signs, revelations, etc.,) clear to you, that you may be guided.

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٠٤﴾ وَلَا
تَكُونُوا۟ كَٱلَّذِينَ تَفَرَّقُوا۟ وَٱخْتَلَفُوا۟ مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْبَيِّنَٰتُ ۚ وَأُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ
وُجُوهٌ ۚ فَأَمَّا ٱلَّذِينَ ٱسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُم بَعْدَ إِيمَٰنِكُمْ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿١٠٦﴾

a group of people أُمَّةٌ out of you مِّنكُمْ and there must be وَلْتَكُن
بِٱلْمَعْرُوفِ and command وَيَأْمُرُونَ the good ٱلْخَيْرِ to إِلَى who invite يَدْعُونَ
وَأُو۟لَٰٓئِكَ the wrong ٱلْمُنكَرِ (from) عَنِ and forbid وَيَنْهَوْنَ the right
the successful ﴿١٠٤﴾ ٱلْمُفْلِحُونَ they (who will be) هُمُ and those (are)
تَفَرَّقُوا۟ like those who كَٱلَّذِينَ you be تَكُونُوا۟ and (do) not وَلَا
had come جَآءَهُمُ that مَا after مِنۢ بَعْدِ and disputed وَٱخْتَلَفُوا۟ divided
عَذَابٌ for them لَهُمْ and those وَأُو۟لَٰٓئِكَ the clear signs ٱلْبَيِّنَٰتُ to them

تَبْيَضُّ on the Day (when) يَوْمَ (is) an awful عَظِيمٌ (١٠٥) torment
and would be وَتَسْوَدُّ (some) faces وُجُوهٌ would be brightened
ٱسْوَدَّتْ those ٱلَّذِينَ as for فَأَمَّا (some) faces وُجُوهٌ blackened
بَعْدَ did you disbelieve? أَكَفَرْتُم their faces وُجُوهُهُمْ blackened
بِمَا the torment ٱلْعَذَابَ then taste فَذُوقُوا۟ your faith إِيمَٰنِكُمْ after
disbelieve تَكْفُرُونَ (١٠٦) you used to كُنتُمْ for [that]

104. Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful. **105.** And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment. **106.** On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith."

وَأَمَّا ٱلَّذِينَ ٱبْيَضَّتْ وُجُوهُهُمْ فَفِى رَحْمَةِ ٱللَّهِ هُمْ فِيهَا خَٰلِدُونَ (١٠٧) تِلْكَ ءَايَٰتُ ٱللَّهِ نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ وَمَا ٱللَّهُ يُرِيدُ
ظُلْمًا لِّلْعَٰلَمِينَ (١٠٨) وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ (١٠٩) كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ
تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَتُؤْمِنُونَ بِٱللَّهِ وَلَوْ ءَامَنَ أَهْلُ ٱلْكِتَٰبِ لَكَانَ خَيْرًا لَّهُم
مِّنْهُمُ ٱلْمُؤْمِنُونَ وَأَكْثَرُهُمُ ٱلْفَٰسِقُونَ (١١٠)

their faces وُجُوهُهُمْ brightened ٱبْيَضَّتْ those ٱلَّذِينَ and as for وَأَمَّا
in it فِيهَا they هُمْ (of) Allah ٱللَّهِ Mercy رَحْمَةِ (are) in فَفِى
(of) ٱللَّهِ (are) Verses ءَايَٰتُ these تِلْكَ will abide forever خَٰلِدُونَ (١٠٧)
and وَمَا in truth بِٱلْحَقِّ to you عَلَيْكَ We recite them نَتْلُوهَا Allah
to the لِّلْعَٰلَمِينَ (١٠٨) injustice ظُلْمًا desire يُرِيدُ Allah ٱللَّهُ (does) not
the ٱلسَّمَٰوَٰتِ (is) in فِى what مَا and for Allah (is) وَلِلَّهِ worlds
ٱللَّهِ and to وَإِلَى the earth ٱلْأَرْضِ (is) in فِى and what وَمَا heavens
best خَيْرَ you are كُنتُمْ the matters ٱلْأُمُورُ (١٠٩) go back تُرْجَعُ Allah
you command تَأْمُرُونَ for mankind لِلنَّاسِ raised أُخْرِجَتْ people أُمَّةٍ
the ٱلْمُنكَرِ from عَنِ and forbid وَتَنْهَوْنَ the good بِٱلْمَعْرُوفِ

and had وَلَوْ in Allah بِٱللَّهِ and you believe وَتُؤْمِنُونَ wrong (evil) it لَكَانَ (of) the Scripture ٱلْكِتَٰبِ People أَهْلُ believed ءَامَنَ ٱلْمُؤْمِنُونَ (some) of them مِّنْهُمُ for them لَّهُم better خَيْرًا was (are) ﴿١١٠﴾ ٱلْفَٰسِقُونَ but most of them وَأَكْثَرُهُمُ (are) believers transgressors

107. And for those whose faces will become white, they will be in Allâh's Mercy (Paradise), therein they shall dwell forever. **108.** These are the Verses of Allâh. We recite them to you (O Muhammad صلى الله عليه وسلم) in truth, and Allâh wills no injustice to the *'Âlamîn* (mankind, jinn and all that exists). **109.** And to Allâh belongs all that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allâh. **110.** You (true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم and his *Sunnah*) are the best of peoples ever raised up for mankind; you enjoin *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid *Al-Munkar* (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have Faith, but most of them are *Al-Fâsiqûn* (disobedient to Allâh and rebellious against Allâh's Command).

لَن يَضُرُّوكُمْ إِلَّآ أَذًى ۖ وَإِن يُقَٰتِلُوكُمْ يُوَلُّوكُمُ ٱلْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ ﴿١١١﴾ ضُرِبَتْ عَلَيْهِمُ ٱلذِّلَّةُ أَيْنَ مَا ثُقِفُوٓا۟
إِلَّا بِحَبْلٍ مِّنَ ٱللَّهِ وَحَبْلٍ مِّنَ ٱلنَّاسِ وَبَآءُو بِغَضَبٍ مِّنَ ٱللَّهِ وَضُرِبَتْ عَلَيْهِمُ ٱلْمَسْكَنَةُ ۚ ذَٰلِكَ بِأَنَّهُمْ كَانُوا۟ يَكْفُرُونَ
بِـَٔايَٰتِ ٱللَّهِ وَيَقْتُلُونَ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ ۚ ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ ﴿١١٢﴾

a little أَذًى except إِلَّآ they harm you يَضُرُّوكُمْ Never لَن they will turn to you يُوَلُّوكُمُ they fight you يُقَٰتِلُوكُمْ and if وَإِن hurt they will be helped ﴿١١١﴾ يُنصَرُونَ not لَا then ثُمَّ the backs ٱلْأَدْبَارَ wherever أَيْنَ disgrace ٱلذِّلَّةُ upon them عَلَيْهِمُ was stamped ضُرِبَتْ from مِّنَ with a covenant بِحَبْلٍ except إِلَّا they are found مَا ثُقِفُوٓا۟ and they وَبَآءُو men ٱلنَّاسِ from مِّنَ and a covenant وَحَبْلٍ Allah ٱللَّهِ and was وَضُرِبَتْ Allah ٱللَّهِ from مِّنَ wrath بِغَضَبٍ have incurred that (is) ذَٰلِكَ the humiliation ٱلْمَسْكَنَةُ upon them عَلَيْهِمُ stamped ٱللَّهِ Verses بِـَٔايَٰتِ reject يَكْفُرُونَ used to كَانُوا۟ because they بِأَنَّهُمْ

بِغَيْرِ	the Prophets	ٱلْأَنۢبِيَآءَ	and they (used to) kill	وَيَقْتُلُونَ	(of) Allah		
they disobeyed	عَصَوا	because	بِمَا	that (is)	ذَٰلِكَ	right	حَقٍّ without
transgress	يَعْتَدُونَ ﴿١١٢﴾	and used to	وَكَانُوا				

111. They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped. **112.** Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allâh, and from men; they have drawn on themselves the Wrath of Allâh, and destruction is put over them. This is because they disbelieved in the *Ayât* (verses, signs, revelations, etc.) of Allâh and killed the Prophets without right. This is because they disobeyed (Allâh) and used to transgress beyond bounds (in Allâh's disobedience, crimes and sins).

۞ لَيْسُوا سَوَآءً مِّنْ أَهْلِ ٱلْكِتَـٰبِ أُمَّةٌ قَآئِمَةٌ يَتْلُونَ ءَايَـٰتِ ٱللَّهِ ءَانَآءَ ٱلَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾ يُؤْمِنُونَ بِٱللَّهِ
وَٱلْيَوْمِ ٱلْـَٔاخِرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَيُسَـٰرِعُونَ فِى ٱلْخَيْرَٰتِ وَأُوْلَـٰٓئِكَ مِنَ
ٱلصَّـٰلِحِينَ ﴿١١٤﴾ وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَن يُكْفَرُوهُ وَٱللَّهُ عَلِيمٌۢ بِٱلْمُتَّقِينَ ﴿١١٥﴾

ٱلْكِتَـٰبِ	People	أَهْلِ	of	مِّنْ	alike	سَوَآءً	they are not (all)	۞ لَيْسُوا
they recite	يَتْلُونَ	upright	قَآئِمَةٌ	People	أُمَّةٌ	(of) the Scripture		
(of) the	ٱلَّيْلِ	(during) hours	ءَانَآءَ	(of) Allah	ٱللَّهِ	Verses	ءَايَـٰتِ	
they believe	يُؤْمِنُونَ	prostrate	يَسْجُدُونَ ﴿١١٣﴾	and they	وَهُمْ	night		
and they	وَيَأْمُرُونَ	the Last	ٱلْـَٔاخِرِ	and Day	وَٱلْيَوْمِ	in Allah	بِٱللَّهِ	
ٱلْمُنكَرِ	[from]	عَنِ	and forbid	وَيَنْهَوْنَ	the good	بِٱلْمَعْرُوفِ	command	
(doing) good	ٱلْخَيْرَٰتِ	in	فِى	and they hasten	وَيُسَـٰرِعُونَ	the wrong		
وَمَا	the righteous	ٱلصَّـٰلِحِينَ ﴿١١٤﴾	of	مِنَ	and they (are)	وَأُوْلَـٰٓئِكَ	deeds	
will never	فَلَن	good	خَيْرٍ	of	مِنْ	they do	يَفْعَلُوا	and whatever
knows	عَلِيمٌۢ	and Allah	وَٱللَّهُ	they be denied (its reward)	يُكْفَرُوهُ			
the pious	بِٱلْمُتَّقِينَ ﴿١١٥﴾	well						

113. Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allâh during the hours of the night, prostrating themselves in prayer. **114.** They believe in Allâh and the Last Day; they enjoin *Al-Ma'rûf* (Islâmic Monotheism, and following Prophet Muhammad صلى الله عليه وسلم) and forbid *Al-Munkar* (polytheism, disbelief and opposing Prophet Muhammad

(صلى الله عليه وسلم); and they hasten in (all) good works; and they are among the righteous. **115.** And whatever good they do, nothing will be rejected of them; for Allâh knows well those who are *Al-Muttaqûn* .

إِنَّ ٱلَّذِينَ كَفَرُوا۟ لَن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۖ وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۚ هُمْ فِيهَا
خَٰلِدُونَ ﴿١١٦﴾ مَثَلُ مَا يُنفِقُونَ فِى هَٰذِهِ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوٓا۟ أَنفُسَهُمْ
فَأَهْلَكَتْهُ ۚ وَمَا ظَلَمَهُمُ ٱللَّهُ وَلَٰكِنْ أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٧﴾

never (will) لَن disbelieved كَفَرُوا۟ those who ٱلَّذِينَ indeed إِنَّ
their أَوْلَٰدُهُم nor وَلَآ their wealth أَمْوَٰلُهُمْ them عَنْهُمْ avail تُغْنِىَ
[and] they وَأُو۟لَٰٓئِكَ anything شَيْـًٔا Allah ٱللَّهِ from مِّنَ offspring
in it (therein) فِيهَا they هُمْ of the Fire ٱلنَّارِ companions أَصْحَٰبُ are
يُنفِقُونَ (of) what مَا example مَثَلُ they will abide forever خَٰلِدُونَ ﴿١١٦﴾
كَمَثَلِ (of) the world ٱلدُّنْيَا life ٱلْحَيَوٰةِ this هَٰذِهِ in فِى they spend
severe cold صِرٌّ in it فِيهَا (of) a wind رِيحٍ (is) like the example
who wronged ظَلَمُوٓا۟ (of) people قَوْمٍ harvest حَرْثَ it struck أَصَابَتْ
and (did) not وَمَا and destroyed it فَأَهْلَكَتْهُ themselves أَنفُسَهُمْ
themselves أَنفُسَهُمْ but وَلَٰكِن Allah ٱللَّهُ wronged them ظَلَمَهُمُ
they did wrong يَظْلِمُونَ ﴿١١٧﴾

116. Surely, those who reject Faith (disbelieve in Allâh and in Muhammad صلى الله عليه وسلم as being Allâh's Messenger and in all that which he صلى الله عليه وسلم has brought from Allâh), neither their properties nor their offspring will avail them aught against Allâh. They are the dwellers of the Fire, therein they will abide. **117.** The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it (i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allâh, including the Christ عليه السلام and Muhammad صلى الله عليه وسلم). Allâh wronged them not, but they wronged themselves.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ بِطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا۟ مَا عَنِتُّمْ قَدْ بَدَتِ ٱلْبَغْضَآءُ مِنْ
أَفْوَٰهِهِمْ وَمَا تُخْفِى صُدُورُهُمْ أَكْبَرُ ۚ قَدْ بَيَّنَّا لَكُمُ ٱلْءَايَٰتِ ۖ إِن كُنتُمْ تَعْقِلُونَ ﴿١١٨﴾

you take تَتَّخِذُوا۟ do not لَا believe ءَامَنُوا۟ those who ٱلَّذِينَ O يَٰٓأَيُّهَا
no لَا out of you (your religion) دُونِكُمْ from مِّن as friends بِطَانَةً
they وَدُّوا۟ corrupt خَبَالًا they spare effort to make you يَأْلُونَكُمْ
has بَدَتِ indeed قَدْ distresses you عَنِتُّمْ whatever مَا desire
(the أَفْوَٰهِهِمْ from مِنْ (their) hatred ٱلْبَغْضَآءُ become apparent
صُدُورُهُمْ conceal تُخْفِى and what وَمَا utterances) of their mouths
We have بَيَّنَّا verily قَدْ (is) (even) greater أَكْبَرُ their breasts
you did كُنتُمْ if إِن the Verses ٱلْءَايَٰتِ to you لَكُمُ made plain
understand تَعْقِلُونَ ﴿١١٨﴾

118. O you who believe! Take not as (your) *Bitânah* (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the *Ayât* (proofs, evidences, verses) if you understand.

هَٰٓأَنتُمْ أُو۟لَآءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِٱلْكِتَٰبِ كُلِّهِۦ وَإِذَا لَقُوكُمْ قَالُوٓا۟ ءَامَنَّا وَإِذَا خَلَوْا۟ عَضُّوا۟ عَلَيْكُمُ ٱلْأَنَامِلَ
مِنَ ٱلْغَيْظِ ۚ قُلْ مُوتُوا۟ بِغَيْظِكُمْ ۗ إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿١١٩﴾ إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكُمْ سَيِّئَةٌ
يَفْرَحُوا۟ بِهَا ۖ وَإِن تَصْبِرُوا۟ وَتَتَّقُوا۟ لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْـًٔا ۗ إِنَّ ٱللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾

but وَلَا you love them تُحِبُّونَهُمْ those (that) أُو۟لَآءِ lo! you are هَٰٓأَنتُمْ
بِٱلْكِتَٰبِ and you believe وَتُؤْمِنُونَ they love you يُحِبُّونَكُمْ (do) not
قَالُوٓا۟ they meet you لَقُوكُمْ and when وَإِذَا all of it كُلِّهِۦ in the Scripture
عَضُّوا۟ they go apart خَلَوْا۟ but when وَإِذَا we believe ءَامَنَّا they say
ٱلْغَيْظِ in مِنَ (tips of their) fingers ٱلْأَنَامِلَ at you عَلَيْكُمُ they bite
ٱللَّهَ certainly إِنَّ in your rage بِغَيْظِكُمْ perish مُوتُوا۟ say قُلْ rage
(their) ٱلصُّدُورِ ﴿١١٩﴾ of what is in بِذَاتِ (is) All-Knower عَلِيمٌۢ Allah
it grieves تَسُؤْهُمْ a good حَسَنَةٌ befalls you تَمْسَسْكُمْ if إِن breasts
يَفْرَحُوا۟ a misfortune سَيِّئَةٌ overtakes you تُصِبْكُمْ and if وَإِن them
you remain steadfast تَصْبِرُوا۟ but if وَإِن at it بِهَا they rejoice

وَتَتَّقُوا	and become pious (fear Allah)	لَا	(would) not	يَضُرُّكُمْ	harm you	كَيْدُهُمْ	their designs
شَيْـًٔا	at all	إِنَّ	indeed	ٱللَّهَ	Allah	بِمَا	of what
يَعْمَلُونَ	they do	مُحِيطٌ ﴿١٢٠﴾	envompasses				

119. Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures [i.e. you believe in the Taurât (Torah) and the Injeel (Gospel), while they disbelieve in your Book, the Qur'ân]. And when they meet you, they say, "We believe." But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, Allâh knows what is in the breasts (all the secrets)." **120.** If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become *Al-Muttaqûn*, not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do.

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ ٱلْمُؤْمِنِينَ مَقَـٰعِدَ لِلْقِتَالِ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾ إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن
تَفْشَلَا وَٱللَّهُ وَلِيُّهُمَا ۗ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٢٢﴾ وَلَقَدْ نَصَرَكُمُ ٱللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ ۖ فَٱتَّقُوا ٱللَّهَ لَعَلَّكُمْ
تَشْكُرُونَ ﴿١٢٣﴾

وَإِذْ	and when	غَدَوْتَ	you left early morning	مِنْ	(from)	أَهْلِكَ	your household
تُبَوِّئُ	to post	ٱلْمُؤْمِنِينَ	the believers	مَقَـٰعِدَ	at (their) stations	لِلْقِتَالِ	for the battle
وَٱللَّهُ	and Allah	سَمِيعٌ	(is) All-Hearer	عَلِيمٌ ﴿١٢١﴾	All-Knower	إِذْ	(remember) when
هَمَّت	inclined	طَّآئِفَتَانِ	two groups	مِنكُمْ	of you	أَن	to
تَفْشَلَا	show weakness	وَٱللَّهُ	and Allah	وَلِيُّهُمَا	(was) their Protector	وَعَلَى	and in
ٱللَّهِ	Allah	فَلْيَتَوَكَّلِ	should trust	ٱلْمُؤْمِنُونَ ﴿١٢٢﴾	the believers	وَلَقَدْ	and certainly
نَصَرَكُمُ	helped you	ٱللَّهُ	Allah	بِبَدْرٍ	at Badr	وَأَنتُمْ	when you were
أَذِلَّةٌ	utterly weak	فَٱتَّقُوا	so fear	ٱللَّهَ	Allah	لَعَلَّكُمْ	that you may
تَشْكُرُونَ ﴿١٢٣﴾	be grateful						

121. And (remember) when you (Muhammad صلى الله عليه وسلم) left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allâh is All-Hearer, All-Knower. **122.** When two parties from among you were about to lose heart, but Allâh was their *Walî* (Supporter and Protector). And in Allâh should the believers put their trust. **123.** And Allâh has already made you victorious at Badr, when you were a weak little force. So fear Allâh much that you may be grateful.

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلَٰثَةِ ءَالَٰفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُنزَلِينَ ﴿١٢٤﴾ بَلَىٰٓ ۚ إِن تَصْبِرُوا۟ وَتَتَّقُوا۟
وَيَأْتُوكُم مِّن فَوْرِهِمْ هَٰذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ ءَالَٰفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾ وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ لَكُمْ
وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِۦ ۗ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴿١٢٦﴾

will it not أَلَن to the believers لِلْمُؤْمِنِينَ you said تَقُولُ when إِذْ
بِثَلَٰثَةِ you Lord رَبُّكُم helps you يُمِدَّكُمْ that أَن suffice you يَكْفِيَكُمْ
بَلَىٰٓ sent down ﴿١٢٤﴾ مُنزَلِينَ of angels مِّنَ ٱلْمَلَٰٓئِكَةِ thousand ءَالَٰفٍ by three
وَيَأْتُوكُم and fear Allah وَتَتَّقُوا۟ you are steadfast تَصْبِرُوا۟ if إِن yes
[this] هَٰذَا they (the enemy) rushingly مِّن فَوْرِهِمْ and come to you
with five بِخَمْسَةِ your Lord رَبُّكُم will help you يُمْدِدْكُمْ
and (did) وَمَا marked ﴿١٢٥﴾ مُسَوِّمِينَ of angels مِّنَ ٱلْمَلَٰٓئِكَةِ thousand ءَالَٰفٍ
for لَكُمْ glad tiding بُشْرَىٰ but إِلَّا Allah ٱللَّهُ make it جَعَلَهُ not
وَمَا with it بِهِۦ your hearts قُلُوبُكُم and assure وَلِتَطْمَئِنَّ you
Allah عِندِ ٱللَّهِ from مِنْ except إِلَّا help ٱلنَّصْرُ and (there is) no
the All-Wise ﴿١٢٦﴾ ٱلْحَكِيمِ the All-Mighty ٱلْعَزِيزِ

124. (Remember) when you (Muhammad صلى الله عليه وسلم) said to the believers, "Is it not enough for you that your Lord (Allâh) should help you with three thousand angels sent down?" **125.** "Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction)." **126.** Allâh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allâh, the All-Mighty, the All-Wise.

لِيَقْطَعَ طَرَفًا مِّنَ ٱلَّذِينَ كَفَرُوٓا۟ أَوْ يَكْبِتَهُمْ فَيَنقَلِبُوا۟ خَآئِبِينَ ﴿١٢٧﴾ لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ
فَإِنَّهُمْ ظَٰلِمُونَ ﴿١٢٨﴾ وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۚ وَٱللَّهُ غَفُورٌ
رَّحِيمٌ ﴿١٢٩﴾

those ٱلَّذِينَ of مِّنَ a (part) group طَرَفًا cuts off لِيَقْطَعَ
and they فَيَنقَلِبُوا۟ subdue them يَكْبِتَهُمْ or أَوْ disbelieved كَفَرُوٓا۟ who
the مِنَ ٱلْأَمْرِ for you لَكَ (is) not لَيْسَ frustrated ﴿١٢٧﴾ خَآئِبِينَ return
to عَلَيْهِمْ He turns (in mercy) يَتُوبَ whether أَوْ at all شَىْءٌ decision

verily they are	فَإِنَّهُمْ	He punishes them	يُعَذِّبَهُمْ	or	أَوْ	them	
in	فِي	what (is)	مَا	and (is) for Allah	وَلِلَّهِ	wrong-doers	ظَٰلِمُونَ ﴿١٢٨﴾
يَغْفِرُ	the earth	ٱلْأَرْضِ	in	فِي	and what (is)	وَمَا	the heavens ٱلسَّمَٰوَٰتِ
and He	وَيُعَذِّبُ	He wills	يَشَآءُ	(to) whom	لِمَن	He forgives	
(is)	غَفُورٌ	and Allah	وَٱللَّهُ	He wills	يَشَآءُ	whom مَن	punishes
				Most Merciful	رَّحِيمٌ ﴿١٢٩﴾	All-Forgiving	

127. That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated. **128.** Not for you (O Muhammad صلى الله عليه وسلم, but for Allâh) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the *Dhâlimûn* (polytheists, disobedients and wrongdoers). **129.** And to Allâh belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allâh is Oft-Forgiving, Most Merciful.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَأْكُلُوا۟ ٱلرِّبَوٰٓا۟ أَضْعَٰفًا مُّضَٰعَفَةً ۖ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾ وَٱتَّقُوا۟ ٱلنَّارَ ٱلَّتِىٓ
أُعِدَّتْ لِلْكَٰفِرِينَ ﴿١٣١﴾ وَأَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾ ۞ وَسَارِعُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ
وَجَنَّةٍ عَرْضُهَا ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾

(eat)	تَأْكُلُوا۟	(do) not	لَا	believe	ءَامَنُوا۟	who	ٱلَّذِينَ	O you يَٰٓأَيُّهَا
وَٱتَّقُوا۟	redoubled	مُّضَٰعَفَةً	doubled (and)	أَضْعَٰفًا	interest	ٱلرِّبَوٰٓا۟	devour	
achieve success	تُفْلِحُونَ ﴿١٣٠﴾	that you may	لَعَلَّكُمْ	Allah	ٱللَّهَ	but fear		
is prepared	أُعِدَّتْ	which	ٱلَّتِىٓ	the Fire	ٱلنَّارَ	and fear	وَٱتَّقُوا۟	
وَٱلرَّسُولَ	Allah	ٱللَّهَ	and obey	وَأَطِيعُوا۟	for the disbelievers	لِلْكَٰفِرِينَ ﴿١٣١﴾		
be shown	تُرْحَمُونَ ﴿١٣٢﴾	that you may	لَعَلَّكُمْ	and the Messenger				
of	مِّن	forgiveness	مَغْفِرَةٍ	to	إِلَىٰ	and hasten	وَسَارِعُوٓا۟ ۞	mercy
whose width (is like	عَرْضُهَا	and Paradise	وَجَنَّةٍ	your Lord	رَّبِّكُمْ			
which is	أُعِدَّتْ	and the earth	وَٱلْأَرْضُ	the heavens	ٱلسَّمَٰوَٰتُ	that of)		
		for the pious	لِلْمُتَّقِينَ ﴿١٣٣﴾	prepeared				

130. O you who believe! Eat not *Ribâ* doubled and multiplied, but fear Allâh that you may be successful. **131.** And fear the Fire, which is prepared for the disbelievers. **132.** And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم) that you may obtain mercy. **133.** And march forth in the way (which leads to)

forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for *Al-Muttaqûn* (the pious).

الَّذِينَ يُنفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾
وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ
وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾

الَّذِينَ those who يُنفِقُونَ spend فِي in السَّرَّاءِ prosperity وَالضَّرَّاءِ and
adversity وَالْكَاظِمِينَ and who control الْغَيْظَ (their) rage وَالْعَافِينَ
and who forgive عَنِ النَّاسِ the people وَاللَّهُ and Allah يُحِبُّ loves
الْمُحْسِنِينَ ﴿١٣٤﴾ the good-doers وَالَّذِينَ and those who إِذَا when فَعَلُوا
they do فَاحِشَةً (something) indecent أَوْ or ظَلَمُوا they wrong
أَنفُسَهُمْ themselves ذَكَرُوا they remember اللَّهَ Allah فَاسْتَغْفَرُوا and
ask forgiveness لِذُنُوبِهِمْ for their sins وَمَن and who يَغْفِرُ can
forgive الذُّنُوبَ the sins إِلَّا but اللَّهُ Allah وَلَمْ and (do) not
يُصِرُّوا persist عَلَىٰ [on] in مَا what فَعَلُوا they did وَهُمْ while they
يَعْلَمُونَ ﴿١٣٥﴾ know

134. Those who spend (in Allâh's Cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allâh loves *Al-Muhsinûn* (the good-doers). **135.** And those who, when they have committed *Fâhishah* (illegal sexual intercourse) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; — and none can forgive sins but Allâh — and do not persist in what (wrong) they have done, while they know.

أُولَٰئِكَ جَزَاؤُهُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿١٣٦﴾ قَدْ
خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿١٣٧﴾ هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى
وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾

أُولَٰئِكَ those جَزَاؤُهُمْ their reward مَّغْفِرَةٌ (is) forgiveness مِّن from
رَّبِّهِمْ their Lord وَجَنَّاتٌ and Gardens تَجْرِي flow مِن تَحْتِهَا
underwhich الْأَنْهَارُ the rivers خَالِدِينَ they will abide forever فِيهَا
therein وَنِعْمَ and how excellent (is) أَجْرُ reward الْعَامِلِينَ ﴿١٣٦﴾ for

before you مِن قَبْلِكُمْ passed قَدْ خَلَتْ those who do (good deeds)
ٱلْأَرْضِ in (through) فِى so travel فَسِيرُوا۟ (many such) situations سُنَنٌ
end عَـٰقِبَةُ was كَانَ how كَيْفَ and see فَٱنظُرُوا۟ the earth
(is) بَيَانٌ this هَـٰذَا (of) the deniers (of truth) ﴿١٣٧﴾ ٱلْمُكَذِّبِينَ
وَمَوْعِظَةٌ and a guidance وَهُدًى for mankind لِّلنَّاسِ a declaration
for Allah-fearing ﴿١٣٨﴾ لِّلْمُتَّقِينَ and admonition

136. For such, the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allâh's Orders).
137. Many similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that have passed away before you (as you have faced in the battle of Uhud), so travel through the earth, and see what was the end of those who disbelieved (in the Oneness of Allâh, and disobeyed Him and His Messengers).
138. This (the Qur'ân) is a plain statement for mankind, a guidance and instruction to those who are *Al-Muttaqûn* (the pious).

وَلَا تَهِنُوا۟ وَلَا تَحْزَنُوا۟ وَأَنتُمُ ٱلْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ ﴿١٣٩﴾ إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ ٱلْقَوْمَ قَرْحٌ
مِّثْلُهُۥ ۚ وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ ۗ وَٱللَّهُ لَا يُحِبُّ
ٱلظَّـٰلِمِينَ ﴿١٤٠﴾ وَلِيُمَحِّصَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَمْحَقَ ٱلْكَـٰفِرِينَ ﴿١٤١﴾

وَأَنتُمُ be grieved تَحْزَنُوا۟ nor وَلَا be weak تَهِنُوا۟ and do not وَلَا
you are كُنتُم if إِن upper-handed ٱلْأَعْلَوْنَ and you (will be)
قَرْحٌ has touched you يَمْسَسْكُمْ if إِن (true) believers ﴿١٣٩﴾ مُّؤْمِنِينَ
the (disbelieving) people ٱلْقَوْمَ touched مَسَّ so has فَقَدْ wound
days ٱلْأَيَّامُ and these وَتِلْكَ similar to that مِّثْلُهُۥ a wound قَرْحٌ
[and] so وَلِيَعْلَمَ people ٱلنَّاسِ among بَيْنَ We turn them نُدَاوِلُهَا
(really) believe ءَامَنُوا۟ those who ٱلَّذِينَ Allah ٱللَّهُ that knows
شُهَدَآءَ from (among) you مِنكُمْ He may take وَيَتَّخِذَ
the ﴿١٤٠﴾ ٱلظَّـٰلِمِينَ like يُحِبُّ (does) not لَا and Allah وَٱللَّهُ martyrs
ٱلَّذِينَ Allah ٱللَّهُ [and] so that may purge وَلِيُمَحِّصَ wrong-doers
the ﴿١٤١﴾ ٱلْكَـٰفِرِينَ and destroys وَيَمْحَقَ believed ءَامَنُوا۟ those who
disbelievers

139. So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers. **140.** If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), that We give to men by turns, that Allâh may test those who believe, and that He may take martyrs from among you. And Allâh likes not the *Dhâlimûn* (polytheists and wrongdoers). **141.** And that Allâh may test (or purify) the believers (from sins) and destroy the disbelievers.

أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَٰهَدُوا۟ مِنكُمْ وَيَعْلَمَ ٱلصَّٰبِرِينَ ﴿١٤٢﴾ وَلَقَدْ كُنتُمْ تَمَنَّوْنَ
ٱلْمَوْتَ مِن قَبْلِ أَن تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ تَنظُرُونَ ﴿١٤٣﴾ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۚ أَفَإِي۟ن مَّاتَ
أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا ۗ وَسَيَجْزِى ٱللَّهُ ٱلشَّٰكِرِينَ ﴿١٤٤﴾

ٱلْجَنَّةَ you would enter تَدْخُلُوا۟ that أَن you think حَسِبْتُمْ or did أَمْ
ٱلَّذِينَ Allah ٱللَّهُ [known] tried يَعْلَمِ and has not yet وَلَمَّا Paradise
and (has not وَيَعْلَمَ of you مِنكُمْ strove hard جَٰهَدُوا۟ those who
and وَلَقَدْ those who are the steadfast ﴿١٤٢﴾ ٱلصَّٰبِرِينَ known) tried
مِن قَبْلِ death ٱلْمَوْتَ long (for) تَمَنَّوْنَ you used to كُنتُمْ indeed
you have رَأَيْتُمُوهُ so verily فَقَدْ you met it تَلْقَوْهُ [that] أَن before
and وَمَا (were) observing (it) ﴿١٤٣﴾ تَنظُرُونَ and you وَأَنتُمْ faced it
[indeed] قَدْ a Messenger رَسُولٌ but إِلَّا Muhammad مُحَمَّدٌ (is) not
أَفَإِي۟ن Messengers ٱلرُّسُلُ before him مِن قَبْلِهِ passed away خَلَتْ
(will) you turn ٱنقَلَبْتُمْ (is) killed قُتِلَ or أَوْ he died مَّاتَ then if
turns back يَنقَلِبْ and who وَمَن your heels أَعْقَٰبِكُمْ on عَلَىٰٓ back
شَيْـًٔا Allah ٱللَّهَ harm يَضُرَّ he will not فَلَن his heels عَقِبَيْهِ on عَلَىٰ
(to) ﴿١٤٤﴾ ٱلشَّٰكِرِينَ Allah ٱللَّهُ and will give reward وَسَيَجْزِى at all
the grateful

142. Do you think that you will enter Paradise before Allâh tests those of you who fought (in His Cause) and (also) tests those who are *As-Sâbirûn* (the patient)? **143.** You did indeed wish for death (*Ash-Shahâdah* — martyrdom) before you met it. Now you have seen it openly with your own eyes. **144.** Muhammad (صلى الله عليه وسلم) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allâh; and Allâh will give reward to those who are grateful.

وَمَا كَانَ لِنَفْسٍ أَن تَمُوتَ إِلَّا بِإِذْنِ ٱللَّهِ كِتَٰبًا مُّؤَجَّلًا ۗ وَمَن يُرِدْ ثَوَابَ ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَن يُرِدْ ثَوَابَ
ٱلْآخِرَةِ نُؤْتِهِۦ مِنْهَا ۚ وَسَنَجْزِى ٱلشَّٰكِرِينَ ﴿١٤٥﴾ وَكَأَيِّن مِّن نَّبِىٍّ قَٰتَلَ مَعَهُۥ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا۟ لِمَآ أَصَابَهُمْ فِى
سَبِيلِ ٱللَّهِ وَمَا ضَعُفُوا۟ وَمَا ٱسْتَكَانُوا۟ ۗ وَٱللَّهُ يُحِبُّ ٱلصَّٰبِرِينَ ﴿١٤٦﴾

it dies تَمُوتَ that أَن for a person لِنَفْسٍ it is كَانَ and not وَمَا
مُّؤَجَّلًا an appointed كِتَٰبًا (of) Allah ٱللَّهِ by Leave بِإِذْنِ but إِلَّا
(of) ٱلدُّنْيَا a reward ثَوَابَ desires يُرِدْ and whoever وَمَن term
and whoever وَمَن of it مِنْهَا We shall give him نُؤْتِهِۦ the world
We نُؤْتِهِۦ (of) the Hereafter ٱلْآخِرَةِ a reward ثَوَابَ desires يُرِدْ
ٱلشَّٰكِرِينَ ﴿١٤٥﴾ and We shall reward وَسَنَجْزِى of it مِنْهَا shall give him
fought قَٰتَلَ a Prophet نَّبِىٍّ (of) مِّن and many وَكَأَيِّن the grateful
but neither فَمَا numerous كَثِيرٌ godly men رِبِّيُّونَ with him مَعَهُۥ
سَبِيلِ in فِى they suffered أَصَابَهُمْ for what لِمَآ they lost heart وَهَنُوا۟
nor وَمَا did they weaken ضَعُفُوا۟ nor وَمَا (of) Allah ٱللَّهِ the Way
loves يُحِبُّ and Allah وَٱللَّهُ they abased themselves ٱسْتَكَانُوا۟
the steadfast ٱلصَّٰبِرِينَ ﴿١٤٦﴾

145. And no person can ever die except by Allâh's Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful. **146.** And many a Prophet (i.e. many from amongst the Prophets) fought (in Allâh's Cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allâh's way, nor did they weaken nor degrade themselves. And Allâh loves *As-Sâbirûn* (the patient).

وَمَا كَانَ قَوْلَهُمْ إِلَّآ أَن قَالُوا۟ رَبَّنَا ٱغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِىٓ أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَٱنصُرْنَا عَلَى ٱلْقَوْمِ
ٱلْكَٰفِرِينَ ﴿١٤٧﴾ فَـَٔاتَىٰهُمُ ٱللَّهُ ثَوَابَ ٱلدُّنْيَا وَحُسْنَ ثَوَابِ ٱلْآخِرَةِ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٤٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
إِن تُطِيعُوا۟ ٱلَّذِينَ كَفَرُوا۟ يَرُدُّوكُمْ عَلَىٰٓ أَعْقَٰبِكُمْ فَتَنقَلِبُوا۟ خَٰسِرِينَ ﴿١٤٩﴾

قَالُوا۟ that أَن except إِلَّآ their saying قَوْلَهُمْ was كَانَ and not وَمَا
our sins ذُنُوبَنَا [for] us لَنَا forgive ٱغْفِرْ our Lord! رَبَّنَا they said
our affairs أَمْرِنَا in فِىٓ and our excesses (transgressions) وَإِسْرَافَنَا

عَلَى and help us وَٱنصُرْنَا our feet أَقْدَامَنَا and set firmly وَثَبِّتْ
so فَـَٔاتَىٰهُمُ the disbelieving ٱلْكَٰفِرِينَ ﴿١٤٧﴾ the people ٱلْقَوْمِ against
وَحُسْنَ (of) (this) world ٱلدُّنْيَا reward ثَوَابَ Allah ٱللَّهُ gave them
and وَٱللَّهُ (of) the Hereafter ٱلْـَٔاخِرَةِ reward ثَوَابِ and excellent (is)
ٱلَّذِينَ O you يَٰٓأَيُّهَا the good-doers ٱلْمُحْسِنِينَ ﴿١٤٨﴾ loves يُحِبُّ Allah
those who ٱلَّذِينَ you obey تُطِيعُوا۟ if إِن believe ءَامَنُوٓا۟ who
on عَلَىٰٓ they will drive you back يَرُدُّوكُمْ disbelieve كَفَرُوا۟
and you will turn back (from Faith) فَتَنقَلِبُوا۟ your heels أَعْقَٰبِكُمْ
as losers خَٰسِرِينَ ﴿١٤٩﴾

147. And they said nothing but: "Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk." **148.** So Allâh gave them the reward of this world, and the excellent reward of the Hereafter. And Allâh loves *Al-Muhsinûn* (the good-doers). **149.** O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers.

بَلِ ٱللَّهُ مَوْلَىٰكُمْ ۖ وَهُوَ خَيْرُ ٱلنَّٰصِرِينَ ﴿١٥٠﴾ سَنُلْقِى فِى قُلُوبِ ٱلَّذِينَ كَفَرُوا۟ ٱلرُّعْبَ بِمَآ أَشْرَكُوا۟
بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا ۖ وَمَأْوَىٰهُمُ ٱلنَّارُ ۚ وَبِئْسَ مَثْوَى ٱلظَّٰلِمِينَ ﴿١٥١﴾

خَيْرُ and He وَهُوَ (is) your Protector مَوْلَىٰكُمْ Allah ٱللَّهُ but بَلِ
فِى We shall cast سَنُلْقِى (of) the helpers ٱلنَّٰصِرِينَ ﴿١٥٠﴾ (is) the Best
disbelieved كَفَرُوا۟ (of) those who ٱلَّذِينَ the hearts قُلُوبِ into
with بِٱللَّهِ they associated أَشْرَكُوا۟ because بِمَآ terror ٱلرُّعْبَ
with it بِهِۦ He send يُنَزِّلْ (did) not لَمْ that which مَا Allah
(is) the Fire ٱلنَّارُ and their abode وَمَأْوَىٰهُمُ any sanction سُلْطَٰنًا
(of) the ﴿١٥١﴾ ٱلظَّٰلِمِينَ abode مَثْوَى [and] how bad وَبِئْسَ
wrong-doers

150. Nay, Allâh is your *Maulâ* (Patron, Lord, Helper, Protector), and He is the Best of helpers. **151.** We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allâh, for which He had sent no authority; their abode will be the Fire and how evil is the abode of the *Dhâlimûn* (polytheists and wrongdoers).

وَلَقَدْ صَدَقَكُمُ ٱللَّهُ وَعْدَهُۥٓ إِذْ تَحُسُّونَهُم بِإِذْنِهِۦ ۖ حَتَّىٰٓ إِذَا فَشِلْتُمْ وَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ
وَعَصَيْتُم مِّنۢ بَعْدِ مَآ أَرَىٰكُم مَّا تُحِبُّونَ ۚ مِنكُم مَّن يُرِيدُ ٱلدُّنْيَا وَمِنكُم مَّن يُرِيدُ ٱلْءَاخِرَةَ ۚ
ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ عَفَا عَنكُمْ ۗ وَٱللَّهُ ذُو فَضْلٍ عَلَى ٱلْمُؤْمِنِينَ ﴿١٥٢﴾

His وَعْدَهُۥ Allah ٱللَّهُ Truthful to you صَدَقَكُمُ and indeed وَلَقَدْ
with بِإِذْنِهِۦ you were destroying them تَحُسُّونَهُم when إِذْ promise
you showed weakness فَشِلْتُمْ when إِذَا until حَتَّىٰٓ His Leave
the order ٱلْأَمْرِ about فِى and you fell to disputing وَتَنَٰزَعْتُمْ
He أَرَىٰكُم what مَآ after مِّنۢ بَعْدِ and you disobeyed وَعَصَيْتُم
مَّن of you مِنكُم you love تُحِبُّونَ what مَّا showed you
who مَّن and of you وَمِنكُم this world ٱلدُّنْيَا desires يُرِيدُ who
He made صَرَفَكُمْ then ثُمَّ the Hereafter ٱلْءَاخِرَةَ desires يُرِيدُ
and وَلَقَدْ that He may test you لِيَبْتَلِيَكُمْ from them عَنْهُمْ you flee
ذُو فَضْلٍ and Allah وَٱللَّهُ you عَنكُمْ He forgave عَفَا indeed
the believers ٱلْمُؤْمِنِينَ ﴿١٥٢﴾ to عَلَى (is) Most Gracious

152. And Allâh did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allâh is Most Gracious to the believers.

۞ إِذْ تُصْعِدُونَ وَلَا تَلْوُۥنَ عَلَىٰٓ أَحَدٍ وَٱلرَّسُولُ يَدْعُوكُمْ فِىٓ أُخْرَىٰكُمْ فَأَثَٰبَكُمْ غَمًّۢا
بِغَمٍّ لِّكَيْلَا تَحْزَنُوا۟ عَلَىٰ مَا فَاتَكُمْ وَلَا مَآ أَصَٰبَكُمْ ۗ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٥٣﴾

you were climbing (the تُصْعِدُونَ (and remember) when ۞ إِذْ
any أَحَدٍ to عَلَىٰٓ you paying a heed تَلْوُۥنَ and not وَلَا hill)
فِىٓ was calling you يَدْعُوكُمْ and the Messenger وَٱلرَّسُولُ one
grief غَمًّۢا then He rewarded you فَأَثَٰبَكُمْ your rear أُخْرَىٰكُمْ in
you grieve تَحْزَنُوا۟ so that may neither لِّكَيْلَا for grief بِغَمٍّ

on which لَمَّا nor وَلَا escaped you فَاتَكُمْ what مَا over عَلَىٰ
بِمَا (is) Well-Aware خَبِيرٌ and Allah وَٱللَّهُ befell you أَصَٰبَكُمْ
you do تَعْمَلُونَ ﴿١٥٣﴾ of what

153. (And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad صلى الله عليه وسلم) was in your rear calling you back. There did Allâh give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And Allâh is Well-Aware of all that you do.

ثُمَّ أَنزَلَ عَلَيْكُم مِّنۢ بَعْدِ ٱلْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَىٰ طَآئِفَةً مِّنكُمْ ۖ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِٱللَّهِ غَيْرَ
ٱلْحَقِّ ظَنَّ ٱلْجَٰهِلِيَّةِ ۖ يَقُولُونَ هَل لَّنَا مِنَ ٱلْأَمْرِ مِن شَىْءٍ ۗ قُلْ إِنَّ ٱلْأَمْرَ كُلَّهُۥ لِلَّهِ ۗ يُخْفُونَ فِىٓ أَنفُسِهِم مَّا لَا يُبْدُونَ
لَكَ ۖ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ ٱلْأَمْرِ شَىْءٌ مَّا قُتِلْنَا هَٰهُنَا ۗ قُل لَّوْ كُنتُمْ فِى بُيُوتِكُمْ لَبَرَزَ ٱلَّذِينَ كُتِبَ عَلَيْهِمُ ٱلْقَتْلُ إِلَىٰ
مَضَاجِعِهِمْ ۖ وَلِيَبْتَلِىَ ٱللَّهُ مَا فِى صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِى قُلُوبِكُمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿١٥٤﴾

ٱلْغَمِّ after مِّنۢ بَعْدِ upon you عَلَيْكُم He sent down أَنزَلَ then ثُمَّ
يَغْشَىٰ slumber نُّعَاسًا an inner peace أَمَنَةً (this) grief (distress)
and (members of وَطَآئِفَةٌ of you مِّنكُمْ a group طَآئِفَةً overtakes
themselves أَنفُسُهُمْ were concerned about قَدْ أَهَمَّتْهُمْ another) group
thought ظَنَّ wrongly غَيْرَ ٱلْحَقِّ of Allah بِٱللَّهِ thinking يَظُنُّونَ
for لَّنَا is هَل they say يَقُولُونَ (of) (days of) ignorance ٱلْجَٰهِلِيَّةِ
إِنَّ say قُلْ thing شَىْءٍ any مِن the affair ٱلْأَمْرِ [of] in مِنَ us
they يُخْفُونَ (is) for Allah لِلَّهِ all of it كُلَّهُۥ the affair ٱلْأَمْرَ indeed
يُبْدُونَ (do) not لَا what مَّا themselves أَنفُسِهِم within فِىٓ hide
لَنَا (there) was كَانَ if لَوْ they say يَقُولُونَ to you لَكَ they reveal
we قُتِلْنَا not مَّا anything شَىْءٌ the affair ٱلْأَمْرِ (of) in مِنَ for us
فِى you had been كُنتُمْ (even) if لَّوْ say قُل here هَٰهُنَا were killed
those ٱلَّذِينَ would have gone forth لَبَرَزَ your houses بُيُوتِكُمْ in
مَضَاجِعِهِمْ to إِلَىٰ the death ٱلْقَتْلُ for them عَلَيْهِمُ was decreed كُتِبَ
what مَا Allah ٱللَّهُ and so that tests وَلِيَبْتَلِىَ places of their death
and so that He may وَلِيُمَحِّصَ your breasts صُدُورِكُمْ (is) in فِى
عَلِيمٌ and Allah وَٱللَّهُ your hearts قُلُوبِكُمْ (is) in فِى what مَا purge
in the breasts ٱلصُّدُورِ ﴿١٥٤﴾ of (what is in) بِذَاتِ (is) All-Knower

154. Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their ownselves, ignoring the others and the Prophet صلى الله عليه وسلم) and thought wrongly of Allâh — the thought of ignorance. They said, "Have we any part in the affair?" Say (O Muhammad صلى الله عليه وسلم): "Indeed the affair belongs wholly to Allâh." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allâh might test what is in your breasts; and to purify that which was in your hearts (sins), and Allâh is All-Knower of what is in (your) breasts.

إِنَّ ٱلَّذِينَ تَوَلَّوْا۟ مِنكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ إِنَّمَا ٱسْتَزَلَّهُمُ ٱلشَّيْطَٰنُ بِبَعْضِ مَا كَسَبُوا۟ ۖ وَلَقَدْ عَفَا ٱللَّهُ عَنْهُمْ ۗ إِنَّ
ٱللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَكُونُوا۟ كَٱلَّذِينَ كَفَرُوا۟ وَقَالُوا۟ لِإِخْوَٰنِهِمْ إِذَا ضَرَبُوا۟ فِى ٱلْأَرْضِ أَوْ كَانُوا۟
غُزًّى لَّوْ كَانُوا۟ عِندَنَا مَا مَاتُوا۟ وَمَا قُتِلُوا۟ لِيَجْعَلَ ٱللَّهُ ذَٰلِكَ حَسْرَةً فِى قُلُوبِهِمْ ۗ وَٱللَّهُ يُحْىِۦ وَيُمِيتُ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ
بَصِيرٌ ﴿١٥٦﴾

of you مِنكُمْ turned their backs تَوَلَّوْا those who ٱلَّذِينَ surely إِنَّ
only إِنَّمَا the two hosts ٱلْجَمْعَانِ met ٱلْتَقَى on (the) day يَوْمَ
مَا for some (of) بِبَعْضِ Satan ٱلشَّيْطَٰنُ made them slip ٱسْتَزَلَّهُمُ
ٱللَّهُ forgave عَفَا but indeed وَلَقَدْ they had earned كَسَبُوا what
(is) All-Forgiving غَفُورٌ Allah ٱللَّهَ verily إِنَّ them عَنْهُمْ Allah
لَا believe ءَامَنُوا who ٱلَّذِينَ O you يَٰٓأَيُّهَا All-Forbearing حَلِيمٌ ﴿١٥٥﴾
disbelieved كَفَرُوا like those who كَٱلَّذِينَ you be تَكُونُوا (do) not
ضَرَبُوا فِى ٱلْأَرْضِ when إِذَا to their brethern لِإِخْوَٰنِهِمْ and said وَقَالُوا
غُزًّى were كَانُوا or أَوْ they were traveling through the earth
مَاتُوا neither مَا with us عِندَنَا they had been كَانُوا if لَّوْ fighting
they would have been killed قُتِلُوا nor وَمَا they would have died
فِى a cause of regret حَسْرَةً it ذَٰلِكَ Allah ٱللَّهُ so that makes لِيَجْعَلَ
and وَيُمِيتُ gives life يُحْىِۦ and Allah وَٱللَّهُ their hearts قُلُوبِهِمْ in
بَصِيرٌ ﴿١٥٦﴾ you do تَعْمَلُونَ of what بِمَا and Allah وَٱللَّهُ causes death
(is) All-Seer

155. Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was *Shaitân* (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allâh, indeed, has forgiven them. Surely, Allâh is Oft-Forgiving, Most Forbearing. **156.** O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that Allâh may make it a cause of regret in their hearts. It is Allâh that gives life and causes death. And Allâh is All-Seer of what you do.

وَلَئِن قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾ وَلَئِن مُّتُّمْ أَوْ قُتِلْتُمْ لَإِلَى
اللَّهِ تُحْشَرُونَ ﴿١٥٨﴾ فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ ۖ فَاعْفُ عَنْهُمْ
وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۖ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

اللَّهِ the Way سَبِيلِ in فِي you are killed قُتِلْتُمْ and if indeed وَلَئِن
اللَّهِ from مِّنَ surely fogiveness لَمَغْفِرَةٌ die مُتُّمْ or أَوْ (of) Allah
يَجْمَعُونَ ﴿١٥٧﴾ than what مِّمَّا (are) better خَيْرٌ and Mercy وَرَحْمَةٌ Allah
were قُتِلْتُمْ or أَوْ you did die مُّتُّمْ and if indeed وَلَئِن they amass
you will be gathered تُحْشَرُونَ ﴿١٥٨﴾ Allah اللَّهِ surely to لَإِلَى killed
you dealt gently لِنتَ Allah اللَّهِ of مِّنَ Mercy رَحْمَةٍ and by فَبِمَا
(and) غَلِيظَ rough فَظًّا you been كُنتَ had وَلَوْ with them لَهُمْ
surely they would have broken لَانفَضُّوا (of) heart الْقَلْبِ fierce
وَاسْتَغْفِرْ them عَنْهُمْ so pardon فَاعْفُ about you حَوْلِكَ from مِنْ away
فِي and consult them وَشَاوِرْهُمْ for them لَهُمْ and ask forgiveness
you have عَزَمْتَ but when فَإِذَا the (public) matters الْأَمْرِ in
اللَّهَ verily إِنَّ Allah اللَّهِ in عَلَى then put your trust فَتَوَكَّلْ resolved
those who put their trust (in Allah) الْمُتَوَكِّلِينَ ﴿١٥٩﴾ loves يُحِبُّ Allah

157. And if you are killed or die in the way of Allâh, forgiveness and mercy from Allâh are far better than all that they amass (of worldly wealths). **158.** And whether you die or are killed, verily, unto Allâh you shall be gathered. **159.** And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allâh's) forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allâh, certainly, Allâh loves those who put their trust (in Him).

إِن يَنصُرْكُمُ ٱللَّهُ فَلَا غَالِبَ لَكُمْ ۖ وَإِن يَخْذُلْكُمْ فَمَن ذَا ٱلَّذِى يَنصُرُكُم مِّنۢ بَعْدِهِۦ ۗ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٦٠﴾
وَمَا كَانَ لِنَبِىٍّ أَن يَغُلَّ ۚ وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ ٱلْقِيَٰمَةِ ۚ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾
أَفَمَنِ ٱتَّبَعَ رِضْوَٰنَ ٱللَّهِ كَمَنۢ بَآءَ بِسَخَطٍ مِّنَ ٱللَّهِ وَمَأْوَىٰهُ جَهَنَّمُ ۚ وَبِئْسَ ٱلْمَصِيرُ ﴿١٦٢﴾

(can) غَالِبَ then none فَلَا Allah ٱللَّهُ helps you يَنصُرْكُمُ if إِن
then فَمَن He forsakes you يَخْذُلْكُمْ and if وَإِن you لَكُمْ overcome
after مِّنۢ بَعْدِهِۦ help you يَنصُرُكُم (is there) who (can) ذَا ٱلَّذِى who
should put their trust فَلْيَتَوَكَّلِ Allah ٱللَّهِ and in وَعَلَى Him
for a Prophet لِنَبِىٍّ it was كَانَ and not وَمَا the believers ٱلْمُؤْمِنُونَ ﴿١٦٠﴾
يَأْتِ defrauds يَغْلُلْ and he who وَمَن He defrauds يَغُلَّ that أَن
(on) the Day يَوْمَ he had defrauded غَلَّ what بِمَا will bring forth
shall be fully recompensed تُوَفَّىٰ then ثُمَّ (of) Resurrection ٱلْقِيَٰمَةِ
and وَهُمْ he has earned كَسَبَتْ what مَّا person نَفْسٍ every كُلُّ
ٱتَّبَعَ so then who أَفَمَنِ shall be wronged يُظْلَمُونَ ﴿١٦١﴾ not لَا they
(is) like one كَمَنۢ (of) Allah ٱللَّهِ good Pleasure رِضْوَٰنَ followed
and وَمَأْوَىٰهُ Allah ٱللَّهِ of مِّنَ with wrath بِسَخَطٍ is laden بَآءَ who
ٱلْمَصِيرُ ﴿١٦٢﴾ and the worst وَبِئْسَ (is) Hell جَهَنَّمُ his abode
destination

160. If Allâh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allâh (Alone) let believers put their trust. **161.** It is not for any Prophet to take illegally a part of the booty (*Ghulul*), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly. **162.** Is then one who follows (seeks) the good Pleasure of Allâh (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of Allâh (by taking a part of the booty illegally — *Ghulul*)? — his abode is Hell, and worst, indeed is that destination!

هُمْ دَرَجَٰتٌ عِندَ ٱللَّهِ ۗ وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿١٦٣﴾ لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ
يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَٰلٍ مُّبِينٍ ﴿١٦٤﴾
أَوَلَمَّآ أَصَٰبَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا قُلْتُمْ أَنَّىٰ هَٰذَا ۖ قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ ۗ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ
قَدِيرٌ ﴿١٦٥﴾

وَٱللَّهُ Allah ٱللَّهِ with عِندَ (have different) grades دَرَجَٰتٌ they هُمْ
لَقَدْ they do ﴿١٦٣﴾ يَعْمَلُونَ of what بِمَا (is) All-Seer بَصِيرٌۢ and Allah
the ٱلْمُؤْمِنِينَ on عَلَى Allah ٱللَّهُ conferred a favour مَنَّ indeed
a Messenger رَسُولًا in them فِيهِمْ He sent بَعَثَ when إِذْ believers
unto عَلَيْهِمْ who recites يَتْلُوا۟ (among) themselves أَنفُسِهِمْ from مِّنْ
and وَيُعَلِّمُهُمُ and purifies them وَيُزَكِّيهِمْ His Verses ءَايَٰتِهِۦ them
وَإِن and the Wisdom وَٱلْحِكْمَةَ the Book ٱلْكِتَٰبَ teaches them
error ضَلَٰلٍ in لَفِى before (that) مِن قَبْلُ they were كَانُوا۟ and indeed
مُّصِيبَةٌ has befallen you أَصَٰبَتْكُم or when أَوَلَمَّآ manifest ﴿١٦٤﴾ مُّبِينٍ
you have (already) inflicted (to أَصَبْتُم [indeed] قَدْ a calamity
(is) هَٰذَا from where أَنَّىٰ you say قُلْتُمْ twice to that مِّثْلَيْهَا them)
indeed إِنَّ yourselves أَنفُسِكُمْ from مِنْ عِندِ it (is) هُوَ say قُلْ this
(is) ﴿١٦٥﴾ قَدِيرٌ thing شَىْءٍ every كُلِّ over عَلَىٰ Allah ٱللَّهَ
All-Powerful

163. They are in varying grades with Allâh, and Allâh is All-Seer of what they do. **164.** Indeed, Allâh conferred a great favour on the believers when He sent among them a Messenger (Muhammad صلى الله عليه وسلم) from among themselves, reciting unto them His Verses (the Qur'ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'ân) and *Al-Hikmah* [the wisdom and the *Sunnah* of the Prophet صلى الله عليه وسلم (i.e. his legal ways, statements and acts of worship)], while before that they had been in manifest error. **165.** (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allâh has power over all things.

وَمَآ أَصَٰبَكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ فَبِإِذْنِ ٱللَّهِ وَلِيَعْلَمَ ٱلْمُؤْمِنِينَ ﴿١٦٦﴾ وَلِيَعْلَمَ ٱلَّذِينَ نَافَقُوا۟ ۚ وَقِيلَ لَهُمْ تَعَالَوْا۟ قَٰتِلُوا۟ فِى سَبِيلِ
ٱللَّهِ أَوِ ٱدْفَعُوا۟ ۖ قَالُوا۟ لَوْ نَعْلَمُ قِتَالًا لَّٱتَّبَعْنَٰكُمْ ۗ هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَٰنِ ۚ يَقُولُونَ بِأَفْوَٰهِهِم مَّا
لَيْسَ فِى قُلُوبِهِمْ ۗ وَٱللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾

met ٱلْتَقَى (on the) day when يَوْمَ befell you أَصَٰبَكُمْ and what وَمَآ
Allah ٱللَّهِ (was) by Leave (of) فَبِإِذْنِ two hosts (armies) ٱلْجَمْعَانِ
the (true) ﴿١٦٦﴾ ٱلْمُؤْمِنِينَ [and] that He might know (test) وَلِيَعْلَمَ

نَافَقُوا those who الَّذِينَ and that He might know وَلِيَعْلَمَ believers
to them لَهُمْ and it was said وَقِيلَ were tainted with hypocrisy
or أَوِ (of) Allah اللَّهِ the Way سَبِيلِ in فِي fight قَاتِلُوا come تَعَالَوْا
we known نَعْلَمُ had لَوْ they said قَالُوا defend (yourselves) ادْفَعُوا
هُمْ we would have certainly followed you لَاتَّبَعْنَاكُمْ fighting قِتَالًا
from مِنْهُمْ nearer أَقْرَبُ that day يَوْمَئِذٍ to disbelief لِلْكُفْرِ they
with their بِأَفْوَاهِهِمْ they say يَقُولُونَ to faith لِلْإِيمَانِ them than
and وَاللَّهُ their hearts قُلُوبِهِمْ in فِي (is) not لَيْسَ what مَا mouths
they conceal يَكْتُمُونَ ﴿١٦٧﴾ of what بِمَا has full knowledge أَعْلَمُ Allah

166. And what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the Leave of Allâh, in order that He might test the believers. **167.** And that He might test the hypocrites, it was said to them: "Come, fight in the way of Allâh or (at least) defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allâh has full knowledge of what they conceal.

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَءُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٦٨﴾ وَلَا
تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ
وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾

while وَقَعَدُوا to their brethern لِإِخْوَانِهِمْ said قَالُوا those who الَّذِينَ
قُتِلُوا not مَا they followed us أَطَاعُونَا had لَوْ they sat (at home)
your أَنْفُسِكُمُ from عَنْ avert فَادْرَءُوا say قُلْ they had been killed
truthful ﴿١٦٨﴾ صَادِقِينَ you are كُنْتُمْ if إِنْ the death الْمَوْتَ ownselves
قُتِلُوا (about) those who الَّذِينَ you think تَحْسَبَنَّ and (do) not وَلَا
بَلْ (as) dead أَمْوَاتًا (of) Allah اللَّهِ the Way سَبِيلِ in فِي are killed
they ﴿١٦٩﴾ يُرْزَقُونَ their Lord رَبِّهِمْ with عِنْدَ (they are) alive أَحْيَاءٌ but
has آتَاهُمُ for what بِمَا jubilant فَرِحِينَ are well-provided
His Bounty فَضْلِهِ (out) of مِنْ Allah اللَّهُ bestowed upon them
يَلْحَقُوا (have) not لَمْ for those who بِالَّذِينَ and rejoice وَيَسْتَبْشِرُونَ

خَوْفٌ that no أَلَّا left behind خَلْفِهِمْ (of) مِّنْ them بِهِم (yet) joined يَحْزَنُونَ ١٧٠ they هُمْ and not وَلَا on them (shall come) عَلَيْهِمْ fear will grieve

168. (They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your ownselves, if you speak the truth."
169. Think not of those as dead who are killed in the way of Allâh . Nay, they are alive, with their Lord, and they have provision. **170.** They rejoice in what Allâh has bestowed upon them of His Bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

۞ يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ وَأَنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُؤْمِنِينَ ١٧١ ٱلَّذِينَ ٱسْتَجَابُوا۟ لِلَّهِ وَٱلرَّسُولِ مِنۢ بَعْدِ
مَآ أَصَابَهُمُ ٱلْقَرْحُ لِلَّذِينَ أَحْسَنُوا۟ مِنْهُمْ وَٱتَّقَوْا۟ أَجْرٌ عَظِيمٌ ١٧٢ ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدْ جَمَعُوا۟ لَكُمْ
فَٱخْشَوْهُمْ فَزَادَهُمْ إِيمَٰنًا وَقَالُوا۟ حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ ١٧٣

وَفَضْلٍ Allah ٱللَّهِ of مِّنَ at favour بِنِعْمَةٍ they rejoice يَسْتَبْشِرُونَ ۞ will waste يُضِيعُ not لَا Allah ٱللَّهَ and that وَأَنَّ and (His) Bounty ٱسْتَجَابُوا۟ those who ٱلَّذِينَ (of) the believers ٱلْمُؤْمِنِينَ ١٧١ reward أَجْرَ after مِنۢ بَعْدِ and the Messenger وَٱلرَّسُولِ to Allah لِلَّهِ responded the injury ٱلْقَرْحُ befell them (they had received) أَصَابَهُمُ what مَآ and وَٱتَّقَوْا۟ of them مِنْهُمْ did good أَحْسَنُوا۟ for those who لِلَّذِينَ لَهُمُ said قَالَ those ٱلَّذِينَ great عَظِيمٌ ١٧٢ reward أَجْرٌ feared Allah قَدْ جَمَعُوا۟ the people ٱلنَّاسَ verily إِنَّ the people ٱلنَّاسُ (to) them but فَزَادَهُمْ so fear them فَٱخْشَوْهُمْ against you لَكُمْ have gathered (is) حَسْبُنَا and they said وَقَالُوا۟ in faith إِيمَٰنًا increased them ٱلْوَكِيلُ ١٧٣ and (He is) Excellent وَنِعْمَ Allah ٱللَّهُ sufficient for us Guardian

171. They rejoice in a grace and a bounty from Allâh, and that Allâh will not waste the reward of the believers. **172.** Those who answered (the Call of) Allâh and the Messenger (Muhammad صلى الله عليه وسلم) after being wounded; for those of them who did good deeds and feared Allâh, there is a great reward. **173.** Those

(i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)."

فَٱنقَلَبُوا۟ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوٓءٌ وَٱتَّبَعُوا۟ رِضْوَٰنَ ٱللَّهِ ۗ وَٱللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾ إِنَّمَا ذَٰلِكُمُ
ٱلشَّيْطَٰنُ يُخَوِّفُ أَوْلِيَآءَهُۥ فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ ﴿١٧٥﴾ وَلَا يَحْزُنكَ ٱلَّذِينَ يُسَٰرِعُونَ فِى ٱلْكُفْرِ ۚ إِنَّهُمْ لَن
يَضُرُّوا۟ ٱللَّهَ شَيْـًٔا ۗ يُرِيدُ ٱللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِى ٱلْءَاخِرَةِ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾

and Bounty وَفَضْلٍ Allah ٱللَّهِ of مِّنَ with Favour بِنِعْمَةٍ so they returned فَٱنقَلَبُوا۟
(of) Allah ٱللَّهِ good Pleasure رِضْوَٰنَ and they followed وَٱتَّبَعُوا۟
Great عَظِيمٍ ﴿١٧٤﴾ (of) Bounty فَضْلٍ (is) Lord of ذُو and Allah وَٱللَّهُ
suggests fear يُخَوِّفُ Satan ٱلشَّيْطَٰنُ that-to you ذَٰلِكُمُ it is only إِنَّمَا
وَخَافُونِ you fear them تَخَافُوهُمْ so (do) not فَلَا (of) his allies أَوْلِيَآءَهُۥ
and وَلَا (true) believers ﴿١٧٥﴾ مُّؤْمِنِينَ you are كُنتُم if إِن but fear Me
(in) فِى rush يُسَٰرِعُونَ those who ٱلَّذِينَ grieve you يَحْزُنكَ (let) not
harm يَضُرُّوا۟ will never لَن verily they إِنَّهُمْ disbelief ٱلْكُفْرِ towards
يَجْعَلَ that not أَلَّا Allah ٱللَّهُ wills يُرِيدُ the least شَيْـًٔا Allah ٱللَّهَ
the ٱلْءَاخِرَةِ in فِى any portion حَظًّا to them لَهُمْ He will give
(is a) great ﴿١٧٦﴾ عَظِيمٌ torment عَذَابٌ and for them وَلَهُمْ Hereafter

174. So they returned with grace and bounty from Allâh. No harm touched them; and they followed the good Pleasure of Allâh. And Allâh is the Owner of great bounty. **175.** It is only *Shaitân* (Satan) that suggests to you the fear of his *Auliyâ'* [supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad صلى الله عليه وسلم)]; so fear them not, but fear Me, if you are (true) believers. **176.** And let not those grieve you (O Muhammad صلى الله عليه وسلم) who rush with haste to disbelieve; verily, not the least harm will they do to Allâh. It is Allâh's Will to give them no portion in the Hereafter. For them there is a great torment.

إِنَّ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلْكُفْرَ بِٱلْإِيمَٰنِ لَن يَضُرُّوا۟ ٱللَّهَ شَيْـًٔا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾ وَلَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّمَا نُمْلِى
لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ ۚ إِنَّمَا نُمْلِى لَهُمْ لِيَزْدَادُوٓا۟ إِثْمًا ۖ وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٨﴾

disbelief ٱلْكُفْرَ have purchased ٱشْتَرَوُا۟ those who ٱلَّذِينَ indeed إِنَّ
ٱللَّهَ they harm يَضُرُّوا۟ will never لَن at the price of faith بِٱلْإِيمَٰنِ
أَلِيمٌ ﴿١٧٧﴾ (is) torment عَذَابٌ and for them وَلَهُمْ the least شَيْـًٔا Allah
كَفَرُوٓا۟ those who ٱلَّذِينَ think يَحْسَبَنَّ and (let) not وَلَا painful
(is) خَيْرٌ to them لَّهُمْ We give respite نُمْلِى that أَنَّمَا disbelieved
لَهُمْ We give respite نُمْلِى only إِنَّمَا for themselves لِّأَنفُسِهِمْ good
وَلَهُمْ in sinfulness إِثْمًا so that they may grow لِيَزْدَادُوٓا۟ to them
(is a) humiliating مُّهِينٌ ﴿١٧٨﴾ torment عَذَابٌ and for them

177. Verily, those who purchase disbelief at the price of Faith, not the least harm will they do to Allâh. For them, there is a painful torment. **178.** And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgracing torment.

مَّا كَانَ ٱللَّهُ لِيَذَرَ ٱلْمُؤْمِنِينَ عَلَىٰ مَآ أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ ۗ وَمَا كَانَ ٱللَّهُ لِيُطْلِعَكُمْ عَلَى ٱلْغَيْبِ وَلَٰكِنَّ
ٱللَّهَ يَجْتَبِى مِن رُّسُلِهِۦ مَن يَشَآءُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ۚ وَإِن تُؤْمِنُوا۟ وَتَتَّقُوا۟ فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾

the believers ٱلْمُؤْمِنِينَ that He leaves لِيَذَرَ Allah ٱللَّهُ is كَانَ not مَّا
He يَمِيزَ till حَتَّىٰ on it عَلَيْهِ you (are) أَنتُمْ what مَآ on عَلَىٰ
and وَمَا the good ٱلطَّيِّبِ from مِنَ the wicked ٱلْخَبِيثَ distinguishes
ٱلْغَيْبِ about عَلَى going to inform you لِيُطْلِعَكُمْ Allah ٱللَّهُ is كَانَ not
His رُّسُلِهِۦ of مِن chooses يَجْتَبِى Allah ٱللَّهَ but وَلَٰكِنَّ the unseen
in بِٱللَّهِ so believe فَـَٔامِنُوا۟ He wills يَشَآءُ whom مَن Messengers
you believe تُؤْمِنُوا۟ and if وَإِن and His Messengers وَرُسُلِهِۦ Allah
(is) a reward أَجْرٌ then for you فَلَكُمْ and fear Allah وَتَتَّقُوا۟
great عَظِيمٌ ﴿١٧٩﴾

179. Allâh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allâh disclose to you the secrets of the *Ghaib* (Unseen), but Allâh chooses of His Messengers whom He wills. So believe in Allâh and His Messengers. And if you believe and fear Allâh, then for you there is a great reward.

وَلَا يَحْسَبَنَّ ٱلَّذِينَ يَبْخَلُونَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ هُوَ خَيْرًا لَّهُم ۖ بَلْ هُوَ شَرٌّ لَّهُمْ ۖ سَيُطَوَّقُونَ مَا بَخِلُوا۟ بِهِۦ يَوْمَ
ٱلْقِيَٰمَةِ ۗ وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾ لَّقَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ
فَقِيرٌ وَنَحْنُ أَغْنِيَآءُ ۘ سَنَكْتُبُ مَا قَالُوا۟ وَقَتْلَهُمُ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ ﴿١٨١﴾

covetously يَبْخَلُونَ those who ٱلَّذِينَ think يَحْسَبَنَّ and (do) not وَلَا
of مِن Allah ٱللَّهُ has granted them ءَاتَىٰهُمُ of what بِمَآ withold
it هُوَ but بَلْ for them لَّهُم good خَيْرًا it (is) هُوَ His Bounty فَضْلِهِۦ
will be hung about their necks سَيُطَوَّقُونَ for them لَّهُمْ bad شَرٌّ (is)
(on) the يَوْمَ of it بِهِۦ they covetously withheld بَخِلُوا۟ what مَا
(is) مِيرَٰثُ and for Allah وَلِلَّهِ (of) Ressurection ٱلْقِيَٰمَةِ Day
and وَٱللَّهُ and the earth وَٱلْأَرْضِ (of) the heavens ٱلسَّمَٰوَٰتِ heritage
(is) Well-Acquainted ﴿١٨٠﴾ خَبِيرٌ you do تَعْمَلُونَ with what بِمَا Allah
(of) ٱلَّذِينَ saying قَوْلَ Allah ٱللَّهُ has heard سَمِعَ indeed لَّقَدْ
and وَنَحْنُ (is) poor فَقِيرٌ Allah ٱللَّهَ verily إِنَّ said قَالُوٓا۟ those who
they قَالُوا۟ what مَا We shall record سَنَكْتُبُ rich أَغْنِيَآءُ we (are)
بِغَيْرِ (of) the Prophets ٱلْأَنۢبِيَآءَ and their killing وَقَتْلَهُمُ have said
taste ذُوقُوا۟ and We shall say وَنَقُولُ (of) right حَقٍّ in defiance
(of) burning (Fire) ﴿١٨١﴾ ٱلْحَرِيقِ the torment عَذَابَ

180. And let not those who covetously withhold of that which Allâh has bestowed on them of His Bounty (wealth) think that it is good for them (and so they do not pay the obligatory *Zakât*). Nay, it will be worse for them; the things which they covetously withheld, shall be tied to their necks like a collar on the Day of Resurrection. And to Allâh belongs the heritage of the heavens and the earth; and Allâh is Well-Acquainted with all that you do. **181.** Indeed, Allâh has heard the statement of those (Jews) who say: "Truly, Allâh is poor and we are rich!" We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire)."

ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿١٨٢﴾ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ عَهِدَ إِلَيْنَآ أَلَّا نُؤْمِنَ
لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ ٱلنَّارُ ۗ قُلْ قَدْ جَآءَكُمْ رُسُلٌ مِّن قَبْلِى بِٱلْبَيِّنَٰتِ وَبِٱلَّذِى قُلْتُمْ فَلِمَ
قَتَلْتُمُوهُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿١٨٣﴾ فَإِن كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِّن قَبْلِكَ جَآءُو بِٱلْبَيِّنَٰتِ وَٱلزُّبُرِ
وَٱلْكِتَٰبِ ٱلْمُنِيرِ ﴿١٨٤﴾

and وَأَنَّ your hands أَيْدِيكُمْ sent قَدَّمَتْ for what بِمَا that (is) ذَٰلِكَ
to His لِّلْعَبِيدِ ١٨٢ unjust بِظَلَّامٍ (is) never لَيْسَ Allah ٱللَّهَ that
عَهِدَ إِلَيْنَآ Allah ٱللَّهَ verily إِنَّ said قَالُوٓا۟ those who ٱلَّذِينَ slaves
لِرَسُولٍ we shall believe نُؤْمِنَ that not أَلَّا has taken our promise
an offering بِقُرْبَانٍ he brings to us يَأْتِيَنَا until حَتَّىٰ a Messenger
came to جَآءَكُمْ verily قَدْ say قُلْ the fire ٱلنَّارُ devours it تَأْكُلُهُ
with clear signs بِٱلْبَيِّنَـٰتِ before me مِّن قَبْلِى Messengers رُسُلٌ you
قَتَلْتُمُوهُمْ then why فَلِمَ you speak of قُلْتُمْ and with what وَبِٱلَّذِى
then فَإِن truthful صَـٰدِقِينَ ١٨٣ you are كُنتُمْ if إِن did you kill them
were rejected كُذِّبَ so فَقَدْ they have rejected you كَذَّبُوكَ if
بِٱلْبَيِّنَـٰتِ (who) had come جَآءُو before you مِّن قَبْلِكَ Messengers رُسُلٌ
and the Book وَٱلْكِتَـٰبِ and the Scripture وَٱلزُّبُرِ with clear signs
(of Enlightement) illuminating ٱلْمُنِيرِ ١٨٤

182. This is because of that (evil) which your hands have sent before you. And certainly, Allâh is never unjust to (His) slaves. **183.** Those (Jews) who said: "Verily, Allâh has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour." Say: "Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?" **184.** Then if they reject you (O Muhammad صلى الله عليه وسلم), so were Messengers rejected before you, who came with *Al-Baiyyinât* (clear signs, proofs, evidences) and the Scripture and the Book of Enlightenment.

كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِۗ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ ٱلْقِيَـٰمَةِۖ فَمَن زُحْزِحَ عَنِ ٱلنَّارِ وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ
فَازَۗ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَـٰعُ ٱلْغُرُورِ ١٨٥ ۞ لَتُبْلَوُنَّ فِىٓ أَمْوَٰلِكُمْ وَأَنفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ
ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ مِن قَبْلِكُمْ وَمِنَ ٱلَّذِينَ أَشْرَكُوٓا۟ أَذًى كَثِيرًاۚ وَإِن تَصْبِرُوا۟ وَتَتَّقُوا۟ فَإِنَّ ذَٰلِكَ
مِنْ عَزْمِ ٱلْأُمُورِ ١٨٦

and وَإِنَّمَا death ٱلْمَوْتِ (shall) taste ذَآئِقَةُ being نَفْسٍ every كُلُّ
(on) the يَوْمَ your reward أُجُورَكُمْ you shall be paid تُوَفَّوْنَ only
was drawn زُحْزِحَ then who فَمَن (of) Resurrection ٱلْقِيَـٰمَةِ Day

ٱلْجَنَّةَ and was admitted وَأُدْخِلَ the Fire ٱلنَّارِ from عَنِ away
and is nothing وَمَا he is successful فَازَ indeed فَقَدْ (to) Paradise
enjoyment مَتَٰعُ except/but إِلَّا (of this) world ٱلدُّنْيَآ life ٱلْحَيَوٰةُ
you would certainly لَتُبْلَوُنَّ ۞ (of) illusory (deception) ﴿١٨٥﴾ ٱلْغُرُورِ
and your وَأَنفُسِكُمْ your wealth أَمْوَٰلِكُمْ in فِىٓ be put to test
those ٱلَّذِينَ from مِنَ and you shall certainly hear وَلَتَسْمَعُنَّ lives
before مِن قَبْلِكُمْ the Book ٱلْكِتَٰبَ have been given أُوتُوا۟ who
practiced polytheism أَشْرَكُوٓا۟ those who ٱلَّذِينَ and from وَمِنَ you
you remain تَصْبِرُوا۟ and if وَإِن many things كَثِيرًا hurtful أَذًى
مِنْ that (is) ذَٰلِكَ indeed فَإِنَّ and become pious وَتَتَّقُوا۟ patient
matters ﴿١٨٦﴾ ٱلْأُمُورِ great عَزْمِ from

185. Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing). **186.** You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allâh; but if you persevere patiently, and become *Al-Muttaqûn* (the pious) then verily, that will be a determining factor in all affairs (and that is from the great matters which you must hold on with all your efforts).

وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ لَتُبَيِّنُنَّهُۥ لِلنَّاسِ وَلَا تَكْتُمُونَهُۥ فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ وَٱشْتَرَوْا۟ بِهِۦ ثَمَنًا
قَلِيلًا ۖ فَبِئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾ لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ بِمَآ أَتَوا۟ وَّيُحِبُّونَ أَن يُحْمَدُوا۟ بِمَا لَمْ يَفْعَلُوا۟ فَلَا تَحْسَبَنَّهُم
بِمَفَازَةٍ مِّنَ ٱلْعَذَابِ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾

covenant مِيثَٰقَ Allah ٱللَّهُ took أَخَذَ and (remember) when وَإِذْ
لَتُبَيِّنُنَّهُۥ the Scripture ٱلْكِتَٰبَ were given أُوتُوا۟ (of) those who ٱلَّذِينَ
you hide تَكْتُمُونَهُۥ (do) not وَلَا to people لِلنَّاسِ that you explain it
their backs ظُهُورِهِمْ behind وَرَآءَ but they threw it away فَنَبَذُوهُ it
and فَبِئْسَ a little قَلِيلًا gain ثَمَنًا with it بِهِۦ and bought وَٱشْتَرَوْا۟
you تَحْسَبَنَّ (do) not لَا they buy ﴿١٨٧﴾ يَشْتَرُونَ what مَا worst (is)

they أَتَوا for what بِمَآ rejoice يَفْرَحُونَ those who ٱلَّذِينَ think (that)
they يُحْمَدُوا that أَن and they love وَّيُحِبُّونَ have brought (done)
so do not فَلَا they do يَفْعَلُوا did not لَمْ for what بِمَا are praised
the ٱلْعَذَابِ from مِّنَ escape بِمَفَازَةٍ you think that they will تَحْسَبَنَّهُم
(is a) painful أَلِيمٌ ﴿١٨٨﴾ torment عَذَابٌ but for them وَلَهُمْ torment

187. (And remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad صلى الله عليه وسلم and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought. **188.** Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done,— think not you that they are rescued from the torment, and for them is a painful torment.

وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٨٩﴾ إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ
وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٠﴾ ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ ﴿١٩١﴾

(of) the ٱلسَّمَٰوَٰتِ (is the) dominion مُلْكُ and for Allah وَلِلَّهِ
كُلِّ over عَلَىٰ and Allah وَٱللَّهُ and the earth وَٱلْأَرْضِ ۗ heavens
خَلْقِ in فِى indeed إِنَّ (is) All-Powerful قَدِيرٌ ﴿١٨٩﴾ thing شَىْءٍ every
وَٱخْتِلَٰفِ and the earth وَٱلْأَرْضِ (of) the heavens ٱلسَّمَٰوَٰتِ creation
(are) لَءَايَٰتٍ and day وَٱلنَّهَارِ (of) night ٱلَّيْلِ and (in) alternation
ٱلَّذِينَ (of) understanding ٱلْأَلْبَٰبِ ﴿١٩٠﴾ for men لِّأُو۟لِى verily signs
وَقُعُودًا standing قِيَٰمًا Allah ٱللَّهَ remember يَذْكُرُونَ those who
وَيَتَفَكَّرُونَ è their sides جُنُوبِهِمْ and (lying) on وَعَلَىٰ [and] sitting
(of) the heavens ٱلسَّمَٰوَٰتِ creation خَلْقِ (on) فِى and they reflect
You create خَلَقْتَ did not مَا our Lord! رَبَّنَا and the earth وَٱلْأَرْضِ
then save us فَقِنَا Glory be to You سُبْحَٰنَكَ in vain بَٰطِلًا this هَٰذَا
(of) the Fire ٱلنَّارِ ﴿١٩١﴾ the torment عَذَابَ (from)

189. And to Allâh belongs the dominion of the heavens and the earth, and Allâh has power over all things. **190.** Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. **191.** Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire.

رَبَّنَآ إِنَّكَ مَن تُدْخِلِ ٱلنَّارَ فَقَدْ أَخْزَيْتَهُۥ وَمَا لِلظَّـٰلِمِينَ مِنْ أَنصَارٍ ﴿١٩٢﴾ رَّبَّنَآ إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِى لِلْإِيمَـٰنِ أَنْ
ءَامِنُوا۟ بِرَبِّكُمْ فَـَٔامَنَّا ۚ رَبَّنَا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّـَٔاتِنَا وَتَوَفَّنَا مَعَ ٱلْأَبْرَارِ ﴿١٩٣﴾ رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا
عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ ٱلْقِيَـٰمَةِ ۗ إِنَّكَ لَا تُخْلِفُ ٱلْمِيعَادَ ﴿١٩٤﴾

to the ٱلنَّارَ You admit تُدْخِلِ whom مَن verily إِنَّكَ our Lord! رَبَّنَآ
and (there will be) وَمَا You disgraced him أَخْزَيْتَهُۥ surely فَقَدْ Fire
our رَّبَّنَآ helpers مِنْ أَنصَارٍ ﴿١٩٢﴾ for the wrong-doers لِلظَّـٰلِمِينَ no
calling يُنَادِى a crier مُنَادِيًا heard سَمِعْنَا indeed we إِنَّنَا Lord!
in your Lord بِرَبِّكُمْ believe ءَامِنُوا۟ that أَنْ for the faith لِلْإِيمَـٰنِ
us لَنَا forgive فَٱغْفِرْ our Lord! رَبَّنَا so we have believed فَـَٔامَنَّا
our evil سَيِّـَٔاتِنَا from us عَنَّا and expiate وَكَفِّرْ our sins ذُنُوبَنَا
the truly ٱلْأَبْرَارِ ﴿١٩٣﴾ with مَعَ and make us die وَتَوَفَّنَا deeds
You وَعَدتَّنَا what مَا [and] grant us وَءَاتِنَا our Lord! رَبَّنَا virtuous
and do not وَلَا Your Messengers رُسُلِكَ through عَلَىٰ promised us
إِنَّكَ (of) Ressurection ٱلْقِيَـٰمَةِ (on) Day يَوْمَ disgrace us تُخْزِنَا
(Your) promise ٱلْمِيعَادَ ﴿١٩٤﴾ violate تُخْلِفُ never لَا indeed You

192. "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the *Zâlimûn* (polytheists and wrongdoers) find any helpers. **193.** "Our Lord! Verily, we have heard the call of one (Muhammad صلى الله عليه وسلم) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die (in the state of righteousness) along with *Al-Abrâr* (the believers of Islamic Monotheism, the pious and righteous). **194.** "Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise."

فَٱسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّى لَآ أُضِيعُ عَمَلَ عَٰمِلٍ مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَىٰ ۖ بَعْضُكُم مِّنۢ بَعْضٍ ۖ فَٱلَّذِينَ هَاجَرُوا۟ وَأُخْرِجُوا۟
مِن دِيَٰرِهِمْ وَأُوذُوا۟ فِى سَبِيلِى وَقَٰتَلُوا۟ وَقُتِلُوا۟ لَأُكَفِّرَنَّ عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا
ٱلْأَنْهَٰرُ ثَوَابًا مِّنْ عِندِ ٱللَّهِ ۗ وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلثَّوَابِ ﴿١٩٥﴾

do لَآ I أَنِّى their Lord رَبُّهُمْ to them لَهُمْ and answered فَٱسْتَجَابَ of مِّنكُم (of) a worker عَٰمِلٍ labour عَمَلَ let go to waste أُضِيعُ not each of you (is) بَعْضُكُم female أُنثَىٰ or أَوْ male ذَكَرٍ from مِّن you emigrated هَاجَرُوا۟ so those who فَٱلَّذِينَ the other بَعْضٍ from مِّنۢ وَأُوذُوا۟ their homes دِيَٰرِهِمْ from مِن and were driven out وَأُخْرِجُوا۟ and who وَقَٰتَلُوا۟ My Cause سَبِيلِى in فِى and were persecuted عَنْهُمْ surely I will remit لَأُكَفِّرَنَّ and were killed وَقُتِلُوا۟ fought and would certainly وَلَأُدْخِلَنَّهُمْ their evil deeds سَيِّـَٔاتِهِمْ from them under them مِن تَحْتِهَا flow تَجْرِى Gardens جَنَّٰتٍ admit them (to) (of) ٱللَّهِ the Presence عِندِ from مِّنْ a reward ثَوَابًا rivers ٱلْأَنْهَٰرُ (of) ﴿١٩٥﴾ ٱلثَّوَابِ best حُسْنُ with Him (is) عِندَهُۥ and Allah وَٱللَّهُ Allah rewards

195. So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allâh, and with Allâh is the best of rewards."

لَا يَغُرَّنَّكَ تَقَلُّبُ ٱلَّذِينَ كَفَرُوا۟ فِى ٱلْبِلَٰدِ ﴿١٩٦﴾ مَتَٰعٌ قَلِيلٌ ثُمَّ مَأْوَىٰهُمْ جَهَنَّمُ ۚ وَبِئْسَ ٱلْمِهَادُ ﴿١٩٧﴾ لَٰكِنِ ٱلَّذِينَ ٱتَّقَوْا۟
رَبَّهُمْ لَهُمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا نُزُلًا مِّنْ عِندِ ٱللَّهِ ۗ وَمَا عِندَ ٱللَّهِ خَيْرٌ لِّلْأَبْرَارِ ﴿١٩٨﴾

ٱلَّذِينَ Fluctuation (free disposal) تَقَلُّبُ deceive you يَغُرَّنَّكَ let not لَا مَتَٰعٌ the land ﴿١٩٦﴾ ٱلْبِلَٰدِ in فِى disbelieved كَفَرُوا۟ (of) those who their destination مَأْوَىٰهُمْ then ثُمَّ a brief قَلِيلٌ and enjoyment ٱلَّذِينَ but لَٰكِنِ resing place ﴿١٩٧﴾ ٱلْمِهَادُ the worst وَبِئْسَ (is) Hell جَهَنَّمُ

(are) جَنَّٰتٌ for them لَهُمْ their Lord رَبَّهُمْ fear ٱتَّقَوْا those who
خَٰلِدِينَ rivers ٱلْأَنْهَٰرُ under them مِن تَحْتِهَا flowing تَجْرِى Gardens
from مِّنْ a hospitality نُزُلًا therein فِيهَا they would dwell for ever
عِندَ and that (which is) وَمَا (of) Allah ٱللَّهِ the Presence عِندِ
for the truly virtuous لِّلْأَبْرَارِ ١٩٨ (is) best خَيْرٌ Allah ٱللَّهِ with

196. Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. **197.** A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest. **198.** But, for those who fear their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell (for ever), an entertainment from Allâh; and that which is with Allâh is the Best for *Al-Abrâr* (the pious, believers of Islamic Monotheism).

وَإِنَّ مِنْ أَهْلِ ٱلْكِتَٰبِ لَمَن يُؤْمِنُ بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْكُمْ وَمَآ أُنزِلَ إِلَيْهِمْ خَٰشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِـَٔايَٰتِ
ٱللَّهِ ثَمَنًا قَلِيلًا ۗ أُو۟لَٰٓئِكَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ ۗ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ١٩٩ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُوا۟ ٱصْبِرُوا۟ وَصَابِرُوا۟ وَرَابِطُوا۟ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ٢٠٠

(of) the ٱلْكِتَٰبِ People أَهْلِ among مِنْ and certainly وَإِنَّ
in Allah بِٱللَّهِ believe يُؤْمِنُ (there are) those who لَمَن Scripture
and what وَمَآ to you إِلَيْكُمْ has been revealed أُنزِلَ and what وَمَآ
they bow in humility خَٰشِعِينَ to them إِلَيْهِمْ has been revealed أُنزِلَ
(of) ٱللَّهِ Verses بِـَٔايَٰتِ they sell يَشْتَرُونَ (do) not لَا to Allah لِلَّهِ
for them لَهُمْ those أُو۟لَٰٓئِكَ a little قَلِيلًا (at) price ثَمَنًا Allah
indeed إِنَّ their Lord رَبِّهِمْ with عِندَ their reward أَجْرُهُمْ (is)
يَٰٓأَيُّهَا (to take) account ٱلْحِسَابِ ١٩٩ (is) Swift سَرِيعُ Allah ٱللَّهَ
and وَصَابِرُوا۟ be steadfast ٱصْبِرُوا۟ believe ءَامَنُوا۟ who ٱلَّذِينَ O you
and وَٱتَّقُوا۟ and stand firm as guards وَرَابِطُوا۟ vie in patience
successfull تُفْلِحُونَ ٢٠٠ so that you (may be) لَعَلَّكُمْ Allah ٱللَّهَ fear

199. And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allâh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allâh. They do not sell the Verses of Allâh for a little price, for them is a reward

with their Lord. Surely, Allâh is Swift in account. **200.** O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allâh, so that you may be successful.

سُورَةُ النِّسَاءِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِى
تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾ وَءَاتُوا۟ ٱلْيَتَٰمَىٰٓ أَمْوَٰلَهُمْ ۖ وَلَا تَتَبَدَّلُوا۟ ٱلْخَبِيثَ بِٱلطَّيِّبِ ۖ وَلَا تَأْكُلُوٓا۟ أَمْوَٰلَهُمْ
إِلَىٰٓ أَمْوَٰلِكُمْ ۚ إِنَّهُۥ كَانَ حُوبًا كَبِيرًا ﴿٢﴾

خَلَقَكُم Who ٱلَّذِى your Lord رَبَّكُمُ fear ٱتَّقُوا۟ O mankind يَٰٓأَيُّهَا ٱلنَّاسُ
and created وَخَلَقَ single وَٰحِدَةٍ person نَّفْسٍ from مِّن created you
from مِنْهُمَا and spread وَبَثَّ its (his) mate زَوْجَهَا from it (him) مِنْهَا
and fear وَٱتَّقُوا۟ and women وَنِسَآءً many كَثِيرًا men رِجَالًا them both
وَٱلْأَرْحَامَ through Him بِهِۦ you demand تَسَآءَلُونَ Whom ٱلَّذِى Allah ٱللَّهَ
over you عَلَيْكُمْ is كَانَ Allah ٱللَّهَ indeed إِنَّ and the wombs
their wealth أَمْوَٰلَهُمْ orphans ٱلْيَتَٰمَىٰٓ and give وَءَاتُوا۟ Watchful رَقِيبًا ﴿١﴾
for good بِٱلطَّيِّبِ bad ٱلْخَبِيثَ you exchange تَتَبَدَّلُوا۟ and (do) not وَلَا
(by) إِلَىٰٓ their wealth أَمْوَٰلَهُمْ you devour تَأْكُلُوٓا۟ and (do) not وَلَا
a sin حُوبًا is كَانَ indeed this إِنَّهُۥ your wealth أَمْوَٰلِكُمْ adding (it) to
great كَبِيرًا ﴿٢﴾

Sûrat An-Nisâ'
(The Women) IV

In the Name of Allâh,
the Most Gracious, the Most Merciful.

1. O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you. **2.** And give unto

orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُم مِّنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا
مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا ﴿٣﴾ وَآتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً ۚ فَإِن طِبْنَ لَكُمْ عَن شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا
مَّرِيئًا ﴿٤﴾

you will be able تُقْسِطُوا that not أَلَّا you fear خِفْتُمْ and if وَإِنْ
مَا then marry فَانكِحُوا the orphan (girls) الْيَتَامَىٰ in فِي to do justice
two مَثْنَىٰ women النِّسَاءِ of مِّنَ to you لَكُم seems good طَابَ what
that أَلَّا you fear خِفْتُمْ but if فَإِنْ or four وَرُبَاعَ or three وَثُلَاثَ
مَلَكَتْ what مَا or أَوْ then one فَوَاحِدَةً you can do justice تَعْدِلُوا not
that أَلَّا nearer أَدْنَىٰ that (is) ذَٰلِكَ your right hands أَيْمَانُكُمْ possess
صَدُقَاتِهِنَّ women النِّسَاءَ and give وَآتُوا you will oppress ﴿٣﴾ تَعُولُوا not
they willingly طِبْنَ but if فَإِن happily (as a gift) نِحْلَةً their dower
فَكُلُوهُ on their own نَفْسًا of it مِّنْهُ any part عَن شَيْءٍ to you لَكُمْ remit
easy digestion ﴿٤﴾ مَّرِيئًا with wholesomeness هَنِيئًا then you eat it

3. And if you fear that you shall not be able to deal justly with the orphan girls then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (slaves) that your right hands possess. That is nearer to prevent you from doing injustice. **4.** And give to the women (whom you marry) their *Mahr* (obligatory bridal-money given by the husband to his wife at the time of marriage) with a good heart; but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allâh has made it lawful).

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا ﴿٥﴾ وَابْتَلُوا الْيَتَامَىٰ
حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُم مِّنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ ۖ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا ۚ وَمَن كَانَ
غَنِيًّا فَلْيَسْتَعْفِفْ ۖ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ ۚ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٦﴾

(to) weak of understanding ٱلسُّفَهَآءَ you give تُؤْتُوا۟ and (do) not وَلَا
for لَكُمْ Allah ٱللَّهُ has made جَعَلَ which ٱلَّتِى your wealth أَمْوَٰلَكُمُ
from it فِيهَا but feed them وَٱرْزُقُوهُمْ means of support قِيَٰمًا you
words قَوْلًا to them لَهُمْ and speak وَقُولُوا۟ and clothe them وَٱكْسُوهُمْ
حَتَّىٰ the orphans ٱلْيَتَٰمَىٰ and you test وَٱبْتَلُوا۟ (of) good ﴿٥﴾ مَّعْرُوفًا
then فَإِنْ marriage ٱلنِّكَاحَ they reach (age of) بَلَغُوا۟ when إِذَا until
فَٱدْفَعُوٓا۟ mature minded رُشْدًا [of] them مِّنْهُمْ you perceive ءَانَسْتُم if
تَأْكُلُوهَآ but do not وَلَا their wealth أَمْوَٰلَهُمْ to them إِلَيْهِمْ then deliver
(fearing) that أَن and hastily وَبِدَارًا wastefully إِسْرَافًا you eat it
فَلْيَسْتَعْفِفْ rich غَنِيًّا is كَانَ and who وَمَن they would grow up يَكْبَرُوا۟
كَانَ and who وَمَن he should abstain entirely (from taking wages)
and when فَإِذَا fairly بِٱلْمَعْرُوفِ let him eat of it فَلْيَأْكُلْ poor فَقِيرًا is
take فَأَشْهِدُوا۟ their wealth أَمْوَٰلَهُمْ to them إِلَيْهِمْ you deliver دَفَعْتُمْ
﴿٦﴾ حَسِيبًا Allah بِٱللَّهِ and is sufficient وَكَفَىٰ on them عَلَيْهِمْ witnesses
in taking account

5. And give not unto the foolish your property which Allâh has made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice. **6.** And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully and hastily fearing that they should grow up, and whoever (amongst guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labour). And when you release their property to them, take witness in their presence; and Allâh is All-Sufficient in taking account.

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ
نَصِيبًا مَّفْرُوضًا ﴿٧﴾ وَإِذَا حَضَرَ ٱلْقِسْمَةَ أُو۟لُوا۟ ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينُ فَٱرْزُقُوهُم مِّنْهُ وَقُولُوا۟ لَهُمْ قَوْلًا
مَّعْرُوفًا ﴿٨﴾ وَلْيَخْشَ ٱلَّذِينَ لَوْ تَرَكُوا۟ مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَٰفًا خَافُوا۟ عَلَيْهِمْ فَلْيَتَّقُوا۟ ٱللَّهَ وَلْيَقُولُوا۟ قَوْلًا
سَدِيدًا ﴿٩﴾ إِنَّ ٱلَّذِينَ يَأْكُلُونَ أَمْوَٰلَ ٱلْيَتَٰمَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِى بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾

left تَرَكَ from what مِّمَّا (there is) (is) a share نَصِيبٌ for men لِّلرِّجَالِ
and for وَلِلنِّسَآءِ and near relatives وَٱلْأَقْرَبُونَ (by) parents ٱلْوَٰلِدَانِ
(by) parents ٱلْوَٰلِدَانِ left تَرَكَ from what مِّمَّا a share نَصِيبٌ women
أَوْ of it مِنْهُ little قَلَّ from what مِمَّا and near relatives وَٱلْأَقْرَبُونَ
وَإِذَا ordained (by Allah) مَّفْرُوضًا (7) a share نَصِيبًا much كَثُرَ or
أُو۟لُوا۟ ٱلْقُرْبَىٰ (at the time of) division ٱلْقِسْمَةَ come حَضَرَ and when
and the needy وَٱلْمَسَٰكِينُ and the orphans وَٱلْيَتَٰمَىٰ the relatives
to them لَهُمْ and say وَقُولُوا۟ out of it مِّنْهُ then feed them فَٱرْزُقُوهُم
ٱلَّذِينَ and let fear وَلْيَخْشَ (of) kindness مَّعْرُوفًا (8) words قَوْلًا
offspring ذُرِّيَّةً after them مِنْ خَلْفِهِمْ they left تَرَكُوا۟ if لَوْ those who
about them عَلَيْهِمْ they would have feared خَافُوا۟ weak ضِعَٰفًا
words قَوْلًا and speak وَلْيَقُولُوا۟ Allah ٱللَّهَ so let them fear فَلْيَتَّقُوا۟
those who ٱلَّذِينَ indeed إِنَّ well-directed (right and fair) سَدِيدًا (9)
wrongfully ظُلْمًا (of) orphans ٱلْيَتَٰمَىٰ wealth أَمْوَٰلَ eat up يَأْكُلُونَ
fire نَارًا their bellies بُطُونِهِمْ in فِى they eat up يَأْكُلُونَ only إِنَّمَا
(in) blazing Fire سَعِيرًا (10) and they will soon be burnt وَسَيَصْلَوْنَ

7. There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large — a legal share. **8.** And when the relatives and the orphans and *Al-Masâkîn* (the poor) are present at the time of division, give them out of the property, and speak to them words of kindness and justice. **9.** And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allâh and speak right words. **10.** Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!

يُوصِيكُمُ ٱللَّهُ فِىٓ أَوْلَٰدِكُمْ ۖ لِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ ۚ فَإِن كُنَّ نِسَآءً فَوْقَ ٱثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۖ وَإِن كَانَتْ
وَٰحِدَةً فَلَهَا ٱلنِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَٰحِدٍ مِّنْهُمَا ٱلسُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُۥ وَلَدٌ ۚ فَإِن لَّمْ يَكُن لَّهُۥ وَلَدٌ وَوَرِثَهُۥٓ
أَبَوَاهُ فَلِأُمِّهِ ٱلثُّلُثُ ۚ فَإِن كَانَ لَهُۥٓ إِخْوَةٌ فَلِأُمِّهِ ٱلسُّدُسُ ۚ مِنۢ بَعْدِ وَصِيَّةٍ يُوصِى بِهَآ أَوْ دَيْنٍ ۗ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ لَا
تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ۚ فَرِيضَةً مِّنَ ٱللَّهِ ۗ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا (11)

لِلذَّكَرِ your children أَوْلَٰدِكُمْ in فِىٓ Allah ٱللَّهُ enjoins you يُوصِيكُمُ
فَإِن (of) two females ٱلْأُنثَيَيْنِ share حَظِّ equal to مِثْلُ for the male
فَلَهُنَّ two ٱثْنَتَيْنِ more (than) فَوْقَ women نِسَآءً (there) are كُنَّ if
وَإِن (they) left تَرَكَ (of) what مَا two-thirds ثُلُثَا then for them(is)
then for her (is) فَلَهَا (only) one وَٰحِدَةً (there) is كَانَتْ and if
one وَٰحِدٍ for each لِكُلِّ and for parents وَلِأَبَوَيْهِ the half ٱلنِّصْفُ
كَانَ if إِن (was) left تَرَكَ of what مِمَّا a sixth ٱلسُّدُسُ of them مِّنْهُمَا
وَلَدٌ he have يَكُن لَّهُۥ did not لَّمْ and if فَإِن a child وَلَدٌ he has لَهُۥ
then for his فَلِأُمِّهِ his parents أَبَوَاهُ and inherit him وَوَرِثَهُۥٓ a child
فَلِأُمِّهِ brothers إِخْوَةٌ he has كَانَ لَهُۥٓ and if فَإِن a third ٱلثُّلُثُ mother
(payment وَصِيَّةٍ after مِنۢ بَعْدِ a sixth ٱلسُّدُسُ then for his mother
debts دَيْنٍ or أَوْ [of] which بِهَآ he bequests يُوصِى of) bequest
تَدْرُونَ (do) not لَا or your children وَأَبْنَآؤُكُمْ your parents ءَابَآؤُكُمْ
نَفْعًا to you لَكُمْ (is) nearer أَقْرَبُ which of them أَيُّهُمْ you know
ٱللَّهَ indeed إِنَّ Allah ٱللَّهِ by مِّنَ prescribed فَرِيضَةً in benefit
All-Wise حَكِيمًا (11) All-Knowing عَلِيمًا is كَانَ Allah

11. Allâh commands you as regards your children's (inheritance): to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers or (sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit; (these fixed shares) are ordained by Allâh. And Allâh is Ever All-Knower, All-Wise.

۞ وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَٰجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ ٱلرُّبُعُ مِمَّا
تَرَكْنَ مِنۢ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَآ أَوْ دَيْنٍ وَلَهُنَّ ٱلرُّبُعُ مِمَّا تَرَكْتُمْ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ
فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ ٱلثُّمُنُ مِمَّا تَرَكْتُم مِّنۢ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَآ أَوْ دَيْنٍ وَإِن
كَانَ رَجُلٌ يُورَثُ كَلَٰلَةً أَوِ ٱمْرَأَةٌ وَلَهُۥٓ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَٰحِدٍ مِّنْهُمَا ٱلسُّدُسُ فَإِن كَانُوٓا۟ أَكْثَرَ

مِن ذَٰلِكَ فَهُمْ شُرَكَآءُ فِى ٱلثُّلُثِ ۚ مِنۢ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَآ أَوْ دَيْنٍ غَيْرَ مُضَآرٍّ ۚ وَصِيَّةً مِّنَ ٱللَّهِ ۗ وَٱللَّهُ
عَلِيمٌ حَلِيمٌ ﴿١٢﴾

left تَرَكَ (of) what مَا (is) half نِصْفُ and for you وَلَكُمْ ۞
وَلَدٌ they have يَكُن لَّهُنَّ (did) not لَّمْ if إِن your wives أَزْوَٰجُكُمْ
then for فَلَكُمُ a child وَلَدٌ they had كَانَ لَهُنَّ and if فَإِن a child
after مِنۢ بَعْدِ they left تَرَكْنَ of what مِمَّا a fourth ٱلرُّبُعُ you
of بِهَآ they bequeath يُوصِينَ (of) bequest وَصِيَّةٍ (payment)
مِمَّا a fourth ٱلرُّبُعُ and for them وَلَهُنَّ debt دَيْنٍ or أَوْ which
you يَكُن لَّكُمْ did not لَّمْ if إِن you have left تَرَكْتُمْ of what
a child وَلَدٌ you have كَانَ لَكُمْ and if فَإِن a child وَلَدٌ have
you تَرَكْتُم of what مِمَّا (is) an eighth ٱلثُّمُنُ then for them فَلَهُنَّ
(payment of) bequest وَصِيَّةٍ after مِّنۢ بَعْدِ have left behind
and if وَإِن debt دَيْنٍ or أَوْ of which you bequeath بِهَآ تُوصُونَ
having no parents and كَلَٰلَةً testator يُورَثُ man رَجُلٌ is كَانَ
or أَوْ a brother أَخٌ but he has وَلَهُۥٓ woman ٱمْرَأَةٌ or أَوِ children
ٱلسُّدُسُ of two مِّنْهُمَا one وَٰحِدٍ then for each فَلِكُلِّ a sister أُخْتٌ
ذَٰلِكَ than مِن more أَكْثَرَ they are كَانُوٓا۟ but if فَإِن (is) a sixth
مِنۢ a third ٱلثُّلُثِ in فِى partners شُرَكَآءُ then they are فَهُمْ that
or أَوْ of which بِهَآ he bequeaths يُوصَىٰ bequest وَصِيَّةٍ after بَعْدِ
(this is) وَصِيَّةً being harmful مُضَآرٍّ without غَيْرَ debt دَيْنٍ
(is) عَلِيمٌ and Allah وَٱللَّهُ Allah ٱللَّهِ from مِّنَ a Commandment
All-Forebearing ﴿١٢﴾ حَلِيمٌ All-Knowing

12. In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts. In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts. If the man or woman whose inheritance is in question has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third, after payment of lagacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone). This is a Commandment from Allâh; and Allâh is Ever All-Knowing, Most-Forbearing.

تِلْكَ حُدُودُ ٱللَّهِ ۚ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَا ۚ وَذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٣﴾ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ وَيَتَعَدَّ حُدُودَهُۥ يُدْخِلْهُ
نَارًا خَٰلِدًا فِيهَا وَلَهُۥ عَذَابٌ مُّهِينٌ ﴿١٤﴾

and وَمَن Allah ٱللَّهِ limits (set by) حُدُودُ these (are) تِلْكَ
and His Messenger وَرَسُولَهُۥ Allah ٱللَّهَ obeys يُطِعِ whosoever
flow تَجْرِى (to) Gardens جَنَّٰتٍ He would be admitted يُدْخِلْهُ
to abide for خَٰلِدِينَ the rivers ٱلْأَنْهَٰرُ under them مِن تَحْتِهَا
success ٱلْفَوْزُ and that (would be) وَذَٰلِكَ therein فِيهَا ever
ٱللَّهَ disobeys يَعْصِ and whosoever وَمَن the great ﴿١٣﴾ ٱلْعَظِيمُ
حُدُودَهُۥ and transgresses وَيَتَعَدَّ and His Messenger وَرَسُولَهُۥ Allah
he خَٰلِدًا (to) Fire نَارًا He would admit him يُدْخِلْهُ His limits
عَذَابٌ and he will have وَلَهُۥ therein فِيهَا would abide forever
disgraceful ﴿١٤﴾ مُّهِينٌ a torment

13. These are the limits (set by) Allâh (or ordainments as regards laws of inheritance), and whosoever obeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success. **14.** And whosoever disobeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.

وَٱلَّٰتِى يَأْتِينَ ٱلْفَٰحِشَةَ مِن نِّسَآئِكُمْ فَٱسْتَشْهِدُوا۟ عَلَيْهِنَّ أَرْبَعَةً مِّنكُمْ ۖ فَإِن شَهِدُوا۟ فَأَمْسِكُوهُنَّ فِى
ٱلْبُيُوتِ حَتَّىٰ يَتَوَفَّىٰهُنَّ ٱلْمَوْتُ أَوْ يَجْعَلَ ٱللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾ وَٱلَّذَانِ يَأْتِيَٰنِهَا مِنكُمْ فَـَٔاذُوهُمَا ۖ فَإِن تَابَا
وَأَصْلَحَا فَأَعْرِضُوا۟ عَنْهُمَآ ۗ إِنَّ ٱللَّهَ كَانَ تَوَّابًا رَّحِيمًا ﴿١٦﴾ إِنَّمَا ٱلتَّوْبَةُ عَلَى ٱللَّهِ لِلَّذِينَ يَعْمَلُونَ ٱلسُّوٓءَ بِجَهَٰلَةٍ
ثُمَّ يَتُوبُونَ مِن قَرِيبٍ فَأُو۟لَٰٓئِكَ يَتُوبُ ٱللَّهُ عَلَيْهِمْ ۗ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾

of مِن lewdness ٱلْفَٰحِشَةَ commit يَأْتِينَ and those who وَٱلَّٰتِى
against عَلَيْهِنَّ so call to witness فَٱسْتَشْهِدُوا۟ your women نِّسَآئِكُمْ
they bear شَهِدُوا۟ and if فَإِن of you مِّنكُمْ four أَرْبَعَةً them
(their) ٱلْبُيُوتِ [in] to فِى then confine them فَأَمْسِكُوهُنَّ witness

or أَوْ (the) death ٱلْمَوْتُ comes to them يَتَوَفَّىٰهُنَّ until حَتَّىٰ houses
and وَٱلَّذَانِ a way سَبِيلًا ﴿١٥﴾ for them لَهُنَّ Allah ٱللَّهُ makes يَجْعَلَ
فَـَٔاذُوهُمَا of you مِنكُمْ who commit that يَأْتِيَـٰنِهَا those two
and mend وَأَصْلَحَا they repent تَابَا then if فَإِن punish them both
ٱللَّهَ indeed إِنَّ then leave them alone فَأَعْرِضُوا۟ عَنْهُمَآ their ways
Most رَّحِيمًا ﴿١٦﴾ Acceptor of the repentance تَوَّابًا is كَانَ Allah
[on] عَلَى (acceptance of) repentance ٱلتَّوْبَةُ verily إِنَّمَا Merciful
بِجَهَـٰلَةٍ evil ٱلسُّوٓءَ do يَعْمَلُونَ (is) for those who لِلَّذِينَ Allah ٱللَّهِ by
فَأُو۟لَـٰٓئِكَ soon مِن قَرِيبٍ they repent يَتُوبُونَ then ثُمَّ in ignorance
وَكَانَ of theirs عَلَيْهِمْ Allah ٱللَّهُ accepts repentance يَتُوبُ and those
All-Wise حَكِيمًا ﴿١٧﴾ All-Knowing عَلِيمًا Allah ٱللَّهُ is

15. And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allâh ordains for them some (other) way. **16.** And the two persons (man and woman) among you who commit illegal sexual intercourse, hurt them both. And if they repent (promise Allâh that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) and do righteous good deeds, leave them alone. Surely, Allâh is Ever All-Forgiving (the One Who forgives and accepts repentance), (and He is) Most Merciful. **17.** Allâh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they whom Allâh will forgive and Allâh is Ever All-Knower, All-Wise.

وَلَيْسَتِ ٱلتَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ حَتَّىٰٓ إِذَا حَضَرَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ إِنِّى تُبْتُ ٱلْـَٔـٰنَ وَلَا
ٱلَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ ۚ أُو۟لَـٰٓئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٨﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَحِلُّ لَكُمْ
أَن تَرِثُوا۟ ٱلنِّسَآءَ كَرْهًا ۖ وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا۟ بِبَعْضِ مَآ ءَاتَيْتُمُوهُنَّ إِلَّآ أَن يَأْتِينَ بِفَـٰحِشَةٍ مُّبَيِّنَةٍ ۚ
وَعَاشِرُوهُنَّ بِٱلْمَعْرُوفِ ۚ فَإِن كَرِهْتُمُوهُنَّ فَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَيَجْعَلَ ٱللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

for those who لِلَّذِينَ the repentance ٱلتَّوْبَةُ and (is) not وَلَيْسَتِ
faces حَضَرَ when إِذَا until حَتَّىٰٓ evil deeds ٱلسَّيِّـَٔاتِ do يَعْمَلُونَ
تُبْتُ verily I إِنِّى he says قَالَ the death ٱلْمَوْتُ one of them أَحَدَهُمُ
وَهُمْ die يَمُوتُونَ those who ٱلَّذِينَ nor وَلَا now ٱلْـَٔـٰنَ repent

We أَعْتَدْنَا those أُوْلَٰٓئِكَ (are) disbelievers كُفَّارٌ while they (are)
a painful أَلِيمًا ١٨ torment عَذَابًا for them لَهُمْ have prepeared
it is lawful يَحِلُّ not لَا believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
كَرْهًا the women ٱلنِّسَآءَ you inherit تَرِثُوا۟ that أَن for you لَكُمْ
you put constraints upon them تَعْضُلُوهُنَّ and (do) not وَلَا by force
you ءَاتَيْتُمُوهُنَّ what مَآ a part of بِبَعْضِ that you take away لِتَذْهَبُوا۟
بِفَٰحِشَةٍ they commit يَأْتِينَ that أَن except إِلَّآ have given them
in a بِٱلْمَعْرُوفِ and live with them وَعَاشِرُوهُنَّ open مُّبَيِّنَةٍ lewdness
then it فَعَسَىٰٓ you dislike them كَرِهْتُمُوهُنَّ and if فَإِن good manner
and has وَيَجْعَلَ a thing شَيْـًٔا you dislike تَكْرَهُوا۟ that أَن may be
much كَثِيرًا ١٩ good خَيْرًا in it فِيهِ Allah ٱللَّهُ placed

18. And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment. **19.** O you who believe! You are forbidden to inherit women against their will; and you should not treat them with harshness, that you may take away part of the *Mahr* you have given them, unless they commit open illegal sexual intercourse; and live with them honourably. If you dislike them, it may be that you dislike a thing and Allâh brings through it a great deal of good.

وَإِنْ أَرَدتُّمُ ٱسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَءَاتَيْتُمْ إِحْدَىٰهُنَّ قِنطَارًا فَلَا تَأْخُذُوا۟ مِنْهُ شَيْـًٔا ۚ أَتَأْخُذُونَهُۥ
بُهْتَٰنًا وَإِثْمًا مُّبِينًا ٢٠ وَكَيْفَ تَأْخُذُونَهُۥ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنكُم مِّيثَٰقًا
غَلِيظًا ٢١ وَلَا تَنكِحُوا۟ مَا نَكَحَ ءَابَآؤُكُم مِّنَ ٱلنِّسَآءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُۥ كَانَ فَٰحِشَةً وَمَقْتًا
وَسَآءَ سَبِيلًا ٢٢

(your) زَوْجٍ giving up ٱسْتِبْدَالَ you decide/intend أَرَدتُّمُ and if وَإِنْ
وَءَاتَيْتُمْ (have a new) wife زَوْجٍ (and in her) place مَّكَانَ wife
a heap of gold قِنطَارًا one of them إِحْدَىٰهُنَّ and you have given
anything شَيْـًٔا from it مِنْهُ you take away تَأْخُذُوا۟ so do not فَلَا
and wrong وَإِثْمًا by slander بُهْتَٰنًا would you take it أَتَأْخُذُونَهُۥ
وَقَدْ you could take it تَأْخُذُونَهُۥ and how وَكَيْفَ manifest مُّبِينًا ٢٠

بَعْضٍ (in) to إِلَىٰ one of you بَعْضُكُمْ has gone أَفْضَىٰ when
مِّيثَاقًا from you مِنكُم and they have taken وَأَخَذْنَ another
مَا you marry تَنكِحُوا and do not وَلَا strong غَلِيظًا ﴿٢١﴾ a covenant
النِّسَاءِ of مِّنَ your fathers آبَاؤُكُم married نَكَحَ whom
إِنَّهُ has happened before قَدْ سَلَفَ what مَا except إِلَّا women
and abomination وَمَقْتًا lewdness فَاحِشَةً was كَانَ indeed it
way سَبِيلًا ﴿٢٢﴾ and an evil وَسَاءَ

20. But if you intend to replace a wife by another and you have given one of them a *Qintâr* (of gold, i.e. a great amount as *Mahr*), take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin? **21.** And how could you take it (back) while you have gone in unto each other, and they have taken from you a firm and strong covenant? **22.** And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way.

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ
وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ اللَّاتِي
فِي حُجُورِكُم مِّن نِّسَائِكُمُ اللَّاتِي دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُوا دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ
عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَن تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ
سَلَفَ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٣﴾

your mothers أُمَّهَاتُكُمْ to you عَلَيْكُمْ are forbidden حُرِّمَتْ
and وَعَمَّاتُكُمْ and your sisters وَأَخَوَاتُكُمْ and your daughters وَبَنَاتُكُمْ
and وَبَنَاتُ and your mother's sisters وَخَالَاتُكُمْ your father's sisters
(of) الْأُخْتِ and daughters وَبَنَاتُ (of) brother الْأَخِ daughters
أَرْضَعْنَكُمْ who اللَّاتِي and your (foster) mothers وَأُمَّهَاتُكُمُ sister
الرَّضَاعَةِ from مِّنَ and your sisters وَأَخَوَاتُكُم gave you suck
(of) your wives نِسَائِكُمْ and mothers وَأُمَّهَاتُ milk suckling
حُجُورِكُم in فِي who are اللَّاتِي and your step-daughters وَرَبَائِبُكُمُ
who اللَّاتِي your wives نِّسَائِكُمُ from مِّن your laps (guardianship)

لَّمْ but if فَإِن with them بِهِنَّ you had conjugal relations دَخَلْتُم
with بِهِنَّ conjugal relations دَخَلْتُم you have تَكُونُوا did not
وَحَلَٰٓئِلُ on you عَلَيْكُمْ sin جُنَاحَ then (there is) no فَلَا them
from مِنْ who (are) ٱلَّذِينَ (of) your sons أَبْنَآئِكُمُ and wives
you gather تَجْمَعُوا and that وَأَن your (own) loins أَصْلَٰبِكُمْ
مَا except إِلَّا two sisters ٱلْأُخْتَيْنِ [between] بَيْنَ together
is كَانَ Allah ٱللَّهَ indeed إِنَّ happened before قَدْ سَلَفَ what
Most Merciful رَّحِيمًا ﴿٢٣﴾ All-Forgiving غَفُورًا

23. Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster mothers who gave you suck, your foster milk suckling sisters, your wives' mothers, your stepdaughters under your guardianship, born of your wives to whom you have gone in — but there is no sin on you if you have not gone in them (to marry their daughters), — the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allâh is Oft-Forgiving, Most Merciful.

۞ وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ ۖ كِتَابَ اللَّهِ عَلَيْكُمْ ۚ وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَٰلِكُمْ أَنْ تَبْتَغُوا
بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ ۚ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ
فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٢٤﴾

those مَا except إِلَّا women مِنَ النِّسَاءِ and married ۞ وَالْمُحْصَنَاتُ
اللَّهِ a decree كِتَابَ your right hands أَيْمَانُكُمْ possess مَلَكَتْ whom
and I have been made وَأُحِلَّ (binding) upon you عَلَيْكُمْ (of) Allah
these ذَٰلِكُمْ (are) beyond وَرَاءَ those who مَا for you لَكُمْ lawful
by your wealth بِأَمْوَالِكُمْ you seek (them) تَبْتَغُوا that أَنْ (limits)
debauchery مُسَافِحِينَ not غَيْرَ desiring wedlock chastity مُحْصِنِينَ
from them مِنْهُنَّ [of it] بِهِ you benefit اسْتَمْتَعْتُمْ for what فَمَا
as a duty فَرِيضَةً their bridal-due أُجُورَهُنَّ you give them فَآتُوهُنَّ
for what فِيمَا on you عَلَيْكُمْ sin جُنَاحَ and (there is) no وَلَا
(its) الْفَرِيضَةِ after مِنْ بَعْدِ [of it] بِهِ you mutually agree تَرَاضَيْتُمْ
All-Knowing عَلِيمًا is كَانَ Allah اللَّهَ indeed إِنَّ prescription
All-Wise حَكِيمًا ﴿٢٤﴾

24. Also (forbidden are) women already married, except those (slaves) whom your right hands possess. Thus has Allâh ordained for you. All others are lawful, provided you seek (them in marriage) with *Mahr* (bridal-money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their *Mahr* as prescribed; but if after a *Mahr* is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allâh is Ever All-Knowing, All-Wise.

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ
الْمُؤْمِنَاتِ ۚ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ ۚ بَعْضُكُمْ مِنْ بَعْضٍ ۚ فَانْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ
مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ ۚ فَإِذَا أُحْصِنَّ فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى
الْمُحْصَنَاتِ مِنَ الْعَذَابِ ۚ ذَٰلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ ۚ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٥﴾

to afford	طَوْلًا	of you	مِنكُمْ	is able	يَسْتَطِعْ	not	لَّمْ	and who	وَمَن
believing	ٱلْمُؤْمِنَـٰتِ	Free chaste	ٱلْمُحْصَنَـٰتِ	he marries	يَنكِحَ	that	أَن		
your	أَيْمَـٰنُكُم	possess	مَلَكَتْ	those whom	مَّا	from	فَمِن	women	
and	وَٱللَّهُ	believing	ٱلْمُؤْمِنَـٰتِ	your girls	فَتَيَـٰتِكُمُ	of	مِّن	right hands	
you	بَعْضُكُم مِّنۢ بَعْضٍ	about your faith	بِإِيمَـٰنِكُم	knows all	أَعْلَمُ	Allah			
with	بِإِذْنِ	then marry them	فَٱنكِحُوهُنَّ	are one from another					
and give them	وَءَاتُوهُنَّ	their gaurdians	أَهْلِهِنَّ	permission of					
(they	مُحْصَنَـٰتٍ	in a fair manner	بِٱلْمَعْرُوفِ	their bridal-due	أُجُورَهُنَّ				
وَلَا	adulterous	مُسَـٰفِحَـٰتٍ	not	غَيْرَ	sould be) chaste (in wedlock)				
and when	فَإِذَآ	secret love affairs	أَخْدَانٍ	given to	مُتَّخِذَٰتِ	nor			
بِفَـٰحِشَةٍ	they commit	أَتَيْنَ	and if	فَإِنْ	they are married	أُحْصِنَّ			
(what	عَلَى	of	مَا	(is) half	نِصْفُ	then upon them	فَعَلَيْهِنَّ	lewdness	
the	ٱلْعَذَابِ	of	مِنَ	the free unmarried women	ٱلْمُحْصَنَـٰتِ	is) upon			
ٱلْعَنَتَ	fear	خَشِىَ	for those who	لِمَنْ	this (is)	ذَٰلِكَ	punishment		
you persevere	تَصْبِرُوا۟	but that	وَأَن	of you	مِنكُمْ	(falling into) sin			
(is)	غَفُورٌ	and Allah	وَٱللَّهُ	for you	لَّكُمْ	(is) better	خَيْرٌ		
Most Merciful	رَّحِيمٌ ﴿٢٥﴾	All-Forgiving							

25. And whoever of you have not the means wherewith to wed free believing women, they may wed believing girls from among those (slaves) whom your right hands possess, and Allâh has full knowledge about your Faith; you are one from another. Wed them with the permission of their own folk (guardians, *Auliyâ'* or masters) and give them their *Mahr* according to what is reasonable; they (the above said slave-girls) should be chaste, not committing illegal sex, nor taking boyfriends. And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half of that for free (unmarried) women. This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise self-restraint, and Allâh is Oft-Forgiving, Most Merciful.

يُرِيدُ ٱللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ ٱلَّذِينَ مِن قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٦﴾ وَٱللَّهُ
يُرِيدُ أَن يَتُوبَ عَلَيْكُمْ وَيُرِيدُ ٱلَّذِينَ يَتَّبِعُونَ ٱلشَّهَوَٰتِ أَن تَمِيلُوا۟ مَيْلًا عَظِيمًا ﴿٢٧﴾ يُرِيدُ ٱللَّهُ أَن يُخَفِّفَ
عَنكُمْ ۚ وَخُلِقَ ٱلْإِنسَـٰنُ ضَعِيفًا ﴿٢٨﴾

to you لَكُمْ to make clear لِيُبَيِّنَ Allah ٱللَّهُ wishes يُرِيدُ
(of) those who ٱلَّذِينَ (to) ways سُنَنَ and to guide you وَيَهْدِيَكُمْ
and to accept repentance وَيَتُوبَ (were) before you مِن قَبْلِكُمْ
﴿٢٦﴾ حَكِيمٌ (is) All-Knowing عَلِيمٌ and Allah وَٱللَّهُ of you عَلَيْكُمْ
He accepts يَتُوبَ that أَن wishes يُرِيدُ and Allah وَٱللَّهُ All-Wise
those who ٱلَّذِينَ and wishes وَيُرِيدُ of you عَلَيْكُمْ repentance
مَيْلًا you deviate تَمِيلُوا۟ that أَن (their) lusts ٱلشَّهَوَٰتِ follow يَتَّبِعُونَ
that أَن Allah ٱللَّهُ wishes يُرِيدُ tremendous ﴿٢٧﴾ عَظِيمًا deviation
and was created وَخُلِقَ for you عَنكُمْ He lightens (burden) يُخَفِّفَ
weak ﴿٢٨﴾ ضَعِيفًا man ٱلْإِنسَٰنُ

26. Allâh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allâh is All-Knower, All-Wise. **27.** Allâh wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away (from the Right Path). **28.** Allâh wishes to lighten (the burden) for you; and man was created weak. (cannot be patient to leave sexual intercourse with women).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ إِلَّآ أَن تَكُونَ تِجَٰرَةً عَن تَرَاضٍ مِّنكُمْ
وَلَا تَقْتُلُوٓا۟ أَنفُسَكُمْ ۚ إِنَّ ٱللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾ وَمَن يَفْعَلْ ذَٰلِكَ عُدْوَٰنًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا ۚ
وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿٣٠﴾ إِن تَجْتَنِبُوا۟ كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ سَيِّـَٔاتِكُمْ
وَنُدْخِلْكُم مُّدْخَلًا كَرِيمًا ﴿٣١﴾

you تَأْكُلُوٓا۟ do not لَا believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
unjustly بِٱلْبَٰطِلِ between you بَيْنَكُم your wealth أَمْوَٰلَكُم eat up
تَرَاضٍ by عَن trading تِجَٰرَةً it is تَكُونَ that أَن except إِلَّآ
you kill تَقْتُلُوٓا۟ and do not وَلَا among you مِّنكُمْ mutual consent
to you بِكُمْ is كَانَ Allah ٱللَّهَ indeed إِنَّ yourselves أَنفُسَكُمْ
that ذَٰلِكَ does يَفْعَلْ and whoever وَمَن Most Merciful ﴿٢٩﴾ رَحِيمًا
then shall فَسَوْفَ and injustice وَظُلْمًا through aggression عُدْوَٰنًا
عَلَى that ذَٰلِكَ and is وَكَانَ Fire نَارًا We burn him in نُصْلِيهِ
كَبَآئِرَ you avoid تَجْتَنِبُوا۟ if إِن easy ﴿٣٠﴾ يَسِيرًا Allah ٱللَّهِ for

from عَنْهُ you have been forbidden تُنْهَوْنَ that مَا major sins
your (minor) سَيِّـَٔاتِكُمْ from you عَنكُمْ We shall remit نُكَفِّرْ which
مُّدْخَلًا and We would admit you to وَنُدْخِلْكُم offences
a noble كَرِيمًا ﴿٣١﴾ an entrance

29. O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you. **30.** And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allâh. **31.** If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).

وَلَا تَتَمَنَّوْا۟ مَا فَضَّلَ ٱللَّهُ بِهِۦ بَعْضَكُمْ عَلَىٰ بَعْضٍ ۚ لِّلرِّجَالِ نَصِيبٌ مِّمَّا ٱكْتَسَبُوا۟ ۖ وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا ٱكْتَسَبْنَ ۚ
وَسْـَٔلُوا۟ ٱللَّهَ مِن فَضْلِهِۦٓ ۗ إِنَّ ٱللَّهَ كَانَ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٣٢﴾ وَلِكُلٍّ جَعَلْنَا مَوَٰلِىَ مِمَّا تَرَكَ ٱلْوَٰلِدَانِ
وَٱلْأَقْرَبُونَ ۚ وَٱلَّذِينَ عَقَدَتْ أَيْمَٰنُكُمْ فَـَٔاتُوهُمْ نَصِيبَهُمْ ۚ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدًا ﴿٣٣﴾

conferred فَضَّلَ what مَا you covet تَتَمَنَّوْا۟ and (do) not وَلَا
عَلَىٰ on some of you بَعْضَكُمْ of it بِهِۦ Allah ٱللَّهُ abundantly
fromمِّمَّا (is) a share نَصِيبٌ for men لِّلرِّجَالِ (others) بَعْضٍ over
(is) نَصِيبٌ and for women وَلِلنِّسَآءِ they earned ٱكْتَسَبُوا۟ what
ٱللَّهَ and you ask وَسْـَٔلُوا۟ they earned ٱكْتَسَبْنَ for what مِّمَّا a share
is كَانَ Allah ٱللَّهَ indeed إِنَّ His Bounty فَضْلِهِۦٓ of مِن Allah
and to وَلِكُلٍّ All-Knowing عَلِيمًا ﴿٣٢﴾ thing شَىْءٍ of every بِكُلِّ
تَرَكَ of that مِمَّا heirs مَوَٰلِىَ We have appointed جَعَلْنَا every one
and with وَٱلَّذِينَ and relatives وَٱلْأَقْرَبُونَ (by) parents ٱلْوَٰلِدَانِ left
فَـَٔاتُوهُمْ your right hands أَيْمَٰنُكُمْ made convenant عَقَدَتْ whom
عَلَىٰ is كَانَ Allah ٱللَّهَ indeed إِنَّ their share نَصِيبَهُمْ give them
a Witness شَهِيدًا ﴿٣٣﴾ thing شَىْءٍ every كُلِّ over

32. And wish not for the things in which Allâh has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allâh of His Bounty.

Surely, Allâh is Ever All-Knower of everything. **33.** And to everyone, We have appointed heirs of that (property) left by parents and relatives. To those also with whom you have made a pledge (brotherhood), give them their due portion (by *Wasiya* - wills). Truly, Allâh is Ever a Witness over all things.

ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ بِمَا فَضَّلَ ٱللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَآ أَنفَقُوا۟ مِنْ أَمْوَٰلِهِمْ ۚ فَٱلصَّٰلِحَٰتُ
قَٰنِتَٰتٌ حَٰفِظَٰتٌ لِّلْغَيْبِ بِمَا حَفِظَ ٱللَّهُ ۚ وَٱلَّٰتِى تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَٱهْجُرُوهُنَّ فِى ٱلْمَضَاجِعِ
وَٱضْرِبُوهُنَّ ۖ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا۟ عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ ٱللَّهَ كَانَ عَلِيًّا كَبِيرًا ﴿٣٤﴾

بِمَا women ٱلنِّسَآءِ of عَلَى (are) in charge قَوَّٰمُونَ men ٱلرِّجَالُ
on one of بَعْضَهُمْ Allah ٱللَّهُ conferred abundantly فَضَّلَ because
they spend أَنفَقُوا۟ and because وَبِمَآ others بَعْضٍ over عَلَىٰ them
thus the righteous فَٱلصَّٰلِحَٰتُ their wealth أَمْوَٰلِهِمْ (out) of مِنْ
لِّلْغَيْبِ who gaurd حَٰفِظَٰتٌ (are) devoutly obedient قَٰنِتَٰتٌ women
ٱللَّهُ has gaurded حَفِظَ that which بِمَا in (husband's) absence
their نُشُوزَهُنَّ you fear تَخَافُونَ but those whom وَٱلَّٰتِى Allah
and leave them وَٱهْجُرُوهُنَّ admonish them فَعِظُوهُنَّ rebellion
then فَإِنْ and beat them وَٱضْرِبُوهُنَّ the beds ٱلْمَضَاجِعِ in فِى (alone)
عَلَيْهِنَّ you seek تَبْغُوا۟ then do not فَلَا they obey you أَطَعْنَكُمْ if
عَلِيًّا is كَانَ Allah ٱللَّهَ indeed إِنَّ a way سَبِيلًا against them
Most Great ﴿٣٤﴾ كَبِيرًا Most High

34. Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allâh and to their husbands), and guard in the husband's absence what Allâh orders them to guard (e.g. their chastity and their husband's property). As to those women on whose part you see ill-conduct, admonish them (first), (next) refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they return to obedience, seek not against them means (of annoyance). Surely, Allâh is Ever Most High, Most Great.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَٱبْعَثُوا۟ حَكَمًا مِّنْ أَهْلِهِۦ وَحَكَمًا مِّنْ أَهْلِهَآ إِن يُرِيدَآ إِصْلَٰحًا يُوَفِّقِ ٱللَّهُ بَيْنَهُمَآ ۗ
إِنَّ ٱللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٥﴾ ۞ وَٱعْبُدُوا۟ ٱللَّهَ وَلَا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا وَبِذِى ٱلْقُرْبَىٰ

وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱلْجَارِ ذِى ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ وَٱلصَّاحِبِ بِٱلْجَنۢبِ وَٱبْنِ ٱلسَّبِيلِ وَمَا
مَلَكَتْ أَيْمَٰنُكُمْ ۗ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾

between the two بَيْنِهِمَا a breach شِقَاقَ you fear خِفْتُمْ and if وَإِنْ
his family أَهْلِهِۦ from مِّنْ an arbitrator حَكَمًا then appoint فَٱبْعَثُوا۟
يُرِيدَآ if إِن her family أَهْلِهَآ from مِّنْ and an arbitrator وَحَكَمًا
will bring يُوَفِّقِ to set things right إِصْلَٰحًا they both wish
ٱللَّهُ indeed إِنَّ between them بَيْنَهُمَآ Allah ٱللَّهُ reconciliation
Aware (of every thing) ﴿٣٥﴾ خَبِيرًا All-Knower عَلِيمًا is كَانَ Allah
and do not وَلَا Allah ٱللَّهَ and you serve (worship) وَٱعْبُدُوا۟ ۞
and to وَبِٱلْوَٰلِدَيْنِ anything شَيْـًٔا with Him بِهِۦ you associate تُشْرِكُوا۟
and وَٱلْيَتَٰمَىٰ and relatives وَبِذِى ٱلْقُرْبَىٰ do good إِحْسَٰنًا parents
ذِى and the neighbour وَٱلْجَارِ and the needy وَٱلْمَسَٰكِينِ orphans
(who is) ٱلْجُنُبِ and the neighbour وَٱلْجَارِ (who is) relative ٱلْقُرْبَىٰ
وَٱبْنِ by your side بِٱلْجَنۢبِ and (to) companion وَٱلصَّاحِبِ a stranger
أَيْمَٰنُكُمْ possessed مَلَكَتْ and those وَمَا and the wayfarer ٱلسَّبِيلِ
يُحِبُّ dose not لَا Allah ٱللَّهَ indeed إِنَّ (by) your right hands
(and) boastful ﴿٣٦﴾ فَخُورًا proud مُخْتَالًا is كَانَ one who مَن love

35. If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allâh will cause their reconciliation. Indeed Allâh is Ever All-Knower, Well-Acquainted with all things. **36.** Worship Allâh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, *Al-Masâkîn* (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allâh does not like such as are proud and boastful.

ٱلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ ٱلنَّاسَ بِٱلْبُخْلِ وَيَكْتُمُونَ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ وَأَعْتَدْنَا
لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ﴿٣٧﴾ وَٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ رِئَآءَ ٱلنَّاسِ وَلَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْءَاخِرِ ۗ
وَمَن يَكُنِ ٱلشَّيْطَٰنُ لَهُۥ قَرِينًا فَسَآءَ قَرِينًا ﴿٣٨﴾ وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا۟ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَأَنفَقُوا۟ مِمَّا رَزَقَهُمُ ٱللَّهُ ۚ
وَكَانَ ٱللَّهُ بِهِمْ عَلِيمًا ﴿٣٩﴾

ٱلنَّاسَ and command وَيَأْمُرُونَ are stingy يَبْخَلُونَ those who ٱلَّذِينَ
مَآ and (who) hide وَيَكْتُمُونَ with stinginess بِٱلْبُخْلِ people
His Bounty فَضْلِهِۦ of مِن Allah ٱللَّهُ gave them ءَاتَىٰهُمُ what
عَذَابًا for the disbelievers لِلْكَٰفِرِينَ and We have prepared وَأَعْتَدْنَا
يُنفِقُونَ and those who وَٱلَّذِينَ a humiliating (٣٧) مُّهِينًا torment
and وَلَا of men ٱلنَّاسِ to be seen رِئَآءَ their wealth أَمْوَٰلَهُمْ spend
in Day بِٱلْيَوْمِ nor وَلَا in Allah بِٱللَّهِ they believe يُؤْمِنُونَ neither
for لَهُۥ Satan ٱلشَّيْطَٰنُ is يَكُنِ and who وَمَن the Last ٱلْءَاخِرِ
(٣٨) قَرِينًا then what a bad فَسَآءَ (as) a companion قَرِينًا him
they would have عَلَيْهِمْ and what (harm) وَمَاذَا companion (he has)
the ٱلْءَاخِرِ and Day وَٱلْيَوْمِ in Allah بِٱللَّهِ they believed ءَامَنُوا۟ had لَوْ
gave them for رَزَقَهُمُ out of what مِمَّا and spent وَأَنفَقُوا۟ Last
(٣٩) عَلِيمًا of them بِهِمْ Allah ٱللَّهُ and is وَكَانَ Allah ٱللَّهُ sustenance
All-Knower

37. Those who are miserly and enjoin miserliness on other men and hide what Allâh has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment. **38.** And (also) those who spend of their substance to be seen of men, and believe not in Allâh and the Last Day [they are the friends of *Shaitân* (Satan)], and whoever takes *Shaitân* (Satan) as an intimate; then what a dreadful intimate he has! **39.** And what loss have they if they had believed in Allâh and in the Last Day, and they spend out of what Allâh has given them for sustenance? And Allâh is Ever All-Knower of them.

إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِن تَكُ حَسَنَةً يُضَٰعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا (٤٠) فَكَيْفَ إِذَا جِئْنَا مِن
كُلِّ أُمَّةٍۭ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِيدًا (٤١) يَوْمَئِذٍ يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ وَعَصَوُا۟ ٱلرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ
ٱلْأَرْضُ وَلَا يَكْتُمُونَ ٱللَّهَ حَدِيثًا (٤٢)

(not even of) مِثْقَالَ wrong يَظْلِمُ does not لَا Allah ٱللَّهَ indeed إِنَّ
a good حَسَنَةً there is تَكُ and if وَإِن an atom ذَرَّةٍ weight (of)
with لَّدُنْهُ from مِن and gives وَيُؤْتِ He doubles it يُضَٰعِفْهَا
when إِذَا how then فَكَيْفَ a great (٤٠) عَظِيمًا reward أَجْرًا Him

a بِشَهِيدٍ community أُمَّةٍ each كُلِّ from مِن We bring جِئْنَا
these هَٰؤُلَآءِ on/against عَلَىٰ you بِكَ and we bring وَجِئْنَا witness
would wish يَوَدُّ on that Day يَوْمَئِذٍ as a witness شَهِيدًا (41) people
ٱلرَّسُولَ and disobeyed وَعَصَوُا۟ disbelieved كَفَرُوا۟ those who ٱلَّذِينَ
the ٱلْأَرْضُ with them بِهِمُ was levelled تُسَوَّىٰ if لَوْ the Messenger
(from) ٱللَّهَ they (be able to) hide يَكْتُمُونَ but (would) not وَلَا earth
any matter حَدِيثًا (42) Allah

40. Surely, Allâh wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward. **41.** How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad صلى الله عليه وسلم) as a witness against these people? **42.** On that day those who disbelieved and disobeyed the Messenger (Muhammad صلى الله عليه وسلم) will wish that they were buried in the earth, but they will never be able to hide a single fact from Allâh.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَٰرَىٰ حَتَّىٰ تَعْلَمُوا۟ مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِى سَبِيلٍ حَتَّىٰ
تَغْتَسِلُوا۟ وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً
فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ ٱللَّهَ كَانَ عَفُوًّا غَفُورًا (43)

draw تَقْرَبُوا۟ (do) not لَا believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
سُكَٰرَىٰ while you are وَأَنتُمْ (to) the prayer ٱلصَّلَوٰةَ near
you utter تَقُولُونَ what مَا you know تَعْلَمُوا۟ until حَتَّىٰ intoxicated
(while you are) defiled (or in a state of sexual جُنُبًا nor وَلَا
حَتَّىٰ way سَبِيلٍ passing on عَابِرِى except (when) إِلَّا impurity)
مَّرْضَىٰٓ you are كُنتُم and if وَإِن you wash yourselves تَغْتَسِلُوا۟ until
مِّنكُم one أَحَدٌ came جَآءَ or أَوْ a journey سَفَرٍ on عَلَىٰ or أَوْ ill
you had a sexual لَٰمَسْتُمُ or أَوْ a toilet ٱلْغَآئِطِ from مِّنَ of you
مَآءً you find تَجِدُوا۟ but did not فَلَمْ (with) women ٱلنِّسَآءَ contact
and فَٱمْسَحُوا۟ clean طَيِّبًا earth صَعِيدًا do Tayammum فَتَيَمَّمُوا۟ water
إِنَّ and your hands وَأَيْدِيكُمْ your faces بِوُجُوهِكُمْ rub therewith
(43) غَفُورًا Oft-Pardoning عَفُوًّا is كَانَ Allah ٱللَّهَ indeed
All-Forgiving

43. O you who believe! Approach not *As-Salât* (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of *Janâba* (i.e. in a state of sexual impurity and have not yet taken a bath), except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform *Tayammum* with clean earth and rub therewith your faces and hands (*Tayammum*). Truly, Allâh is Ever Oft-Pardoning, Oft-Forgiving.

أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ ٱلْكِتَٰبِ يَشْتَرُونَ ٱلضَّلَٰلَةَ وَيُرِيدُونَ أَن تَضِلُّوا۟ ٱلسَّبِيلَ ﴿٤٤﴾ وَٱللَّهُ أَعْلَمُ بِأَعْدَآئِكُمْ
وَكَفَىٰ بِٱللَّهِ وَلِيًّا وَكَفَىٰ بِٱللَّهِ نَصِيرًا ﴿٤٥﴾ مِّنَ ٱلَّذِينَ هَادُوا۟ يُحَرِّفُونَ ٱلْكَلِمَ عَن مَّوَاضِعِهِۦ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا
وَٱسْمَعْ غَيْرَ مُسْمَعٍ وَرَٰعِنَا لَيًّۢا بِأَلْسِنَتِهِمْ وَطَعْنًا فِى ٱلدِّينِ وَلَوْ أَنَّهُمْ قَالُوا۟ سَمِعْنَا وَأَطَعْنَا وَٱسْمَعْ وَٱنظُرْنَا لَكَانَ خَيْرًا لَّهُمْ
وَأَقْوَمَ وَلَٰكِن لَّعَنَهُمُ ٱللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٦﴾

were أُوتُوا۟ those who ٱلَّذِينَ (to) إِلَى you seen تَرَ have not أَلَمْ
they يَشْتَرُونَ the Book ٱلْكِتَٰبِ of مِّنَ a portion نَصِيبًا given
you تَضِلُّوا۟ that أَن and they wish وَيُرِيدُونَ error ٱلضَّلَٰلَةَ purchase
knows well أَعْلَمُ but Allah وَٱللَّهُ the (Right) Path ٱلسَّبِيلَ ﴿٤٤﴾ lose
(as a) وَلِيًّا Allah بِٱللَّهِ and suffices وَكَفَىٰ your enemies بِأَعْدَآئِكُمْ
مِّنَ (as a) Helper نَصِيرًا ﴿٤٥﴾ Allah بِٱللَّهِ and suffices وَكَفَىٰ Protector
the ٱلْكَلِمَ they change يُحَرِّفُونَ are Jews هَادُوا۟ those who ٱلَّذِينَ of
سَمِعْنَا and they say وَيَقُولُونَ their places مَّوَاضِعِهِۦ from عَن words
غَيْرَ and hear (us) وَٱسْمَعْ and we disobeyed وَعَصَيْنَا we heard
twisting لَيًّۢا and hearken to us وَرَٰعِنَا hearkening مُسْمَعٍ without
the (true) ٱلدِّينِ [in] فِى and slandering وَطَعْنًا their tongues بِأَلْسِنَتِهِمْ
وَأَطَعْنَا we heard سَمِعْنَا (had) said قَالُوا۟ they أَنَّهُمْ and if وَلَوْ religion
it لَكَانَ and look at us وَٱنظُرْنَا and hear (us) وَٱسْمَعْ and we obeyed
and more proper وَأَقْوَمَ for them لَّهُمْ better خَيْرًا would have been
due to their بِكُفْرِهِمْ Allah ٱللَّهُ cursed them لَّعَنَهُمُ but وَلَٰكِن
قَلِيلًا ﴿٤٦﴾ except إِلَّا they believe يُؤْمِنُونَ so do not فَلَا disbelief
a few.

44. Have you not seen those (the Jews) who were given a portion of the Book, purchasing the wrong path, and wishing that you should go astray from the Right Path. **45.** Allâh has full knowledge of your enemies, and Allâh is Sufficient as a *Walî* (Protector), and Allâh is Sufficient as a Helper. **46.** Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word (O Muhammad صلى الله عليه وسلم) and disobey," and "Hear and let you (O Muhammad صلى الله عليه وسلم) hear nothing." And *Râ'ina* with a twist of their tongues and as a mockery of the religion (Islâm). And if only they had said: "We hear and obey", and "Do make us understand," it would have been better for them, and more proper; but Allâh has cursed them for their disbelief, so they believe not except a few.

يَٰٓأَيُّهَا ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ ءَامِنُوا۟ بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُم مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰٓ أَدْبَارِهَآ أَوْ
نَلْعَنَهُمْ كَمَا لَعَنَّآ أَصْحَٰبَ ٱلسَّبْتِ ۚ وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا ﴿٤٧﴾ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن
يَشَآءُ ۚ وَمَن يُشْرِكْ بِٱللَّهِ فَقَدِ ٱفْتَرَىٰٓ إِثْمًا عَظِيمًا ﴿٤٨﴾

the ٱلْكِتَٰبَ have been given أُوتُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
مُصَدِّقًا We have sent down نَزَّلْنَا in what بِمَا believe ءَامِنُوا۟ Scripture
that أَن before مِّن قَبْلِ with you مَعَكُم what is لِّمَا confirming
أَدْبَارِهَآ to عَلَىٰٓ and turn them فَنَرُدَّهَا faces وُجُوهًا We efface نَّطْمِسَ
We cursed لَعَنَّآ as كَمَا We curse them نَلْعَنَهُمْ or أَوْ their backs
the أَمْرُ and is وَكَانَ (of) Sabbath ٱلسَّبْتِ People أَصْحَٰبَ
ٱللَّهَ indeed إِنَّ executed مَفْعُولًا ﴿٤٧﴾ (of) Allah ٱللَّهِ Commandment
a partner is يُشْرَكَ that أَن forgive يَغْفِرُ (does) not لَا Allah
ذَٰلِكَ other than مَا دُونَ and He forgives وَيَغْفِرُ to Him بِهِۦ ascribed
يُشْرِكْ and whoever وَمَن He wills يَشَآءُ to whom لِمَن that
he has ٱفْتَرَىٰٓ indeed فَقَدِ with Allah بِٱللَّهِ associates anyone
tremendous عَظِيمًا ﴿٤٨﴾ a sin إِثْمًا devised

47. O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (to Muhammad صلى الله عليه وسلم) confirming what is (already) with you, before We efface faces (by making them like the back of necks; without nose, mouth and eyes) and turn them hindwards, or curse them as We cursed the Sabbath-breakers. And the Commandment of Allâh is always executed. **48.** Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin.

أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنفُسَهُم ۚ بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٤٩﴾ انظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ۖ
وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا ﴿٥٠﴾ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ
لِلَّذِينَ كَفَرُوا هَٰؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا ﴿٥١﴾

claim يُزَكُّونَ those who الَّذِينَ (to) إِلَى you see تَرَ (did) not أَلَمْ
يُزَكِّي Allah اللَّهُ though (it is) بَلِ for themselves أَنفُسَهُمْ purity
يُظْلَمُونَ and not وَلَا He pleases يَشَاءُ whom مَن Who purifies
يَفْتَرُونَ how كَيْفَ see انظُرْ the least فَتِيلًا ﴿٤٩﴾ they will be wronged
and suffices وَكَفَىٰ a lie الْكَذِبَ Allah اللَّهِ against عَلَى they invent
you تَرَ (have) not أَلَمْ manifest مُّبِينًا ﴿٥٠﴾ to be a sin إِثْمًا it بِهِ
a portion نَصِيبًا were given أُوتُوا those who الَّذِينَ (to) إِلَى seen
in baseless بِالْجِبْتِ they believe يُؤْمِنُونَ the Book الْكِتَابِ of مِّنَ
لِلَّذِينَ and they say وَيَقُولُونَ and false deities وَالطَّاغُوتِ superstitions
better أَهْدَىٰ (that) they are هَٰؤُلَاءِ disbelieved كَفَرُوا to those who
(to the سَبِيلًا ﴿٥١﴾ believed آمَنُوا those who الَّذِينَ than مِنَ guided
Right) Path

49. Have you not seen those (Jews and Christians) who claim sanctity for themselves. Nay, but Allâh sanctifies whom He wills, and they will not be dealt with injustice even equal to the extent of a *Fatîlâ* (a scalish thread in the long slit of a date stone). **50.** Look, how they invent a lie against Allâh, and enough is that as a manifest sin. **51.** Have you not seen those who were given a portion of the Scripture? They believe in *Jibt* and *Tâghût* and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وَمَن يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ نَصِيرًا ﴿٥٢﴾ أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذًا لَّا يُؤْتُونَ النَّاسَ نَقِيرًا ﴿٥٣﴾
أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ ۖ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُم مُّلْكًا
عَظِيمًا ﴿٥٤﴾

and وَمَن Allah اللَّهُ whom cursed لَعَنَهُمُ those الَّذِينَ they are أُولَٰئِكَ
for لَهُ you find تَجِدَ then will not فَلَن Allah اللَّهُ curses يَلْعَنِ whom
in مِّنَ a share نَصِيبٌ they have لَهُمْ or أَمْ any helper نَصِيرًا ﴿٥٢﴾ him
النَّاسَ they would give يُؤْتُونَ not لَّا then فَإِذًا the dominion الْمُلْكِ

or أَمْ (even) a speck on the back of a date-stone نَقِيرًا ﴿٥٣﴾ people
gave ءَاتَىٰهُمُ what مَا on عَلَىٰ people ٱلنَّاسَ do they envy يَحْسُدُونَ
We ءَاتَيْنَآ indeed فَقَدْ His Bounty فَضْلِهِۦ of مِن Allah ٱللَّهُ them
وَٱلْحِكْمَةَ the Book ٱلْكِتَـٰبَ (of) Abraham إِبْرَٰهِيمَ family ءَالَ gave
a kingdom مُّلْكًا and We gave them وَءَاتَيْنَـٰهُم and the Wisdom
great عَظِيمًا ﴿٥٤﴾

52. They are those whom Allâh has cursed, and he whom Allâh curses, you will not find for him (any) helper, **53.** Or have they a share in the dominion? Then in that case they would not give mankind even a *Naqîra* (speck on the back of a date stone). **54.** Or do they envy men (Muhammad صلى الله عليه وسلم and his followers) for what Allâh has given them of His Bounty? Then, We had already given the family of Ibrâhîm (Abraham) the Book and *Al-Hikmah* (*As-Sunnah* — Divine Revelation to those Prophets not written in the form of a book), and conferred upon them a great kingdom.

فَمِنْهُم مَّنْ ءَامَنَ بِهِۦ وَمِنْهُم مَّن صَدَّ عَنْهُ ۚ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ﴿٥٥﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَـٰتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا
نَضِجَتْ جُلُودُهُم بَدَّلْنَـٰهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا۟ ٱلْعَذَابَ ۗ إِنَّ ٱللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟
ٱلصَّـٰلِحَـٰتِ سَنُدْخِلُهُمْ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَآ أَبَدًا ۖ لَّهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ ۖ وَنُدْخِلُهُمْ ظِلًّا
ظَلِيلًا ﴿٥٧﴾

وَمِنْهُم in him بِهِۦ believed ءَامَنَ who مَّنْ of them (the Jews) فَمِنْهُم
from him عَنْهُ turned away صَدَّ who مَّن and of them (were some)
ٱلَّذِينَ indeed إِنَّ for a blaze سَعِيرًا ﴿٥٥﴾ Hell بِجَهَنَّمَ and suffices وَكَفَىٰ
We نُصْلِيهِمْ shall سَوْفَ Our Signs بِـَٔايَـٰتِنَا rejected كَفَرُوا۟ those who
(are) burnt نَضِجَتْ as often as كُلَّمَا (in) Fire نَارًا shall burn them
skins جُلُودًا We shall change them بَدَّلْنَـٰهُمْ their skins جُلُودُهُم out
the ٱلْعَذَابَ that they may taste لِيَذُوقُوا۟ other (than) that غَيْرَهَا
All-Mighty عَزِيزًا is كَانَ Allah ٱللَّهَ indeed إِنَّ punishment
and وَعَمِلُوا۟ believed ءَامَنُوا۟ and those who وَٱلَّذِينَ All-Wise حَكِيمًا ﴿٥٦﴾
جَنَّـٰتٍ We shall admit them to سَنُدْخِلُهُمْ good deeds ٱلصَّـٰلِحَـٰتِ did
to خَـٰلِدِينَ rivers ٱلْأَنْهَـٰرُ under which مِن تَحْتِهَا flow تَجْرِى Gardens

أَزْوَٰجٌ in it فِيهَآ for them لَهُمْ forever أَبَدًا therein فِيهَآ abide
ظِلًّا and We shall admit them to وَنُدْخِلُهُمْ pure مُّطَهَّرَةٌ spouses
with plenteous shade ظَلِيلًا ﴿٥٧﴾ a shelter

55. Of them were (some) who believed in him (Muhammad صلى الله عليه وسلم), and of them were (some) who averted their faces from him (Muhammad صلى الله عليه وسلم); and enough is Hell for burning (them). **56.** Surely, those who disbelieved in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allâh is Ever Most Powerful, All-Wise. **57.** But those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever. Therein they shall have *Azwâjun Mutahharatun* (purified mates or wives), and We shall admit them to shades wide and ever deepening (Paradise).

۞إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا۟ ٱلْأَمَـٰنَـٰتِ إِلَىٰٓ أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ ٱلنَّاسِ أَن تَحْكُمُوا۟ بِٱلْعَدْلِ ۚ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓ ۗ إِنَّ
ٱللَّهَ كَانَ سَمِيعًۢا بَصِيرًا ﴿٥٨﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَأُو۟لِى ٱلْأَمْرِ مِنكُمْ ۖ فَإِن تَنَـٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى
ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

you تُؤَدُّوا۟ that أَن commands you يَأْمُرُكُمْ Allah ٱللَّهَ verily ۞إِنَّ
(those who are) worthy of أَهْلِهَا to إِلَىٰٓ the trusts ٱلْأَمَـٰنَـٰتِ deliver
بَيْنَ you judge حَكَمْتُم and when وَإِذَا them (their owners)
with بِٱلْعَدْلِ you should judge تَحْكُمُوا۟ that أَن people ٱلنَّاسِ between
admonishes يَعِظُكُم excellently نِعِمَّا Allah ٱللَّهَ indeed إِنَّ justice
بَصِيرًا ﴿٥٨﴾ All- Hearing سَمِيعًۢا is كَانَ Allah ٱللَّهَ verily إِنَّ of it بِهِۦٓ you
you obey أَطِيعُوا۟ believe ءَامَنُوٓا۟ who ٱلَّذِينَ O you يَـٰٓأَيُّهَا All-Seeing
and وَأُو۟لِى ٱلْأَمْرِ the Messenger ٱلرَّسُولَ and you obey وَأَطِيعُوا۟ Allah ٱللَّهَ
you تَنَـٰزَعْتُمْ then if فَإِن among you مِنكُمْ those having authority
إِلَى refer it فَرُدُّوهُ anything شَىْءٍ in فِى dispute among yourselves
تُؤْمِنُونَ you كُنتُمْ if إِن and the Messenger وَٱلرَّسُولِ Allah ٱللَّهِ to
خَيْرٌ that ذَٰلِكَ the Last ٱلْـَٔاخِرِ and Day وَٱلْيَوْمِ in Allah بِٱللَّهِ believe
(for final) ﴿٥٩﴾ تَأْوِيلًا and more suitable وَأَحْسَنُ (is) better
Interpretation

58. Verily, Allâh commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allâh) gives you! Truly, Allâh is Ever All-Hearer, All-Seer. **59.** O you who believe! Obey Allâh and obey the Messenger (Muhammad ﷺ), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (ﷺ), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.

أَلَمْ تَرَ إِلَى ٱلَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا۟ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوٓا۟ إِلَى
ٱلطَّـٰغُوتِ وَقَدْ أُمِرُوٓا۟ أَن يَكْفُرُوا۟ بِهِۦ وَيُرِيدُ ٱلشَّيْطَـٰنُ أَن يُضِلَّهُمْ ضَلَـٰلًۢا بَعِيدًا ﴿٦٠﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا۟ إِلَىٰ
مَآ أَنزَلَ ٱللَّهُ وَإِلَى ٱلرَّسُولِ رَأَيْتَ ٱلْمُنَـٰفِقِينَ يَصُدُّونَ عَنكَ صُدُودًا ﴿٦١﴾

يَزْعُمُونَ those who ٱلَّذِينَ (to) إِلَى you seen تَرَ have not أَلَمْ
has been أُنزِلَ in what بِمَآ believe ءَامَنُوا۟ that they أَنَّهُمْ claim
مِن قَبْلِكَ was sent down أُنزِلَ and what وَمَآ to you إِلَيْكَ sent down
they go for يَتَحَاكَمُوٓا۟ that أَن they wish يُرِيدُونَ before you
أُمِرُوٓا۟ while وَقَدْ Taghut (fake judges) ٱلطَّـٰغُوتِ to إِلَى judgement
بِهِۦ they should reject يَكْفُرُوا۟ that أَن they had been ordered
he misleads يُضِلَّهُمْ that أَن Satan ٱلشَّيْطَـٰنُ but wishes وَيُرِيدُ it
it قِيلَ and when وَإِذَا far away بَعِيدًا ﴿٦٠﴾ misleading ضَلَـٰلًۢا them
sent down أَنزَلَ what مَآ to إِلَىٰ come تَعَالَوْا۟ to them لَهُمْ is said
you see رَأَيْتَ the Messenger ٱلرَّسُولِ and to وَإِلَى Allah ٱللَّهُ
from you عَنكَ turn away يَصُدُّونَ the hypocrites ٱلْمُنَـٰفِقِينَ
with aversion صُدُودًا ﴿٦١﴾

60. Have you not seen those (hyprocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the *Tâghût* (false judges) while they have been ordered to reject them. But *Shaitân* (Satan) wishes to lead them far astray. **61.** And when it is said to them: "Come to what Allâh has sent down and to the Messenger (Muhammad ﷺ)," you (Muhammad ﷺ) see the hypocrites turn away from you (Muhammad ﷺ) with aversion.

فَكَيْفَ إِذَآ أَصَـٰبَتْهُم مُّصِيبَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَآءُوكَ يَحْلِفُونَ بِٱللَّهِ إِنْ أَرَدْنَآ إِلَّآ إِحْسَـٰنًا
وَتَوْفِيقًا ﴿٦٢﴾ أُو۟لَـٰٓئِكَ ٱلَّذِينَ يَعْلَمُ ٱللَّهُ مَا فِى قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُل لَّهُمْ فِىٓ أَنفُسِهِمْ

قَوْلًا بَلِيغًا ﴿٦٣﴾ وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ ٱللَّهِ ۚ وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوٓا۟ أَنفُسَهُمْ جَآءُوكَ
فَٱسْتَغْفَرُوا۟ ٱللَّهَ وَٱسْتَغْفَرَ لَهُمُ ٱلرَّسُولُ لَوَجَدُوا۟ ٱللَّهَ تَوَّابًا رَّحِيمًا ﴿٦٤﴾

a مُّصِيبَةٌ befalls them أَصَٰبَتْهُم when إِذَآ how then فَكَيْفَ
ثُمَّ their hands أَيْدِيهِمْ sent forth قَدَّمَتْ for what بِمَا calamity
by بِٱللَّهِ swearing يَحْلِفُونَ they came to you جَآءُوكَ then
good will إِحْسَٰنًا only إِلَّآ We wanted أَرَدْنَآ verily إِنْ Allah
those of whom ٱلَّذِينَ they are أُو۟لَٰٓئِكَ and reconciliation ﴿٦٢﴾ وَتَوْفِيقًا
their hearts قُلُوبِهِمْ (is) in فِى what مَا Allah ٱللَّهُ knows يَعْلَمُ
and admonish them وَعِظْهُمْ from them عَنْهُمْ so turn away فَأَعْرِضْ
قَوْلًا themselves أَنفُسِهِمْ about فِىٓ to them لَّهُمْ and say وَقُل
مِن رَّسُولٍ We sent أَرْسَلْنَا and never وَمَآ penetrating ﴿٦٣﴾ بَلِيغًا words
by Leave بِإِذْنِ that he is obeyed لِيُطَاعَ but إِلَّا a Messenger
they ظَّلَمُوٓا۟ when إِذ they أَنَّهُمْ and if وَلَوْ Allah ٱللَّهِ (of)
فَٱسْتَغْفَرُوا۟ they came to you جَآءُوكَ themselves أَنفُسَهُمْ wronged
and asked وَٱسْتَغْفَرَ Allah ٱللَّهَ and asked forgiveness (of)
they لَوَجَدُوا۟ the Messenger ٱلرَّسُولُ for them لَهُمُ forgiveness
Most ﴿٦٤﴾ رَّحِيمًا All-Forgiving تَوَّابًا Allah ٱللَّهَ would have found
Merciful

62. How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allâh, "We meant no more than goodwill and conciliation!" **63.** They (hypocrites) are those of whom Allâh knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allâh, worship Him, obey Him, and be afraid of Him) to reach their innerselves. **64.** We sent no Messenger, but to be obeyed by Allâh's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad صلى الله عليه وسلم) and begged Allâh's forgiveness, and the Messenger had begged forgiveness for them, indeed, they would have found Allâh All-Forgiving (One Who forgives and accepts repentance), Most Merciful.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ
وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾ وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوا أَنفُسَكُمْ أَوِ اخْرُجُوا مِن دِيَارِكُم مَّا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ
وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ تَثْبِيتًا ﴿٦٦﴾

they believe يُؤْمِنُونَ do not لَا by your Lord وَرَبِّكَ but no فَلَا
شَجَرَ in what فِيمَا they make you judge يُحَكِّمُوكَ until حَتَّىٰ
يَجِدُوا do not لَا and ثُمَّ between them بَيْنَهُمْ rose (disputes)
on what مِّمَّا anguish حَرَجًا themselves أَنفُسِهِمْ in فِي they find
تَسْلِيمًا ﴿٦٥﴾ and submit (accept) وَيُسَلِّمُوا you have decided قَضَيْتَ
عَلَيْهِمْ had enjoined كَتَبْنَا We أَنَّا and if وَلَوْ with full submission
or أَوِ yourselves أَنفُسَكُمْ you kill اقْتُلُوا that أَنِ upon them
they would فَعَلُوهُ not مَّا (from) your homes مِن دِيَارِكُم leave اخْرُجُوا
and وَلَوْ of them مِّنْهُمْ very few قَلِيلٌ but/except إِلَّا have done it
they were admonished يُوعَظُونَ what مَا had done فَعَلُوا they أَنَّهُمْ if
وَأَشَدَّ for them لَّهُمْ better خَيْرًا it would have been لَكَانَ of it بِهِ
(to their) firmness تَثْبِيتًا ﴿٦٦﴾ and (would have) added

65. But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. **66.** And if We had ordered them (saying), "Kill yourselves (i.e. the innnocent ones kill the guilty ones) or leave your homes," very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their (Faith);

وَإِذًا لَّآتَيْنَاهُم مِّن لَّدُنَّا أَجْرًا عَظِيمًا ﴿٦٧﴾ وَلَهَدَيْنَاهُمْ صِرَاطًا مُّسْتَقِيمًا ﴿٦٨﴾ وَمَن يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ
الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ۚ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٦٩﴾ ذَٰلِكَ الْفَضْلُ
مِنَ اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ عَلِيمًا ﴿٧٠﴾

لَّدُنَّا from مِّن We would have given them لَّآتَيْنَاهُم and then وَإِذًا
and We would وَلَهَدَيْنَاهُمْ a great عَظِيمًا ﴿٦٧﴾ reward أَجْرًا Ourselves
and وَمَن Straight مُّسْتَقِيمًا ﴿٦٨﴾ (to the) Way صِرَاطًا have guided them

فَأُولَٰٓئِكَ and the Messenger وَٱلرَّسُولَ Allah ٱللَّهَ obeys يُطِعِ whoso
bestowed (His) Blessings أَنْعَمَ those ٱلَّذِينَ (will be) with مَعَ they
وَٱلصِّدِّيقِينَ the Prophets ٱلنَّبِيِّـۧنَ of مِّنَ upon them عَلَيْهِم Allah ٱللَّهُ
and the وَٱلصَّٰلِحِينَ and the martyrs وَٱلشُّهَدَآءِ and the truthful
رَفِيقًا ﴿٦٩﴾ these are أُولَٰٓئِكَ and how excellent وَحَسُنَ righteous
ٱللَّهِ from مِنَ the Bounty ٱلْفَضْلُ that (is) ذَٰلِكَ companions
(as) All-Knower عَلِيمًا ﴿٧٠﴾ Allah بِٱللَّهِ and suffices وَكَفَىٰ Allah

67. And indeed We should then have bestowed upon them a great reward from Ourselves. **68.** And indeed We should have guided them to the Straight Way. **69.** And whoso obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the *Siddiqûn* (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddîq رضى الله عنه), the martyrs, and the righteous. And how excellent these companions are! **70.** Such is the Bounty from Allâh, and Allâh is Sufficient as All-Knower.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ خُذُوا۟ حِذْرَكُمْ فَٱنفِرُوا۟ ثُبَاتٍ أَوِ ٱنفِرُوا۟ جَمِيعًا ﴿٧١﴾ وَإِنَّ مِنكُمْ لَمَن لَّيُبَطِّئَنَّ فَإِنْ أَصَٰبَتْكُم
مُّصِيبَةٌ قَالَ قَدْ أَنْعَمَ ٱللَّهُ عَلَىَّ إِذْ لَمْ أَكُن مَّعَهُمْ شَهِيدًا ﴿٧٢﴾ وَلَئِنْ أَصَٰبَكُمْ فَضْلٌ مِّنَ ٱللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُنۢ
بَيْنَكُمْ وَبَيْنَهُۥ مَوَدَّةٌ يَٰلَيْتَنِى كُنتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٧٣﴾

your حِذْرَكُمْ you take خُذُوا۟ believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
ٱنفِرُوا۟ or أَوِ in groups ثُبَاتٍ and advance فَٱنفِرُوا۟ precautions
among you (is) مِنكُمْ and indeed وَإِنَّ all together جَمِيعًا ﴿٧١﴾ advance
befell you أَصَٰبَتْكُم then if فَإِنْ lags behind لَّيُبَطِّئَنَّ he who لَمَن
bestowed (His) أَنْعَمَ indeed قَدْ he said قَالَ a calamity مُّصِيبَةٌ
مَّعَهُمْ I was أَكُن not لَمْ that إِذْ upon me عَلَىَّ Allah ٱللَّهُ Blessings
فَضْلٌ befell you أَصَٰبَكُمْ and if وَلَئِنْ present شَهِيدًا ﴿٧٢﴾ with them
لَّمْ as if كَأَن he would say لَيَقُولَنَّ Allah ٱللَّهِ from مِّنَ the Bounty
and between وَبَيْنَهُۥ between you بَيْنَكُمْ there been تَكُنۢ (had) not
مَعَهُمْ è I had been كُنتُ would that يَٰلَيْتَنِى an affection مَوَدَّةٌ him
success فَوْزًا then I should have achieved فَأَفُوزَ with them
a great عَظِيمًا ﴿٧٣﴾

71. O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together. **72.** There is certainly among you he who would linger behind (from fighting in Allâh's Cause). If a misfortune befalls you, he says, "Indeed Allâh has favoured me in that I was not present among them." **73.** But if a bounty (victory and booty) comes to you from Allâh, he would surely say — as if there had never been ties of affection between you and him — "Oh! I wish I had been with them; then I would have achieved a great success (a good share of booty)."

۞ فَلْيُقَٰتِلْ فِى سَبِيلِ ٱللَّهِ ٱلَّذِينَ يَشْرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا بِٱلْءَاخِرَةِ ۚ وَمَن يُقَٰتِلْ فِى سَبِيلِ ٱللَّهِ فَيُقْتَلْ
أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٤﴾ وَمَا لَكُمْ لَا تُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ
ٱلَّذِينَ يَقُولُونَ رَبَّنَآ أَخْرِجْنَا مِنْ هَٰذِهِ ٱلْقَرْيَةِ ٱلظَّالِمِ أَهْلُهَا وَٱجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَٱجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا ﴿٧٥﴾

ٱلَّذِينَ (of) Allah ٱللَّهِ the Way سَبِيلِ in فِى let fight فَلْيُقَٰتِلْ ۞
بِٱلْءَاخِرَةِ (of this) world ٱلدُّنْيَا life ٱلْحَيَوٰةَ sell يَشْرُونَ those who
فِى fights يُقَٰتِلْ and whoever وَمَن in exchange of the Hereafter
gets يَغْلِبْ or أَوْ and is killed فَيُقْتَلْ (of) Allah ٱللَّهِ Way سَبِيلِ in
﴿٧٤﴾ عَظِيمًا reward أَجْرًا We grant him نُؤْتِيهِ soon shall فَسَوْفَ victory
تُقَٰتِلُونَ (do) not لَا (is wrong) with you لَكُمْ and what وَمَا great
and وَٱلْمُسْتَضْعَفِينَ (of) Allah ٱللَّهِ Way سَبِيلِ in فِى (that) you fight
and وَٱلنِّسَآءِ men ٱلرِّجَالِ among مِنَ (for) weak (and oppressed)
Our Lord رَبَّنَآ say يَقُولُونَ who ٱلَّذِينَ and children وَٱلْوِلْدَٰنِ women
(are) ٱلظَّالِمِ town ٱلْقَرْيَةِ this هَٰذِهِ of مِنْ bring us out أَخْرِجْنَا
مِن for us لَّنَا and appoint وَٱجْعَل whose people أَهْلُهَا oppressors
for us لَّنَا and appoint وَٱجْعَل a protector وَلِيًّا Yourself لَّدُنكَ from
a helper ﴿٧٥﴾ نَصِيرًا yourself لَّدُنكَ from مِن

74. Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of Allâh, and whoso fights in the Cause of Allâh, and is killed or gets victory, We shall bestow on him a great reward. **75.** And what is wrong with you that you fight not in the Cause of Allâh, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."

ٱلَّذِينَ ءَامَنُوا۟ يُقَـٰتِلُونَ فِى سَبِيلِ ٱللَّهِ ۖ وَٱلَّذِينَ كَفَرُوا۟ يُقَـٰتِلُونَ فِى سَبِيلِ ٱلطَّـٰغُوتِ فَقَـٰتِلُوٓا۟ أَوْلِيَآءَ ٱلشَّيْطَـٰنِ ۖ إِنَّ كَيْدَ
ٱلشَّيْطَـٰنِ كَانَ ضَعِيفًا ﴿٧٦﴾ أَلَمْ تَرَ إِلَى ٱلَّذِينَ قِيلَ لَهُمْ كُفُّوٓا۟ أَيْدِيَكُمْ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ فَلَمَّا كُتِبَ عَلَيْهِمُ ٱلْقِتَالُ إِذَا
فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ ٱلنَّاسَ كَخَشْيَةِ ٱللَّهِ أَوْ أَشَدَّ خَشْيَةً ۚ وَقَالُوا۟ رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا ٱلْقِتَالَ لَوْلَآ أَخَّرْتَنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ ۗ
قُلْ مَتَـٰعُ ٱلدُّنْيَا قَلِيلٌ وَٱلْـَٔاخِرَةُ خَيْرٌ لِّمَنِ ٱتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا ﴿٧٧﴾

ٱللَّهِ the Way سَبِيلِ in فِى fight يُقَـٰتِلُونَ believe ءَامَنُوا۟ those who ٱلَّذِينَ
فِى fight يُقَـٰتِلُونَ disbelieve كَفَرُوا۟ and those who وَٱلَّذِينَ (of) Allah
so you fight فَقَـٰتِلُوٓا۟ (of) Taghut (Satan) ٱلطَّـٰغُوتِ the way سَبِيلِ in
strategy كَيْدَ indeed إِنَّ (of) Satan ٱلشَّيْطَـٰنِ friends أَوْلِيَآءَ (against)
you seen تَرَ have not أَلَمْ weak ضَعِيفًا ﴿٧٦﴾ is كَانَ Satan ٱلشَّيْطَـٰنِ (of)
hold كُفُّوٓا۟ to them لَهُمْ (when) it was said قِيلَ those ٱلَّذِينَ (to) إِلَى
وَءَاتُوا۟ the prayer ٱلصَّلَوٰةَ and establish وَأَقِيمُوا۟ your hands أَيْدِيَكُمْ back
عَلَيْهِمُ was enjoined كُتِبَ but when فَلَمَّا Zakat ٱلزَّكَوٰةَ and pay
of them مِّنْهُمْ a group فَرِيقٌ then إِذَا the fighting ٱلْقِتَالُ upon them
أَشَدَّ or أَوْ Allah ٱللَّهِ as (they) fear كَخَشْيَةِ men ٱلنَّاسَ fear يَخْشَوْنَ
why لِمَ our Lord رَبَّنَا and they said وَقَالُوا۟ fear خَشْيَةً even greater
why لَوْلَآ the fighting ٱلْقِتَالَ on us عَلَيْنَا have You ordained كَتَبْتَ
قَرِيبٍ another period أَجَلٍ for إِلَىٰٓ you defer it for us أَخَّرْتَنَآ did not
(is) little قَلِيلٌ (of) (this) world ٱلدُّنْيَا enjoyment مَتَـٰعُ say قُلْ close
ٱتَّقَىٰ for whoever لِّمَنِ (is) better خَيْرٌ and the Hereafter وَٱلْـَٔاخِرَةُ
in ﴿٧٧﴾ فَتِيلًا you shall be wronged تُظْلَمُونَ and not وَلَا fears Allah
the least

76. Those who believe, fight in the Cause of Allâh, and those who disbelieve, fight in the cause of *Tâghût* (Satan). So fight you against the friends of *Shaitân* (Satan); ever feeble indeed is the plot of *Shaitân* (Satan). **77.** Have you not seen those who were told to hold back their hands (from fighting) and perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, but when the fighting was ordained for them, behold! a section of them fear men as they fear Allâh or even more. They say: "Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allâh, and you shall not be dealt with unjustly even equal to the *Fatîlâ* (a scalish thread in the long slit of a date stone).

أَيْنَمَا تَكُونُوا۟ يُدْرِككُّمُ ٱلْمَوْتُ وَلَوْ كُنتُمْ فِى بُرُوجٍ مُّشَيَّدَةٍ ۗ وَإِن تُصِبْهُمْ حَسَنَةٌ يَقُولُوا۟ هَٰذِهِۦ مِنْ عِندِ ٱللَّهِ ۖ وَإِن تُصِبْهُمْ
سَيِّئَةٌ يَقُولُوا۟ هَٰذِهِۦ مِنْ عِندِكَ ۚ قُلْ كُلٌّ مِّنْ عِندِ ٱللَّهِ ۖ فَمَالِ هَٰٓؤُلَآءِ ٱلْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾ مَّآ أَصَابَكَ مِنْ حَسَنَةٍ
فَمِنَ ٱللَّهِ ۖ وَمَآ أَصَابَكَ مِن سَيِّئَةٍ فَمِن نَّفْسِكَ ۚ وَأَرْسَلْنَٰكَ لِلنَّاسِ رَسُولًا ۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ﴿٧٩﴾

ٱلْمَوْتُ will overtake you يُدْرِككُّمُ you may be تَكُونُوا۟ wherever أَيْنَمَا
built up مُّشَيَّدَةٍ towers بُرُوجٍ in فِى you are كُنتُمْ even if وَلَوْ death
they يَقُولُوا۟ a good حَسَنَةٌ happens to them تُصِبْهُمْ and if وَإِن lofty
befalls تُصِبْهُمْ and if وَإِن Allah ٱللَّهِ (is) from مِنْ عِندِ this هَٰذِهِۦ say
(is) from you مِنْ عِندِكَ this هَٰذِهِۦ they say يَقُولُوا۟ an evil سَيِّئَةٌ them
so what (is wrong فَمَالِ Allah ٱللَّهِ (is) from مِّنْ عِندِ all كُلٌّ say قُلْ
يَفْقَهُونَ they seem يَكَادُونَ do not لَا people ٱلْقَوْمِ these هَٰٓؤُلَآءِ with)
happened to أَصَابَكَ whatever مَّآ any word حَدِيثًا ﴿٧٨﴾ to understand
and whatever وَمَآ Allah ٱللَّهِ (is) from فَمِنَ good حَسَنَةٍ of مِنْ you
yourself نَّفْسِكَ (is) from فَمِن evil سَيِّئَةٍ of مِن befell you أَصَابَكَ
as رَسُولًا for mankind لِلنَّاسِ and We have sent you وَأَرْسَلْنَٰكَ
as a Witness شَهِيدًا ﴿٧٩﴾ Allah بِٱللَّهِ and suffices وَكَفَىٰ a Messenger

78. "Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them, they say, "This is from Allâh," but if some evil befalls them, they say, "This is from you (O Muhammad (صلى الله عليه وسلم))." Say: "All things are from Allâh," so what is wrong with these people that they fail to understand any word? **79.** Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself. And We have sent you (O Muhammad (صلى الله عليه وسلم)) as a Messenger to mankind, and Allâh is Sufficient as a Witness.

مَّن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّهَ ۖ وَمَن تَوَلَّىٰ فَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾ وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا۟ مِنْ
عِندِكَ بَيَّتَ طَآئِفَةٌ مِّنْهُمْ غَيْرَ ٱلَّذِى تَقُولُ ۖ وَٱللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ ۖ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ
وَكِيلًا ﴿٨١﴾ أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ ۚ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟ فِيهِ ٱخْتِلَٰفًا كَثِيرًا ﴿٨٢﴾

أَطَاعَ has indeed فَقَدْ the Messenger ٱلرَّسُولَ obeys يُطِعِ who مَّن
so not فَمَآ turned away تَوَلَّىٰ and who وَمَن Allah ٱللَّهَ obeyed
as a keeper حَفِيظًا ﴿٨٠﴾ over them عَلَيْهِمْ We have sent you أَرْسَلْنَٰكَ

but فَإِذَا obedience طَاعَةٌ and they say وَيَقُولُونَ
spends night بَيَّتَ your presence مِنْ عِندِكَ they leave بَرَزُوا when
الَّذِي other than غَيْرَ of them مِّنْهُمْ a group طَائِفَةٌ (planning)
what مَا records يَكْتُبُ and Allah وَاللَّهُ you say تَقُولُ what
(from) عَنْهُمْ so turn فَأَعْرِضْ they spend night (in planning) يُبَيِّتُونَ
and suffices وَكَفَىٰ Allah اللَّهِ in عَلَى and put your trust وَتَوَكَّلْ them
ponder يَتَدَبَّرُونَ do they not أَفَلَا as a trustee وَكِيلًا ﴿٨١﴾ Allah بِاللَّهِ
غَيْرِ from مِنْ عِندِ been كَانَ and had it وَلَوْ the Quran الْقُرْآنَ over
فِيهِ certainly they would have found لَوَجَدُوا Allah اللَّهِ other than
many كَثِيرًا ﴿٨٢﴾ contradictions اخْتِلَافًا in it

80. He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh, but he who turns away, then we have not sent you (O Muhammad صلى الله عليه وسلم) as a watcher over them. **81.** They say: "We are obedient," but when they leave you (Muhammad صلى الله عليه وسلم), a section of them spend all night in planning other than what you say. But Allâh records their nightly (plots). So turn aside from them (do not punish them), and put your trust in Allâh. And Allâh is Ever All-Sufficient as a Disposer of affairs. **82.** Do they not then consider the Qur'ân carefully? Had it been from other than Allâh, they would surely, have found therein many a contradiction.

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ
يَسْتَنبِطُونَهُ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٣﴾ فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا
تُكَلَّفُ إِلَّا نَفْسَكَ ۚ وَحَرِّضِ الْمُؤْمِنِينَ ۖ عَسَى اللَّهُ أَن يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا ۚ وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا ﴿٨٤﴾

of مِّنَ a matter أَمْرٌ comes to them جَاءَهُمْ and whenever وَإِذَا
وَلَوْ it بِهِ they spread أَذَاعُوا fear الْخَوْفِ or أَوِ peace الْأَمْنِ
وَإِلَىٰ the Messenger الرَّسُولِ to إِلَى they reffered it رَدُّوهُ but had
it لَعَلِمَهُ among them مِنْهُمْ those having authority أُولِي الْأَمْرِ and to
may infer يَسْتَنبِطُونَهُ those who الَّذِينَ would have been known by
and had not (there وَلَوْلَا from them مِنْهُمْ (right conclusions)
and His وَرَحْمَتُهُ on you عَلَيْكُمْ (of) Allah اللَّهِ Bounty فَضْلُ been)
Satan الشَّيْطَانَ certainly you would have followed لَاتَّبَعْتُمُ Mercy

ٱللَّهِ the Way سَبِيلِ in فِى so fight فَقَٰتِلْ a few قَلِيلًا ﴿٨٣﴾ but إِلَّا
for نَفْسَكَ but إِلَّا (you are) accountable تُكَلَّفُ not لَا (of) Allah
ٱللَّهُ maybe عَسَى the believers ٱلْمُؤْمِنِينَ and rouse وَحَرِّضِ yourself
كَفَرُوا۟ (of) those who ٱلَّذِينَ evil بَأْسَ restrain يَكُفَّ that أَن Allah
in might بَأْسًا (is) Stronger أَشَدُّ and Allah وَٱللَّهُ disbelieved
in punishing تَنكِيلًا ﴿٨٤﴾ and Stronger وَأَشَدُّ

83. When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allâh upon you, you would have followed *Shaitân* (Satan), save a few of you.
84. Then fight (O Muhammad صلى الله عليه وسلم) in the Cause of Allâh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allâh will restrain the evil might of the disbelievers. And Allâh is Stronger in might and Stronger in punishing.

مَّن يَشْفَعْ شَفَٰعَةً حَسَنَةً يَكُن لَّهُۥ نَصِيبٌ مِّنْهَا ۖ وَمَن يَشْفَعْ شَفَٰعَةً سَيِّئَةً يَكُن لَّهُۥ كِفْلٌ مِّنْهَا ۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ
شَىْءٍ مُّقِيتًا ﴿٨٥﴾ وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا۟ بِأَحْسَنَ مِنْهَآ أَوْ رُدُّوهَآ ۗ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ حَسِيبًا ﴿٨٦﴾ ٱللَّهُ لَآ إِلَٰهَ
إِلَّا هُوَ ۚ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَا رَيْبَ فِيهِ ۗ وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ حَدِيثًا ﴿٨٧﴾

a good حَسَنَةً intercession شَفَٰعَةً intercedes يَشْفَعْ whosoever مَّن
and وَمَن of it مِّنْهَا a share نَصِيبٌ for him لَّهُۥ he shall have يَكُن
يَكُن an evil سَيِّئَةً intercession شَفَٰعَةً intercedes يَشْفَعْ whosoever
ٱللَّهُ and is وَكَانَ of it مِّنْهَا burden كِفْلٌ for him لَّهُۥ He shall have
and وَإِذَا Reckoner مُّقِيتًا ﴿٨٥﴾ thing شَىْءٍ every كُلِّ over عَلَىٰ Allah
you greet فَحَيُّوا۟ with a greeting بِتَحِيَّةٍ you are greeted حُيِّيتُم when
إِنَّ return it (equally) رُدُّوهَآ or أَوْ than that مِنْهَآ better بِأَحْسَنَ
حَسِيبًا ﴿٨٦﴾ thing شَىْءٍ every كُلِّ over عَلَىٰ is كَانَ Allah ٱللَّهَ indeed
هُوَ but إِلَّا god إِلَٰهَ (there is) no لَآ Allah ٱللَّهُ Account-Taker
يَوْمِ to إِلَىٰ He would certainly gather you together لَيَجْمَعَنَّكُمْ Him
in it فِيهِ doubt رَيْبَ (there is) no لَا (of) Resurrection ٱلْقِيَٰمَةِ Day
Allah ٱللَّهِ than مِنَ (is) truer أَصْدَقُ and who وَمَنْ (about which)
in statement حَدِيثًا ﴿٨٧﴾

85. Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allâh is Ever All-Able to do (and also an All-Witness to) everything. **86.** When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allâh is Ever a Careful Account Taker of all things. **87.** Allâh! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allâh?

۞ فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ وَاللَّهُ أَرْكَسَهُم بِمَا كَسَبُوا ۚ أَتُرِيدُونَ أَن تَهْدُوا مَنْ أَضَلَّ اللَّهُ ۖ وَمَن يُضْلِلِ اللَّهُ فَلَن
تَجِدَ لَهُ سَبِيلًا ﴿٨٨﴾ وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً ۖ فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ ۚ
فَإِن تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدتُّمُوهُمْ ۖ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ﴿٨٩﴾

regarding فِي with you لَكُمْ then what (is the matter) فَمَا ۞
وَاللَّهُ (you have become) two parties فِئَتَيْنِ the hypocrites الْمُنَافِقِينَ
they كَسَبُوا for what بِمَا cast them back أَرْكَسَهُم when Allah
whom مَنْ you guide تَهْدُوا that أَن do you want أَتُرِيدُونَ earned
lets go astray يُضْلِلِ and whom وَمَن Allah اللَّهُ lets go astray أَضَلَّ
a way سَبِيلًا ﴿٨٨﴾ for him لَهُ you find تَجِدَ will not فَلَن Allah اللَّهُ
they كَفَرُوا as كَمَا you disbelieve تَكْفُرُونَ if لَوْ they wish وَدُّوا
so do فَلَا alike (equal) سَوَاءً and you become فَتَكُونُونَ disbelieve
يُهَاجِرُوا till حَتَّىٰ friends أَوْلِيَاءَ from them مِنْهُمْ you take تَتَّخِذُوا not
تَوَلَّوْا but if فَإِن (of) Allah اللَّهِ the Way سَبِيلِ in فِي they emigrate
حَيْثُ and kill them وَاقْتُلُوهُمْ seize them فَخُذُوهُمْ they turn back
you تَتَّخِذُوا (and) neither وَلَا you find them وَجَدتُّمُوهُمْ wherever
a helper نَصِيرًا ﴿٨٩﴾ nor وَلَا a friend وَلِيًّا from them مِنْهُمْ take

88. Then what is the matter with you that you are divided into two parties about the hypocrites? Allâh has cast them back (to disbelief) because of what they have earned. Do you want to guide him whom Allâh has made to go astray? And he whom Allâh has made to go astray, you will never find for him any way (of guidance). **89.** They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another). So take not *Auliyâ'* (protectors or friends) from them, till they emigrate in the way of Allâh (to Muhammad صلى الله عليه وسلم). But if they turn back (from Islâm), take (hold of) them and kill them wherever you find them, and take neither *Auliyâ'* (protectors or friends) nor helpers from them.

إِلَّا ٱلَّذِينَ يَصِلُونَ إِلَىٰ قَوۡمِۭ بَيۡنَكُمۡ وَبَيۡنَهُم مِّيثَٰقٌ أَوۡ جَآءُوكُمۡ حَصِرَتۡ صُدُورُهُمۡ أَن يُقَٰتِلُوكُمۡ أَوۡ يُقَٰتِلُواْ قَوۡمَهُمۡۚ وَلَوۡ
شَآءَ ٱللَّهُ لَسَلَّطَهُمۡ عَلَيۡكُمۡ فَلَقَٰتَلُوكُمۡۚ فَإِنِ ٱعۡتَزَلُوكُمۡ فَلَمۡ يُقَٰتِلُوكُمۡ وَأَلۡقَوۡاْ إِلَيۡكُمُ ٱلسَّلَمَ فَمَا جَعَلَ ٱللَّهُ لَكُمۡ عَلَيۡهِمۡ
سَبِيلٗا ٩٠

بَيۡنَكُمۡ a group قَوۡمِۭ (to) إِلَىٰ join يَصِلُونَ those who ٱلَّذِينَ except إِلَّا

or أَوۡ (is) a treaty مِّيثَٰقٌ and between them وَبَيۡنَهُم between you

their صُدُورُهُمۡ restraining حَصِرَتۡ those who come to you جَآءُوكُمۡ

قَوۡمَهُمۡ they fight يُقَٰتِلُواْ or أَوۡ they fight you يُقَٰتِلُوكُمۡ that أَن breasts

He would لَسَلَّطَهُمۡ Allah ٱللَّهُ willed شَآءَ and had وَلَوۡ their people

and they would فَلَقَٰتَلُوكُمۡ over you عَلَيۡكُمۡ have given them power

فَلَمۡ they withdraw from you ٱعۡتَزَلُوكُمۡ so if فَإِنِ have fought you

(to) إِلَيۡكُمُ and offer وَأَلۡقَوۡاْ fight against you يُقَٰتِلُوكُمۡ and did not

لَكُمۡ Allah ٱللَّهُ made جَعَلَ then has not فَمَا peace ٱلسَّلَمَ you

a way سَبِيلٗا ٩٠ against them عَلَيۡهِمۡ for you

90. Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allâh willed, indeed He would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then Allâh has opened no way for you against them.

سَتَجِدُونَ ءَاخَرِينَ يُرِيدُونَ أَن يَأۡمَنُوكُمۡ وَيَأۡمَنُواْ قَوۡمَهُمۡ كُلَّ مَا رُدُّوٓاْ إِلَى ٱلۡفِتۡنَةِ أُرۡكِسُواْ فِيهَاۚ فَإِن لَّمۡ يَعۡتَزِلُوكُمۡ وَيُلۡقُوٓاْ
إِلَيۡكُمُ ٱلسَّلَمَ وَيَكُفُّوٓاْ أَيۡدِيَهُمۡ فَخُذُوهُمۡ وَٱقۡتُلُوهُمۡ حَيۡثُ ثَقِفۡتُمُوهُمۡۚ وَأُوْلَٰٓئِكُمۡ جَعَلۡنَا لَكُمۡ عَلَيۡهِمۡ سُلۡطَٰنٗا
مُّبِينٗا ٩١

that أَن who wish يُرِيدُونَ others ءَاخَرِينَ you will find سَتَجِدُونَ

and they be secure from وَيَأۡمَنُواْ they be secure from you يَأۡمَنُوكُمۡ

to إِلَى they are returned رُدُّوٓاْ whenever كُلَّ مَا their people قَوۡمَهُمۡ

so if فَإِن into it فِيهَا they plunge أُرۡكِسُواْ a mischief/temptation ٱلۡفِتۡنَةِ

إِلَيۡكُمُ and offer وَيُلۡقُوٓاْ they withdraw from you يَعۡتَزِلُوكُمۡ did not لَّمۡ

their hands أَيۡدِيَهُمۡ and they hold وَيَكُفُّوٓاْ peace ٱلسَّلَمَ (to) you

wherever حَيۡثُ and kill them وَٱقۡتُلُوهُمۡ then seize them فَخُذُوهُمۡ

We have جَعَلْنَا and those people وَأُو۟لَـٰٓئِكُمْ you find them ثَقِفْتُمُوهُمْ
a ﴿٩١﴾ مُّبِينًا sanction سُلْطَـٰنًا against them عَلَيْهِمْ for you لَكُمْ made
clear

91. You will find others that wish to have security from you and security from their people. Every time they are sent back to temptation, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold of) them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them.

وَمَا كَانَ لِمُؤْمِنٍ أَن يَقْتُلَ مُؤْمِنًا إِلَّا خَطَـًٔا ۚ وَمَن قَتَلَ مُؤْمِنًا خَطَـًٔا فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَدِيَةٌ مُّسَلَّمَةٌ
إِلَىٰٓ أَهْلِهِۦٓ إِلَّآ أَن يَصَّدَّقُوا۟ ۚ فَإِن كَانَ مِن قَوْمٍ عَدُوٍّ لَّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ ۖ وَإِن
كَانَ مِن قَوْمٍۭ بَيْنَكُمْ وَبَيْنَهُم مِّيثَـٰقٌ فَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰٓ أَهْلِهِۦ وَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ ۖ فَمَن
لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ ٱللَّهِ ۗ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾

he يَقْتُلَ that أَن for a believer لِمُؤْمِنٍ it is كَانَ and not وَمَا
and وَمَن by mistake خَطَـًٔا except إِلَّا a believer مُؤْمِنًا kills
فَتَحْرِيرُ by mistake خَطَـًٔا a believer مُؤْمِنًا killed قَتَلَ whosoever
a مُّؤْمِنَةٍ (of) person (slave) رَقَبَةٍ then (upon him) freedom
his أَهْلِهِۦٓ to إِلَىٰٓ be paid مُّسَلَّمَةٌ and blood-money وَدِيَةٌ believing
فَإِن they remit it as a charity يَصَّدَّقُوا۟ that أَن except إِلَّآ family
to you لَّكُمْ enemy عَدُوٍّ people قَوْمٍ from مِن he is كَانَ and if
رَقَبَةٍ then freedom فَتَحْرِيرُ a believer مُؤْمِنٌ and he is وَهُوَ
he is كَانَ and if وَإِن (of) a believeing مُّؤْمِنَةٍ person (slave)
and between وَبَيْنَهُم between you بَيْنَكُمْ people قَوْمٍ from مِن
be مُّسَلَّمَةٌ then blood-money فَدِيَةٌ (is) a covenant مِّيثَـٰقٌ them
slave رَقَبَةٍ and freedom وَتَحْرِيرُ his family أَهْلِهِۦ to إِلَىٰٓ paid
find it يَجِدْ did not لَّمْ but who فَمَن (of) a believing مُّؤْمِنَةٍ
(for) two شَهْرَيْنِ then fasting (he should fast) فَصِيَامُ (possible)
مِّنَ (seeking) repentance تَوْبَةً consecutive مُتَتَابِعَيْنِ months
All-Knowing عَلِيمًا Allah ٱللَّهُ and is وَكَانَ Allah ٱللَّهِ from
All-Wise حَكِيمًا ﴿٩٢﴾

92. It is not for a believer to kill a believer except (that it be) by mistake; and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood money, i.e. *Diya*) be given to the deceased's family unless they remit it. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed); and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood money — *Diya*) must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All-Knowing, All-Wise.

وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ خَٰلِدًا فِيهَا وَغَضِبَ ٱللَّهُ عَلَيْهِ وَلَعَنَهُۥ وَأَعَدَّ لَهُۥ
عَذَابًا عَظِيمًا ﴿٩٣﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا ضَرَبْتُمْ فِى سَبِيلِ ٱللَّهِ فَتَبَيَّنُوا۟ وَلَا تَقُولُوا۟ لِمَنْ أَلْقَىٰٓ إِلَيْكُمُ
ٱلسَّلَٰمَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ ٱلْحَيَوٰةِ ٱلدُّنْيَا فَعِندَ ٱللَّهِ مَغَانِمُ كَثِيرَةٌ كَذَٰلِكَ كُنتُم
مِّن قَبْلُ فَمَنَّ ٱللَّهُ عَلَيْكُمْ فَتَبَيَّنُوٓا۟ إِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٤﴾

مُّتَعَمِّدًا a believer مُؤْمِنًا kills يَقْتُلْ and whosoever وَمَن
to abide خَٰلِدًا (is) Hell جَهَنَّمُ his reward فَجَزَآؤُهُۥ intentionally
Allah ٱللَّهُ and became angry وَغَضِبَ in it (therein) فِيهَا forever
and He has prepared وَأَعَدَّ and cursed him وَلَعَنَهُۥ with him عَلَيْهِ
O يَٰٓأَيُّهَا a great (severe) عَظِيمًا ﴿٩٣﴾ punishment عَذَابًا for him لَهُۥ
you go forth (to ضَرَبْتُمْ when إِذَا believe ءَامَنُوٓا۟ who ٱلَّذِينَ you
وَلَا you discern فَتَبَيَّنُوا۟ (of) Allah ٱللَّهِ the Way سَبِيلِ in فِى fight)
إِلَيْكُمُ offers أَلْقَىٰٓ to whoever لِمَنْ you say تَقُولُوا۟ and do not
a مُؤْمِنًا you are not لَسْتَ greetings of peace ٱلسَّلَٰمَ (to) you
(of) ٱلْحَيَوٰةِ advantage عَرَضَ seeking تَبْتَغُونَ believer
مَغَانِمُ Allah ٱللَّهِ then has فَعِندَ (of this) world ٱلدُّنْيَا life
مِّن you were كُنتُم like this كَذَٰلِكَ abundant كَثِيرَةٌ booties
upon you عَلَيْكُمْ Allah ٱللَّهُ but then graced فَمَنَّ before قَبْلُ
of what بِمَا is كَانَ Allah ٱللَّهَ certainly إِنَّ so discern فَتَبَيَّنُوٓا۟
Well-Aware خَبِيرًا ﴿٩٤﴾ you do تَعْمَلُونَ

93. And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allâh are upon him, and a great punishment is prepared for him. **94.** O you who believe! When you go (to fight) in the Cause of Allâh, verify (the truth), and say not to anyone who greets you (by embracing Islâm): "You are not a believer"; seeking the perishable goods of the worldly life. There are much more profits and booties with Allâh. Even as he is now, so were you yourselves before till Allâh conferred on you His Favours (i.e. guided you to Islâm), therefore, be cautious in discrimination. Allâh is Ever Well-Aware of what you do.

لَّا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ ۚ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ
بِأَمْوَالِهِمْ وَأَنفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً ۚ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۚ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾

of مِنَ those who sit الْقَاعِدُونَ (are) equal يَسْتَوِي not لَّا
those who are (disabled) أُولِي الضَّرَرِ except غَيْرُ the believers الْمُؤْمِنِينَ
the Way سَبِيلِ in فِي and those who strive وَالْمُجَاهِدُونَ handicapped
فَضَّلَ and their lives وَأَنفُسِهِمْ with their wealth بِأَمْوَالِهِمْ (of) Allah اللَّهِ
with their بِأَمْوَالِهِمْ those who strive الْمُجَاهِدِينَ Allah اللَّهُ has exalted
those who sit الْقَاعِدِينَ over عَلَى and their lives وَأَنفُسِهِمْ wealth
اللَّهُ has promised وَعَدَ and unto each وَكُلًّا in rank دَرَجَةً
الْمُجَاهِدِينَ Allah اللَّهُ and has graced وَفَضَّلَ good الْحُسْنَىٰ Allah
أَجْرًا those who sit الْقَاعِدِينَ over عَلَى those who strive
great عَظِيمًا ﴿٩٥﴾ reward

95. Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the Cause of Allâh with their wealth and their lives. Allâh has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allâh has promised good (Paradise), but Allâh has preferred those who strive hard and fight, above those who sit (at home) by a huge reward.

دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۚ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٩٦﴾ إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ قَالُوا فِيمَ كُنتُمْ ۖ قَالُوا
كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ ۚ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا ۚ فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ ۖ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾ إِلَّا
الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾

and وَرَحْمَةً and forgiveness وَمَغْفِرَةً from Him مِّنْهُ ranks دَرَجَٰتٍ
Most رَّحِيمًا ﴿٩٦﴾ All-Forgiving غَفُورًا Allah ٱللَّهُ and is وَكَانَ Mercy
ٱلْمَلَٰٓئِكَةُ caused death تَوَفَّىٰهُمُ those whom ٱلَّذِينَ verily إِنَّ Merciful
قَالُوا۟ themselves أَنفُسِهِمْ while they are wronging ظَالِمِىٓ the angels
they said قَالُوا۟ you were كُنتُمْ in what (condition)? فِيمَ they said
they قَالُوٓا۟ the land ٱلْأَرْضِ in فِى oppressed مُسْتَضْعَفِينَ we were كُنَّا
spacious وَٰسِعَةً (of) Allah ٱللَّهِ land أَرْضُ was تَكُنْ is not أَلَمْ said
مَأْوَىٰهُمْ those people فَأُو۟لَٰٓئِكَ in it فِيهَا to emigrate فَتُهَاجِرُوا۟ enough
إِلَّا destination مَصِيرًا ﴿٩٧﴾ an evil وَسَآءَتْ (is) Hell جَهَنَّمُ their abode
وَٱلنِّسَآءِ men ٱلرِّجَالِ from مِنَ the oppressed ones ٱلْمُسْتَضْعَفِينَ except
حِيلَةً who cannot devise لَا يَسْتَطِيعُونَ and children وَٱلْوِلْدَٰنِ and women
(their) way سَبِيلًا ﴿٩٨﴾ they direct يَهْتَدُونَ and cannot وَلَا a plan

96. Degrees of (higher) grades from Him, and forgiveness and mercy. And Allâh is Ever Oft-Forgiving, Most Merciful. **97.** Verily, as for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell — what an evil destination! **98.** Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.

فَأُو۟لَٰٓئِكَ عَسَى ٱللَّهُ أَن يَعْفُوَ عَنْهُمْ ۚ وَكَانَ ٱللَّهُ عَفُوًّا غَفُورًا ﴿٩٩﴾ ۞ وَمَن يُهَاجِرْ فِى سَبِيلِ ٱللَّهِ يَجِدْ فِى ٱلْأَرْضِ مُرَٰغَمًا كَثِيرًا
وَسَعَةً ۚ وَمَن يَخْرُجْ مِنۢ بَيْتِهِۦ مُهَاجِرًا إِلَى ٱللَّهِ وَرَسُولِهِۦ ثُمَّ يُدْرِكْهُ ٱلْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُۥ عَلَى ٱللَّهِ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿١٠٠﴾
وَإِذَا ضَرَبْتُمْ فِى ٱلْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا۟ مِنَ ٱلصَّلَوٰةِ إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ ٱلَّذِينَ كَفَرُوٓا۟ ۚ إِنَّ ٱلْكَٰفِرِينَ كَانُوا۟ لَكُمْ
عَدُوًّا مُّبِينًا ﴿١٠١﴾

He pardons يَعْفُوَ that أَن Allah ٱللَّهُ maybe عَسَى these people فَأُو۟لَٰٓئِكَ
غَفُورًا ﴿٩٩﴾ All-Pardoning عَفُوًّا Allah ٱللَّهُ and is وَكَانَ them عَنْهُمْ
the سَبِيلِ in فِى emigrates يُهَاجِرْ and he who وَمَن ۞ All-Forgiving
مُرَٰغَمًا the land ٱلْأَرْضِ in فِى will find يَجِدْ (of) Allah ٱللَّهِ Way
and وَمَن and abundant resources وَسَعَةً many كَثِيرًا places of refuge

as an emigrant مُهَاجِرًا his home بَيْتِهِۦ (from) مِنۢ leaves يَخْرُجْ who
يُدْرِكْهُ then ثُمَّ and His Messenger وَرَسُولِهِۦ Allah ٱللَّهِ to إِلَى
became incumbent وَقَعَ certainly فَقَدْ death ٱلْمَوْتُ overtakes him
غَفُورًا Allah ٱللَّهُ and is وَكَانَ Allah ٱللَّهِ on عَلَى his reward أَجْرُهُۥ
you ضَرَبْتُمْ and when وَإِذَا Most Merciful ﴿١٠٠﴾ رَّحِيمًا All-Forgiving
جُنَاحٌ on you عَلَيْكُمْ (there is) not فَلَيْسَ the land ٱلْأَرْضِ in فِى travel
you خِفْتُمْ if إِنْ the prayer مِنَ ٱلصَّلَوٰةِ you shorten تَقْصُرُوا۟ that أَن sin
have كَفَرُوٓا۟ those who ٱلَّذِينَ will harm you يَفْتِنَكُمُ that أَن fear
for you لَكُمْ are كَانُوا۟ the disbelievers ٱلْكَٰفِرِينَ indeed إِنَّ disbelieved
open ﴿١٠١﴾ مُّبِينًا enemy عَدُوًّا

99. These are they whom Allâh is likely to forgive them, and Allâh is Ever Oft-Pardoning, Oft-Forgiving. **100.** He who emigrates (from his home) in the Cause of Allâh, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allâh and His Messenger, and death overtakes him, his reward is then surely, incumbent upon Allâh. And Allâh is Ever Oft-Forgiving, Most Merciful. **101.** And when you (Muslims) travel in the land, there is no sin on you if you shorten *As-Salât* (the prayer) if you fear that the disbelievers may put you in trial (attack you), verily, the disbelievers are ever unto you open enemies.

وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ ٱلصَّلَوٰةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُم مَّعَكَ وَلْيَأْخُذُوٓا۟ أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا۟ فَلْيَكُونُوا۟
مِن وَرَآئِكُمْ وَلْتَأْتِ طَآئِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا۟ فَلْيُصَلُّوا۟ مَعَكَ وَلْيَأْخُذُوا۟ حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ ٱلَّذِينَ
كَفَرُوا۟ لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُم مَّيْلَةً وَٰحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ
بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنتُم مَّرْضَىٰٓ أَن تَضَعُوٓا۟ أَسْلِحَتَكُمْ وَخُذُوا۟ حِذْرَكُمْ إِنَّ ٱللَّهَ أَعَدَّ لِلْكَٰفِرِينَ عَذَابًا
مُّهِينًا ﴿١٠٢﴾

and you فَأَقَمْتَ among them فِيهِمْ you are كُنتَ and when وَإِذَا
a group طَآئِفَةٌ let stand فَلْتَقُمْ (in) prayer ٱلصَّلَوٰةَ them لَهُمُ lead
أَسْلِحَتَهُمْ and let them take وَلْيَأْخُذُوٓا۟ with you مَّعَكَ of them مِّنْهُم
they have prostrated سَجَدُوا۟ and when فَإِذَا their arms (with them)
and let وَلْتَأْتِ in your rear مِن وَرَآئِكُمْ then let them be فَلْيَكُونُوا۟

يُصَلُّوا (who) has not لَمْ other أُخْرَىٰ group طَآئِفَةٌ come up
and let them وَلْيَأْخُذُوا with you مَعَكَ to pray فَلْيُصَلُّوا (yet) prayed
wish وَدَّ and their arms وَأَسْلِحَتَهُمْ their precaution حِذْرَهُمْ take
عَنْ you neglect تَغْفُلُونَ if لَوْ disbelieve كَفَرُوا those who ٱلَّذِينَ
then they فَيَمِيلُونَ and your baggage وَأَمْتِعَتِكُمْ your arms أَسْلِحَتِكُمْ
but وَلَا (in) a single وَاحِدَةً rush مَّيْلَةً upon you عَلَيْكُم swoop
بِكُمْ was كَانَ if إِن on you عَلَيْكُمْ blame جُنَاحَ (there is) no
you كُنتُم or أَوْ rain مَّطَرٍ due to مِّن inconvenience أَذًى with you
your arms أَسْلِحَتَكُمْ you lay aside تَضَعُوا that أَن sick مَّرْضَىٰ are
ٱللَّهَ verily إِنَّ precaution for yourselves حِذْرَكُمْ but take وَخُذُوا
عَذَابًا for the disbelievers لِلْكَٰفِرِينَ has prepared أَعَدَّ Allah
a humiliating مُّهِينًا ﴿١٠٢﴾ torment

102. When you (O Messenger Muhammad صلى الله عليه وسلم) are among them, and lead them in *As-Salât* (the prayer), let one party of them stand up [in *Salât* (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allâh has prepared a humiliating torment for the disbelievers.

فَإِذَا قَضَيْتُمُ ٱلصَّلَوٰةَ فَٱذْكُرُوا۟ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا ٱطْمَأْنَنتُمْ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ ۚ إِنَّ ٱلصَّلَوٰةَ
كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كِتَٰبًا مَّوْقُوتًا ﴿١٠٣﴾ وَلَا تَهِنُوا۟ فِى ٱبْتِغَآءِ ٱلْقَوْمِ ۖ إِن تَكُونُوا۟ تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ
كَمَا تَأْلَمُونَ ۖ وَتَرْجُونَ مِنَ ٱللَّهِ مَا لَا يَرْجُونَ ۗ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٤﴾

the prayer ٱلصَّلَوٰةَ you have finished قَضَيْتُمُ and when فَإِذَا
وَعَلَىٰ and sitting وَقُعُودًا standing قِيَٰمًا Allah ٱللَّهَ remember فَٱذْكُرُوا
you ٱطْمَأْنَنتُمْ and when فَإِذَا your sides جُنُوبِكُمْ and (lying) on
the prayer ٱلصَّلَوٰةَ verily إِنَّ prayer ٱلصَّلَوٰةَ offer فَأَقِيمُوا are secure
﴿١٠٣﴾ مَّوْقُوتًا enjoined كِتَٰبًا the believers ٱلْمُؤْمِنِينَ on عَلَى is كَانَتْ

pursuit ٱبْتِغَآءِ in فِى be weak تَهِنُوا۟ and do not وَلَا at fixed time
تَأْلَمُونَ you are تَكُونُوا۟ if إِن (of these) people (the enemy) ٱلْقَوْمِ
تَأْلَمُونَ as كَمَا suffering يَأْلَمُونَ they (too) are فَإِنَّهُمْ suffering
مَا Allah ٱللَّهِ from مِنَ while you hope وَتَرْجُونَ you are suffering
عَلِيمًا Allah ٱللَّهُ and is وَكَانَ they hope يَرْجُونَ do not لَا what
All-Wise ﴿١٠٤﴾ حَكِيمًا All-Knowing

103. When you have finished *As-Salât* (the congregational prayer), remember Allâh standing, sitting down, and (lying down) on your sides, but when you are free from danger, perform *As-Salât* (*Iqamat-as-Salât*). Verily, *As-Salât* (the prayer) is enjoined on the believers at fixed hours. **104.** And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allâh (for the reward, i.e. Paradise) that for which they hope not; and Allâh is Ever All-Knowing, All-Wise.

إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ لِتَحْكُمَ بَيْنَ ٱلنَّاسِ بِمَآ أَرَىٰكَ ٱللَّهُ ۚ وَلَا تَكُن لِّلْخَآئِنِينَ خَصِيمًا ﴿١٠٥﴾
وَٱسْتَغْفِرِ ٱللَّهَ ۖ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿١٠٦﴾ وَلَا تُجَٰدِلْ عَنِ ٱلَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن
كَانَ خَوَّانًا أَثِيمًا ﴿١٠٧﴾ يَسْتَخْفُونَ مِنَ ٱلنَّاسِ وَلَا يَسْتَخْفُونَ مِنَ ٱللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ ٱلْقَوْلِ ۚ
وَكَانَ ٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾

the ٱلْكِتَٰبَ to you إِلَيْكَ We have sent down أَنزَلْنَآ surely إِنَّآ
بَيْنَ so that you may judge لِتَحْكُمَ with the truth بِٱلْحَقِّ Book
ٱللَّهُ has shown you أَرَىٰكَ with what بِمَآ the people ٱلنَّاسِ between
for treacherous لِّلْخَآئِنِينَ you be تَكُن and do not وَلَا Allah
Allah ٱللَّهَ and seek forgiveness of وَٱسْتَغْفِرِ a pleader ﴿١٠٥﴾ خَصِيمًا
Most ﴿١٠٦﴾ رَّحِيمًا All-Forgiving غَفُورًا is كَانَ Allah ٱللَّهَ indeed إِنَّ
those who ٱلَّذِينَ for عَنِ argue تُجَٰدِلْ and do not وَلَا Merciful
does لَا Allah ٱللَّهَ indeed إِنَّ themselves أَنفُسَهُمْ deceive يَخْتَانُونَ
treacherous (and) خَوَّانًا is كَانَ anyone who مَن like يُحِبُّ not
وَلَا people ٱلنَّاسِ from مِنَ they may hide يَسْتَخْفُونَ sinful ﴿١٠٧﴾ أَثِيمًا
as He (is) وَهُوَ Allah ٱللَّهِ from مِنَ they hide يَسْتَخْفُونَ but cannot

with them مَعَهُمْ	when إِذْ	they plot by night يُبَيِّتُونَ	what مَا	لَا					
does not	He approve يَرْضَىٰ	of/in مِنَ	words ٱلْقَوْلِ	and is وَكَانَ	ٱللَّهُ				
Allah	of what بِمَا	they do يَعْمَلُونَ	Encompasser مُحِيطًا ﴿١٠٨﴾						

105. Surely, We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth that you might judge between men by that which Allâh has shown you (i.e. has taught you through Divine Revelation), so be not a pleader for the treacherous. **106.** And seek the forgiveness of Allâh, certainly, Allâh is Ever Oft-Forgiving, Most Merciful. **107.** And argue not on behalf of those who deceive themselves. Verily, Allâh does not like anyone who is a betrayer, sinner. **108.** They may hide (their crimes) from men, but they cannot hide (them) from Allâh; for He is with them (by His Knowledge), when they plot by night in words that He does not approve. And Allâh ever encompasses what they do.

هَٰٓأَنتُمْ هَٰٓؤُلَآءِ جَٰدَلْتُمْ عَنْهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا فَمَن يُجَٰدِلُ ٱللَّهَ عَنْهُمْ يَوْمَ ٱلْقِيَٰمَةِ أَم مَّن يَكُونُ عَلَيْهِمْ
وَكِيلًا ﴿١٠٩﴾ وَمَن يَعْمَلْ سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ ثُمَّ يَسْتَغْفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ غَفُورًا رَّحِيمًا ﴿١١٠﴾ وَمَن يَكْسِبْ
إِثْمًا فَإِنَّمَا يَكْسِبُهُۥ عَلَىٰ نَفْسِهِۦ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿١١١﴾

you are هَٰٓأَنتُمْ	those who هَٰٓؤُلَآءِ	argued جَٰدَلْتُمْ	for them عَنْهُمْ	فِى			
in	life of ٱلْحَيَوٰةِ	(this) world ٱلدُّنْيَا	but who فَمَن	shall يُجَٰدِلُ			
argue (with)	Allah ٱللَّهَ	for them عَنْهُمْ	(on) the Day يَوْمَ	ٱلْقِيَٰمَةِ			
(of) Resurrection	or أَم	who مَّن	will be يَكُونُ	over them عَلَيْهِمْ			
(their) defender وَكِيلًا ﴿١٠٩﴾	and who وَمَن	does يَعْمَلْ	evil سُوٓءًا	أَوْ			
or	wrongs يَظْلِمْ	himself نَفْسَهُۥ	then ثُمَّ	he seeks يَسْتَغْفِرِ			
forgiveness of	Allah ٱللَّهَ	he will find يَجِدِ	Allah ٱللَّهَ	غَفُورًا			
All-Forgiving	رَّحِيمًا ﴿١١٠﴾ Most Merciful	and whoever وَمَن	يَكْسِبْ				
earns (commits)	a sin إِثْمًا	only فَإِنَّمَا	he earns يَكْسِبُهُۥ	عَلَىٰ			
against	himself نَفْسِهِۦ	and is وَكَانَ	Allah ٱللَّهُ	All-Knowing عَلِيمًا			
All-Wise حَكِيمًا ﴿١١١﴾							

109. Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allâh, or who will then be their defender? **110.** And whoever does evil or wrongs himself but afterwards seeks Allâh's forgiveness, he will find Allâh Oft-Forgiving, Most Merciful. **111.** And whoever earns sin, he earns it only against himself. And Allâh is Ever All-Knowing, All-Wise.

وَمَن يَكْسِبْ خَطِيٓـَٔةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِۦ بَرِيٓـًٔا فَقَدِ ٱحْتَمَلَ بُهْتَٰنًا وَإِثْمًا مُّبِينًا ﴿١١٢﴾ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكَ وَرَحْمَتُهُۥ
لَهَمَّت طَّآئِفَةٌ مِّنْهُمْ أَن يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّآ أَنفُسَهُمْ ۖ وَمَا يَضُرُّونَكَ مِن شَىْءٍ ۚ وَأَنزَلَ ٱللَّهُ عَلَيْكَ
ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ۚ وَكَانَ فَضْلُ ٱللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

a sin إِثْمًا or أَوْ a fault خَطِيٓـَٔةً commits يَكْسِبْ and whoever وَمَن
فَقَدِ (to) an innocent (person) بَرِيٓـًٔا it بِهِۦ throws يَرْمِ then ثُمَّ
وَإِثْمًا with false charge بُهْتَٰنًا he burdened (himself) ٱحْتَمَلَ indeed
ٱللَّهِ the Grace فَضْلُ and had not been وَلَوْلَا flagrant ﴿١١٢﴾ مُّبِينًا and sin
had لَهَمَّت and His Mercy وَرَحْمَتُهُۥ upon you عَلَيْكَ (of) Allah
they will يُضِلُّوكَ that أَن of them مِّنْهُمْ a group طَّآئِفَةٌ decided
except إِلَّآ they mislead يُضِلُّونَ but did not وَمَا mislead you
مِن شَىْءٍ they harm you يَضُرُّونَكَ and did not وَمَا themselves أَنفُسَهُمْ
to you عَلَيْكَ Allah ٱللَّهُ and has sent down وَأَنزَلَ in the least
and taught you وَعَلَّمَكَ and the Wisdom وَٱلْحِكْمَةَ the Book ٱلْكِتَٰبَ
the فَضْلُ and is وَكَانَ know تَعْلَمُ you تَكُن did not لَمْ what مَا
Great ﴿١١٣﴾ عَظِيمًا upon you عَلَيْكَ (of) Allah ٱللَّهِ Grace

112. And whoever earns a fault or a sin and then throws it on to someone innocent, he has indeed burdened himself with falsehood and a manifest sin.
113. Had not the Grace of Allâh and His Mercy been upon you (O Muhammad صلى الله عليه وسلم), a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their own selves, and no harm can they do to you in the least. Allâh has sent down to you the book (the Qur'ân), and *Al-Hikmah* (Islâmic laws, knowledge of legal and illegal things, i.e. the Prophet's *Sunnah* — legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allâh unto you (O Muhammad صلى الله عليه وسلم).

۞ لَّا خَيْرَ فِى كَثِيرٍ مِّن نَّجْوَىٰهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَٰحٍۭ بَيْنَ ٱلنَّاسِ ۚ وَمَن يَفْعَلْ
ذَٰلِكَ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾ وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ وَيَتَّبِعْ
غَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصْلِهِۦ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا ﴿١١٥﴾ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا
دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ وَمَن يُشْرِكْ بِٱللَّهِ فَقَدْ ضَلَّ ضَلَٰلًۢا بَعِيدًا ﴿١١٦﴾

نَّجْوَىٰهُمْ of مِّن most كَثِيرٍ in فِى good خَيْرَ (there is) no ۞لَّا
in بِصَدَقَةٍ commanded أَمَرَ he who مَنْ except إِلَّا their secret talks
بَيْنَ conciliation إِصْلَٰحٍۭ or أَوْ good deeds مَعْرُوفٍ or أَوْ charity
ٱبْتِغَآءَ this ذَٰلِكَ does يَفْعَلْ and who وَمَن people ٱلنَّاسِ between
نُؤْتِيهِ then shall فَسَوْفَ (of) Allah ٱللَّهِ Pleasure مَرْضَاتِ seeking
يُشَاقِقِ and whosoever وَمَن great عَظِيمًا ﴿١١٤﴾ reward أَجْرًا We give him
had تَبَيَّنَ what مَا after مِنۢ بَعْدِ the Messenger ٱلرَّسُولَ opposes
and follows وَيَتَّبِعْ the guidance ٱلْهُدَىٰ to him لَهُ become clear
We نُوَلِّهِۦ (of) the believers ٱلْمُؤْمِنِينَ the way سَبِيلِ other than غَيْرَ
We will burn وَنُصْلِهِۦ he has turned تَوَلَّىٰ what مَا will turn him to
﴿١١٥﴾ مَصِيرًا and what an evil وَسَآءَتْ Hell جَهَنَّمَ him (in)
forgive يَغْفِرُ does not لَا Allah ٱللَّهَ verily إِنَّ destination (it is)
but He وَيَغْفِرُ with Him بِهِۦ someone is associated يُشْرَكَ that أَن
to whom لِمَن that ذَٰلِكَ other than دُونَ what (is) مَا forgives
with بِٱللَّهِ associates others يُشْرِكْ and who وَمَن He wills يَشَآءُ
far ﴿١١٦﴾ بَعِيدًا misleading ضَلَٰلًۢا he is mislead ضَلَّ indeed فَقَدْ Allah
away

114. There is no good in most of their secret talks save (in) him who orders *Sadaqah* (charity in Allâh's Cause), or *Ma'rûf* (Islâmic Monotheism and all the good and righteous deeds which Allâh has ordained), or conciliation between mankind; and he who does this, seeking the good Pleasure of Allâh, We shall give him a great reward. **115.** And whoever contradicts and opposes the Messenger (Muhammad صلى الله عليه وسلم) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell — what an evil destination! **116.** Verily, Allâh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that, and whoever sets up partners in worship with Allâh, has indeed strayed far away.

إِن يَدْعُونَ مِن دُونِهِۦٓ إِلَّآ إِنَٰثًا وَإِن يَدْعُونَ إِلَّا شَيْطَٰنًا مَّرِيدًا ﴿١١٧﴾ لَّعَنَهُ ٱللَّهُ ۘ وَقَالَ لَأَتَّخِذَنَّ مِنْ
عِبَادِكَ نَصِيبًا مَّفْرُوضًا ﴿١١٨﴾ وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ وَلَءَامُرَنَّهُمْ فَلَيُبَتِّكُنَّ ءَاذَانَ ٱلْأَنْعَٰمِ وَلَءَامُرَنَّهُمْ
فَلَيُغَيِّرُنَّ خَلْقَ ٱللَّهِ ۚ وَمَن يَتَّخِذِ ٱلشَّيْطَٰنَ وَلِيًّا مِّن دُونِ ٱللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ﴿١١٩﴾

but إِلَّآ besides Him مِن دُونِهِۦٓ they invoke يَدْعُونَ do not إِن
شَيْطَـٰنًا but إِلَّا they invoke يَدْعُونَ and do not وَإِن females إِنَـٰثًا
and وَقَالَ Allah ٱللَّهُ cursed him لَّعَنَهُ rebellious مَّرِيدًا ﴿١١٧﴾ Satan
a نَصِيبًا Your slaves عِبَادِكَ of مِنْ I will take لَأَتَّخِذَنَّ he said
and I will mislead them وَلَأُضِلَّنَّهُمْ appointed مَّفْرُوضًا ﴿١١٨﴾ portion
and I will وَلَءَامُرَنَّهُمْ and I will arouse in them false desires وَلَأُمَنِّيَنَّهُمْ
(of) ٱلْأَنْعَـٰمِ ears ءَاذَانَ and they will cut off فَلَيُبَتِّكُنَّ order them
and they will فَلَيُغَيِّرُنَّ and I will order them وَلَءَامُرَنَّهُمْ the cattle
يَتَّخِذِ and who وَمَن (of) Allah ٱللَّهِ creation خَلْقَ change
ٱللَّهِ besides مِّن دُونِ as a guardian وَلِيًّا Satan ٱلشَّيْطَـٰنَ takes
suffering خُسْرَانًا he has suffered خَسِرَ certainly فَقَدْ Allah
a manifest مُّبِينًا ﴿١١٩﴾

117. They (all those who worship others than Allâh) invoke nothing but female deities besides Him (Allâh), and they invoke nothing but *Shaitân* (Satan), a persistent rebel! **118.** Allâh cursed him. And he [*Shaitân* (Satan)] said: "I will take an appointed portion of your slaves. **119.** "Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allâh." And whoever takes *Shaitân* (Satan) as a *Walî* (protector or helper) instead of Allâh, has surely, suffered a manifest loss.

يَعِدُهُمْ وَيُمَنِّيهِمْ ۖ وَمَا يَعِدُهُمُ ٱلشَّيْطَـٰنُ إِلَّا غُرُورًا ﴿١٢٠﴾ أُو۟لَـٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا ﴿١٢١﴾
وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ سَنُدْخِلُهُمْ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَآ أَبَدًا ۖ وَعْدَ
ٱللَّهِ حَقًّا ۚ وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ قِيلًا ﴿١٢٢﴾

and arouses in them وَيُمَنِّيهِمْ he makes promises to them يَعِدُهُمْ
ٱلشَّيْطَـٰنُ promise them يَعِدُهُمُ and does not وَمَا false desires
their مَأْوَىٰهُمْ these people أُو۟لَـٰٓئِكَ deception غُرُورًا ﴿١٢٠﴾ but إِلَّا Satan
from it عَنْهَا they will find يَجِدُونَ and not وَلَا is Hell جَهَنَّمُ abode
وَعَمِلُوا۟ believed ءَامَنُوا۟ but those who وَٱلَّذِينَ an escape مَحِيصًا ﴿١٢١﴾
We shall admit them سَنُدْخِلُهُمْ good deeds ٱلصَّـٰلِحَـٰتِ and did

ٱلْأَنْهَٰرُ under which مِن تَحْتِهَا flowing تَجْرِى (to) Gardens جَنَّٰتٍ
وَعْدَ forever أَبَدًا therein فِيهَآ they will abide خَٰلِدِينَ streams
(is) أَصْدَقُ and who وَمَنْ is truth حَقًّا (of) Allah ٱللَّهِ Promise
in utterance قِيلًا ﴿١٢٢﴾ Allah ٱللَّهِ than مِنَ truer

120. He [*Shaitân* (Satan)] makes promises to them, and arouses in them false desires; and *Shaitân*'s (Satân) promises are nothing but deceptions. **121.** The dwelling of such (people) is Hell, and they will find no way of escape from it. **122.** But those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do deeds of righteousness, We shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allâh's Promise is the Truth; and whose words can be truer than those of Allâh? (Of course, none.)

لَّيْسَ بِأَمَانِيِّكُمْ وَلَآ أَمَانِىِّ أَهْلِ ٱلْكِتَٰبِ ۗ مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ وَلَا يَجِدْ لَهُۥ مِن دُونِ ٱللَّهِ وَلِيًّا وَلَا
نَصِيرًا ﴿١٢٣﴾ وَمَن يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ مِن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ وَلَا
يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾ وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ وَٱتَّبَعَ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۗ وَٱتَّخَذَ ٱللَّهُ
إِبْرَٰهِيمَ خَلِيلًا ﴿١٢٥﴾

(of) أَهْلِ desires أَمَانِىِّ nor وَلَآ your desires بِأَمَانِيِّكُمْ neither لَّيْسَ
سُوٓءًا does يَعْمَلْ whoever مَن (of) the Scripture ٱلْكِتَٰبِ People
he will يَجِدْ and not وَلَا for it بِهِۦ shall be requited يُجْزَ evil
وَلَا any protector وَلِيًّا Allah ٱللَّهِ besides مِن دُونِ for him لَهُۥ find
does يَعْمَلْ and whoever وَمَن any helper نَصِيرًا ﴿١٢٣﴾ (and not) or
أُنثَىٰ or أَوْ male ذَكَرٍ (of)/whether مِن good deeds مِنَ ٱلصَّٰلِحَٰتِ
these people فَأُو۟لَٰٓئِكَ (is) a believer مُؤْمِنٌ and he وَهُوَ female
they would يُظْلَمُونَ and not وَلَا Paradise ٱلْجَنَّةَ would enter يَدْخُلُونَ
(even) a speck on the back of a date-stone نَقِيرًا ﴿١٢٤﴾ be wronged
than he مِّمَّنْ in religion دِينًا can be better أَحْسَنُ and who وَمَنْ
and he وَهُوَ to Allah لِلَّهِ His face وَجْهَهُۥ submitted أَسْلَمَ who
(of) إِبْرَٰهِيمَ religion مِلَّةَ and followed وَٱتَّبَعَ (is) righteous مُحْسِنٌ
إِبْرَٰهِيمَ Allah ٱللَّهُ and took وَٱتَّخَذَ the upright حَنِيفًا Abraham
as a friend خَلِيلًا ﴿١٢٥﴾ Abraham

123. It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allâh.
124. And whoever does righteous good deeds, male or female, and is a (true) believer [in the Oneness of Allâh (Muslim)], such will enter Paradise and not the least injustice, even to the size of a *Naqîra* (speck on the back of a date stone), will be done to them. **125.** And who can be better in religion than one who submits his face (himself) to Allâh (i.e. follows Allâh's religion of Islâmic Monotheism); and he is a *Muhsin* (a good-doer. See V.2:112). And follows the religion of Ibrâhîm (Abraham) *Hanîf* (Islâmic Monotheism — to worship none but Allâh Alone). And Allâh did take Ibrâhîm (Abraham) as a *Khalîl* (an intimate friend)!

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ﴿١٢٦﴾ وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۖ قُلِ اللَّهُ
يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ الَّتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ
أَن تَنكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ وَأَن تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ
بِهِ عَلِيمًا ﴿١٢٧﴾

the heavens السَّمَاوَاتِ (is) in فِي what مَا and for Allah (is) وَلِلَّهِ
اللَّهُ and is وَكَانَ the earth الْأَرْضِ (is) in فِي and what وَمَا
Ever-Encompassing ﴿١٢٦﴾ مُّحِيطًا thing شَيْءٍ of every بِكُلِّ Allah
اللَّهُ say قُلِ women النِّسَاءِ about فِي and they ask you وَيَسْتَفْتُونَكَ
يُتْلَىٰ and what وَمَا about them فِيهِنَّ instructs you يُفْتِيكُمْ Allah
يَتَامَى about فِي the Book الْكِتَابِ in فِي to you عَلَيْكُمْ is recited
مَا you give them تُؤْتُونَهُنَّ not لَا whom الَّتِي girls النِّسَاءِ orphans
أَن and you desire وَتَرْغَبُونَ for them لَهُنَّ was ordained كُتِبَ what
and weak (and helpless) وَالْمُسْتَضْعَفِينَ you marry them تَنكِحُوهُنَّ that
you stand تَقُومُوا and that وَأَن children الْوِلْدَانِ among مِنَ
you تَفْعَلُوا and whatever وَمَا with justice بِالْقِسْطِ for orphans لِلْيَتَامَىٰ
of it بِهِ is كَانَ Allah اللَّهَ indeed فَإِنَّ good خَيْرٍ of مِنْ do
All-Aware ﴿١٢٧﴾ عَلِيمًا

126. And to Allâh belongs all that is in the heavens and all that is in the earth. And Allâh is Ever Encompassing all things. **127.** They ask your legal instruction concerning women, say: Allâh instructs you about them, and about what is recited

unto you in the Book concerning the orphan girls whom you give not the prescribed portions (as regards *Mahr* and inheritance) and yet whom you desire to marry, and (concerning) the children who are weak and oppressed, and that you stand firm for justice to orphans. And whatever good you do, Allâh is Ever All-Aware of it.

وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَن يُصْلِحَا بَيْنَهُمَا صُلْحًا ۚ وَالصُّلْحُ خَيْرٌ ۗ
وَأُحْضِرَتِ الْأَنفُسُ الشُّحَّ ۚ وَإِن تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾ وَلَن تَسْتَطِيعُوا أَن
تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ ۖ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ ۚ وَإِن تُصْلِحُوا وَتَتَّقُوا
فَإِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿١٢٩﴾

her husband بَعْلِهَا of مِنْ feared خَافَتْ a woman امْرَأَةٌ and if وَإِنِ
جُنَاحَ then (there is) no فَلَا desertion إِعْرَاضًا or أَوْ cruelty نُشُوزًا
بَيْنَهُمَا they reconcile يُصْلِحَا that أَن on both of them عَلَيْهِمَا blame
and the وَالصُّلْحُ a reconciliation صُلْحًا between themselves
the الْأَنفُسُ and are swayed وَأُحْضِرَتِ (is) better خَيْرٌ reconciliation
and وَتَتَّقُوا you do good تُحْسِنُوا but if وَإِن by greed الشُّحَّ souls
with what بِمَا is كَانَ Allah اللَّهَ then verily فَإِنَّ fear Allah
and never will وَلَن Well-Acquainted خَبِيرًا ﴿١٢٨﴾ you do تَعْمَلُونَ
between بَيْنَ you do justice تَعْدِلُوا that أَن you be able تَسْتَطِيعُوا
so do فَلَا you ardently desire حَرَصْتُمْ even if وَلَوْ wives النِّسَاءِ
فَتَذَرُوهَا inclination الْمَيْلِ the whole كُلَّ you incline تَمِيلُوا not
you act تُصْلِحُوا but if وَإِن as hanging كَالْمُعَلَّقَةِ and leave her
is كَانَ Allah اللَّهَ then indeed فَإِنَّ and fear Allah وَتَتَّقُوا rightly
Most Merciful رَّحِيمًا ﴿١٢٩﴾ All-Forgiving غَفُورًا

128. And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allâh is Ever Well-Acquainted with what you do. **129.** You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much to one of them (by giving her more of your time and provision) so as to leave the other hanging (i.e. neither divorced nor married). And if you do justice, and do all that is right and fear Allâh by keeping away from all that is wrong, then Allâh is Ever Oft-Forgiving, Most Merciful.

وَإِن يَتَفَرَّقَا يُغْنِ ٱللَّهُ كُلًّا مِّن سَعَتِهِۦ ۚ وَكَانَ ٱللَّهُ وَٰسِعًا حَكِيمًا ﴿١٣٠﴾ وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ
وَلَقَدْ وَصَّيْنَا ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ وَإِيَّاكُمْ أَنِ ٱتَّقُوا۟ ٱللَّهَ ۚ وَإِن تَكْفُرُوا۟ فَإِنَّ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى
ٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ غَنِيًّا حَمِيدًا ﴿١٣١﴾

will make يُغْنِ they (two) separate يَتَفَرَّقَا and if وَإِن
His Bounty سَعَتِهِۦ è from مِّن all كُلًّا Allah ٱللَّهُ independent
All-Wise حَكِيمًا ﴿١٣٠﴾ All-Bounteous وَٰسِعًا Allah ٱللَّهُ and is وَكَانَ
the ٱلسَّمَٰوَٰتِ (is) in فِى whatever مَا and for Allah (is) وَلِلَّهِ
and وَلَقَدْ the earth ٱلْأَرْضِ (is) in فِى and whatever وَمَا heavens
were given أُوتُوا۟ those who ٱلَّذِينَ We had advised وَصَّيْنَا verily
أَنِ and to you وَإِيَّاكُمْ before you مِن قَبْلِكُمْ the Scripture ٱلْكِتَٰبَ
فَإِنَّ you disbelieve تَكْفُرُوا۟ and if وَإِن Allah ٱللَّهَ you fear ٱتَّقُوا۟ that
the ٱلسَّمَٰوَٰتِ (is) in فِى what مَا belongs to Allah لِلَّهِ then verily
ٱللَّهُ and is وَكَانَ the earth ٱلْأَرْضِ (is) in فِى and what وَمَا heavens
Most Praise-worthy حَمِيدًا ﴿١٣١﴾ Ever Rich غَنِيًّا Allah

130. But if they separate (by divorce), Allâh will provide abundance for everyone of them from His Bounty. And Allâh is Ever All-Sufficient for His creatures' needs, All-Wise. **131.** And to Allâh belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allâh, and keep your duty to Him. But if you disbelieve, then unto Allâh belongs all that is in the heavens and all that is in the earth, and Allâh is Ever Rich (Free of all wants), Worthy of all praise.

وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿١٣٢﴾ إِن يَشَأْ يُذْهِبْكُمْ أَيُّهَا ٱلنَّاسُ وَيَأْتِ بِـَٔاخَرِينَ ۚ وَكَانَ
ٱللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا ﴿١٣٣﴾ مَّن كَانَ يُرِيدُ ثَوَابَ ٱلدُّنْيَا فَعِندَ ٱللَّهِ ثَوَابُ ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۚ وَكَانَ ٱللَّهُ سَمِيعًۢا بَصِيرًا ﴿١٣٤﴾
۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوا۟ قَوَّٰمِينَ بِٱلْقِسْطِ شُهَدَآءَ لِلَّهِ وَلَوْ عَلَىٰٓ أَنفُسِكُمْ أَوِ ٱلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ ۚ إِن يَكُنْ
غَنِيًّا أَوْ فَقِيرًا فَٱللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا۟ ٱلْهَوَىٰٓ أَن تَعْدِلُوا۟ ۚ وَإِن تَلْوُۥٓا۟ أَوْ تُعْرِضُوا۟ فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ
خَبِيرًا ﴿١٣٥﴾

the ٱلسَّمَٰوَٰتِ (is) in فِى what مَا and belongs to Allah وَلِلَّهِ
and وَكَفَىٰ the earth ٱلْأَرْضِ (is) in فِى and what وَمَا heavens

إن as a Defender/Disposer pf affairs وَكِيلًا ﴿١٣٢﴾ Allah بِٱللَّهِ suffices
ٱلنَّاسُ O أَيُّهَا He can take you away يُذْهِبْكُمْ He wills يَشَأْ if
عَلَىٰ Allah ٱللَّهُ and is وَكَانَ others بِـَٔاخَرِينَ and bring وَيَأْتِ people
desires كَانَ يُرِيدُ whoever مَّن All-Potent قَدِيرًا ﴿١٣٣﴾ that ذَٰلِكَ over
Allah ٱللَّهِ then with فَعِندَ (of) (this) world ٱلدُّنْيَا reward ثَوَابَ
and the Hereafter وَٱلْـَٔاخِرَةِ (of this) world ٱلدُّنْيَا (is) reward ثَوَابُ
All-Seeing بَصِيرًا ﴿١٣٤﴾ All-Hearing سَمِيعًا Allah ٱللَّهُ and is وَكَانَ
قَوَّٰمِينَ you be كُونُوا۟ believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَـٰٓأَيُّهَا
وَلَوْ for Allah لِلَّهِ as witnesses شُهَدَآءَ of justice بِٱلْقِسْطِ upholder
ٱلْوَٰلِدَيْنِ or أَوِ yourselves أَنفُسِكُمْ against عَلَىٰٓ though (it be)
or أَوْ rich غَنِيًّا he be يَكُنْ if إِن and relatives وَٱلْأَقْرَبِينَ parents
than both of بِهِمَا (has) more right أَوْلَىٰ Allah فَٱللَّهُ poor فَقِيرًا
أَن (your) desires ٱلْهَوَىٰٓ you follow تَتَّبِعُوا۟ so do not فَلَا them
أَوْ you distort تَلْوُۥٓا۟ and if وَإِن you do justice تَعْدِلُوا۟ that
of what بِمَا is كَانَ Allah ٱللَّهَ then فَإِنَّ you refrain تُعْرِضُوا۟ or
Well-Aware خَبِيرًا ﴿١٣٥﴾ you do تَعْمَلُونَ

132. And to Allâh belongs all that is in the heavens and all that is in the earth. And Allâh is Ever All-Sufficient as Disposer of affairs. **133.** If He wills, He can take you away, O people, and bring others. And Allâh is Ever All-Potent over that. **134.** Whoever desires a reward in this life of the world, then with Allâh (Alone and none else) is the reward of this worldly life and of the Hereafter. And Allâh is Ever All-Hearer, All-Seer. **135.** O you who believe! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allâh is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice; and if you distort your witness or refuse to give it, verily, Allâh is Ever Well-Acquainted with what you do.

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ ءَامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَٱلْكِتَـٰبِ ٱلَّذِى نَزَّلَ عَلَىٰ رَسُولِهِۦ وَٱلْكِتَـٰبِ ٱلَّذِىٓ أَنزَلَ مِن قَبْلُ
وَمَن يَكْفُرْ بِٱللَّهِ وَمَلَـٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ وَٱلْيَوْمِ ٱلْـَٔاخِرِ فَقَدْ ضَلَّ ضَلَـٰلًۢا بَعِيدًا ﴿١٣٦﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ ثُمَّ كَفَرُوا۟
ثُمَّ ءَامَنُوا۟ ثُمَّ كَفَرُوا۟ ثُمَّ ٱزْدَادُوا۟ كُفْرًا لَّمْ يَكُنِ ٱللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًۢا ﴿١٣٧﴾

in Allah بِٱللَّهِ believe ءَامِنُوا۟ believe ءَامَنُوٓا۟ who ٱلَّذِينَ O you يَـٰٓأَيُّهَا
نَزَّلَ which ٱلَّذِى and the Book وَٱلْكِتَـٰبِ and His Messenger وَرَسُولِهِۦ
and وَٱلْكِتَـٰبِ to His Messenger رَسُولِهِۦ to عَلَىٰ He has sent down
وَمَن before مِن قَبْلُ He sent down أَنزَلَ which ٱلَّذِىٓ the Scripture
and His وَمَلَـٰٓئِكَتِهِۦ in Allah بِٱللَّهِ disbelieves يَكْفُرْ and whosoever
وَٱلْيَوْمِ and His Messengers وَرُسُلِهِۦ and His Books وَكُتُبِهِۦ angels
ضَلَـٰلًۢا he is mislead ضَلَّ then indeed فَقَدْ the Last ٱلْـَٔاخِرِ and Day
ءَامَنُوا۟ those who ٱلَّذِينَ verily إِنَّ far away بَعِيدًا ﴿١٣٦﴾ a misleading
ثُمَّ believe ءَامَنُوا۟ then ثُمَّ disbelieve كَفَرُوا۟ then ثُمَّ believe
(in their) كُفْرًا increased ٱزْدَادُوا۟ then ثُمَّ disbelieve كَفَرُوا۟ then
them لَهُمْ forgive لِيَغْفِرَ Allah ٱللَّهُ neither will لَّمْ يَكُنِ disbelief
(on the Right) Way سَبِيلًۢا ﴿١٣٧﴾ will guide them لِيَهْدِيَهُمْ nor وَلَا

136. O you who believe! Believe in Allâh, and His Messenger (Muhammad صلى الله عليه وسلم), and the Book (the Qur'ân) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him); and whosoever disbelieves in Allâh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away. **137.** Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allâh will not forgive them, nor guide them on the (right) way.

بَشِّرِ ٱلْمُنَـٰفِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾ ٱلَّذِينَ يَتَّخِذُونَ ٱلْكَـٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۚ أَيَبْتَغُونَ عِندَهُمُ
ٱلْعِزَّةَ فَإِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾ وَقَدْ نَزَّلَ عَلَيْكُمْ فِى ٱلْكِتَـٰبِ أَنْ إِذَا سَمِعْتُمْ ءَايَـٰتِ ٱللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا
تَقْعُدُوا۟ مَعَهُمْ حَتَّىٰ يَخُوضُوا۟ فِى حَدِيثٍ غَيْرِهِۦٓ ۚ إِنَّكُمْ إِذًا مِّثْلُهُمْ ۗ إِنَّ ٱللَّهَ جَامِعُ ٱلْمُنَـٰفِقِينَ وَٱلْكَـٰفِرِينَ فِى جَهَنَّمَ
جَمِيعًا ﴿١٤٠﴾

for لَهُمْ that بِأَنَّ (to) the hypocrites ٱلْمُنَـٰفِقِينَ give tidings بَشِّرِ
يَتَّخِذُونَ those who ٱلَّذِينَ painful أَلِيمًا ﴿١٣٨﴾ torment عَذَابًا them (is)
instead of مِن دُونِ as allies أَوْلِيَآءَ the disbelievers ٱلْكَـٰفِرِينَ take
ٱلْعِزَّةَ from them عِندَهُمُ do they seek? أَيَبْتَغُونَ believers ٱلْمُؤْمِنِينَ
all جَمِيعًا ﴿١٣٩﴾ for Allah لِلَّهِ the honour (is) ٱلْعِزَّةَ verily فَإِنَّ honour
to you عَلَيْكُمْ He has sent down نَزَّلَ and indeed وَقَدْ together

you سَمِعْتُمْ when إِذَا that أَنْ the Scripture الْكِتَابِ in فِي
(these) بِهَا being rejected يُكْفَرُ (of) Allah اللَّهِ Verses آيَاتِ hear
تَقْعُدُوا then do not فَلَا (these) بِهَا and being mocked at وَيُسْتَهْزَأُ
حَدِيثٍ in فِي they engage يَخُوضُوا until حَتَّىٰ with them مَعَهُمْ you sit
(are) مِّثْلُهُمْ then إِذًا indeed you إِنَّكُمْ other than that غَيْرِهِ a talk
الْمُنَافِقِينَ (would) collect جَامِعُ Allah اللَّهَ certainly إِنَّ like them
Hell جَهَنَّمَ in فِي and the disbelievers وَالْكَافِرِينَ the hypocrites
all together جَمِيعًا (١٤٠)

138. Give to the hypocrites the tidings that there is for them a painful torment. **139.** Those who take disbelievers for *Auliyâ'* (protectors or helpers or friends) instead of believers, do they seek honour, power and glory with them? Verily, then to Allâh belongs all honour, power and glory. **140.** And it has already been revealed to you in the Book (this Qur'ân) that when you hear the Verses of Allâh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allâh will collect the hypocrites and disbelievers all together in Hell.

الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِن كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ قَالُوٓا۟ أَلَمْ نَكُن مَّعَكُمْ وَإِن كَانَ لِلْكَٰفِرِينَ نَصِيبٌ قَالُوٓا۟ أَلَمْ
نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعْكُم مِّنَ الْمُؤْمِنِينَ ۚ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَٰمَةِ ۗ وَلَن يَجْعَلَ اللَّهُ لِلْكَٰفِرِينَ عَلَى الْمُؤْمِنِينَ
سَبِيلًا (١٤١) إِنَّ الْمُنَٰفِقِينَ يُخَٰدِعُونَ اللَّهَ وَهُوَ خَٰدِعُهُمْ وَإِذَا قَامُوٓا۟ إِلَى الصَّلَوٰةِ قَامُوا۟ كُسَالَىٰ يُرَآءُونَ النَّاسَ وَلَا
يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا (١٤٢)

if فَإِن to you بِكُمْ watching closely يَتَرَبَّصُونَ those who are الَّذِينَ
Allah اللَّهِ from مِّنَ a victory فَتْحٌ for you لَكُمْ (there) was كَانَ
and if وَإِن with you مَّعَكُمْ we نَكُن were not أَلَمْ they said قَالُوٓا
they قَالُوٓا a chance نَصِيبٌ for disbelievers لِلْكَٰفِرِينَ (there) was كَانَ
وَنَمْنَعْكُم over you عَلَيْكُمْ we have mastery نَسْتَحْوِذْ did not أَلَمْ said
فَاللَّهُ the believers الْمُؤْمِنِينَ from مِّنَ and (did) we protect you
(on) the Day يَوْمَ between you بَيْنَكُمْ will judge يَحْكُمُ and Allah
اللَّهُ make يَجْعَلَ and never will وَلَن (of) Resurrection الْقِيَٰمَةِ
the believers الْمُؤْمِنِينَ over عَلَى for the disbelievers لِلْكَٰفِرِينَ Allah

(seek to) يُخَٰدِعُونَ the hypocrites ٱلْمُنَٰفِقِينَ indeed إِنَّ a way ﴿١٤١﴾ سَبِيلًا
deceives خَٰدِعُهُمْ but (it is) He (Who) وَهُوَ Allah ٱللَّهَ deceive
the prayer ٱلصَّلَوٰةِ to إِلَى they stand up قَامُوٓا۟ and when وَإِذَا them
(of) ٱلنَّاسَ to be seen يُرَآءُونَ with laziness كُسَالَىٰ they stand قَامُوا۟
but إِلَّا Allah ٱللَّهَ they remember يَذْكُرُونَ and do not وَلَا men
little ﴿١٤٢﴾ قَلِيلًا

141. Those (hyprocrites) who wait and watch about you; if you gain a victory from Allâh, they say: "Were we not with you?" But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" Allâh will judge between you (all) on the Day of Resurrection. And never will Allâh grant to the disbelievers a way (to triumph) over the believers. **142.** Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for *As-Salât* (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.

مُّذَبْذَبِينَ بَيْنَ ذَٰلِكَ لَآ إِلَىٰ هَٰٓؤُلَآءِ وَلَآ إِلَىٰ هَٰٓؤُلَآءِ ۚ وَمَن يُضْلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلًا ﴿١٤٣﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا
تَتَّخِذُوا۟ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۚ أَتُرِيدُونَ أَن تَجْعَلُوا۟ لِلَّهِ عَلَيْكُمْ سُلْطَٰنًا مُّبِينًا ﴿١٤٤﴾ إِنَّ ٱلْمُنَٰفِقِينَ فِى
ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ وَلَن تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾

إِلَىٰ neither لَآ (this and) that ذَٰلِكَ between بَيْنَ swaying مُّذَبْذَبِينَ
يُضْلِلِ and whom وَمَن those هَٰٓؤُلَآءِ to إِلَىٰ nor وَلَآ these هَٰٓؤُلَآءِ to
for لَهُۥ you find تَجِدَ then will never فَلَن Allah ٱللَّهُ sends astray
do لَا believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا a way ﴿١٤٣﴾ سَبِيلًا him
مِن دُونِ as allies أَوْلِيَآءَ the disbelievers ٱلْكَٰفِرِينَ you take تَتَّخِذُوا۟ not
تَجْعَلُوا۟ that أَن do you wish? أَتُرِيدُونَ believers ٱلْمُؤْمِنِينَ insted of
proof سُلْطَٰنًا against yourselves عَلَيْكُمْ Allah لِلَّهِ you give
(will be) in فِى the hypocrites ٱلْمُنَٰفِقِينَ verily إِنَّ a clear ﴿١٤٤﴾ مُّبِينًا
and will وَلَن the Fire ٱلنَّارِ of مِنَ the lowest ٱلْأَسْفَلِ depths ٱلدَّرْكِ
any helper ﴿١٤٥﴾ نَصِيرًا for them لَهُمْ you find تَجِدَ not

143. (They are) swaying between this and that, belonging neither to these nor to those; and he whom Allâh sends astray, you will not find for him a way (to the truth — Islâm). **144.** O you who believe! Take not for *Auliyâ'* (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allâh a manifest proof against yourselves? **145.** Verily, the hyprocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.

إِلَّا ٱلَّذِينَ تَابُوا۟ وَأَصْلَحُوا۟ وَٱعْتَصَمُوا۟ بِٱللَّهِ وَأَخْلَصُوا۟ دِينَهُمْ لِلَّهِ فَأُو۟لَٰٓئِكَ مَعَ ٱلْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِ
ٱللَّهُ ٱلْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾ مَّا يَفْعَلُ ٱللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَءَامَنتُمْ ۚ وَكَانَ ٱللَّهُ شَاكِرًا
عَلِيمًا ﴿١٤٧﴾

mended وَأَصْلَحُوا۟ repented تَابُوا۟ those who ٱلَّذِينَ except إِلَّا
and وَأَخْلَصُوا۟ to Allah بِٱللَّهِ and held fast وَٱعْتَصَمُوا۟ (their ways)
(will مَعَ they فَأُو۟لَٰٓئِكَ for Allah لِلَّهِ their religion دِينَهُمْ purified
ٱللَّهُ grant يُؤْتِ and shall وَسَوْفَ the believers ٱلْمُؤْمِنِينَ be) with
مَّا a great عَظِيمًا ﴿١٤٦﴾ reward أَجْرًا (to) believers ٱلْمُؤْمِنِينَ Allah
إِن by your punishment بِعَذَابِكُمْ Allah ٱللَّهُ shall do يَفْعَلُ what
and وَكَانَ and you believed وَءَامَنتُمْ you have thanked شَكَرْتُمْ if
All-Knowing عَلِيمًا ﴿١٤٧﴾ All-Appreciative شَاكِرًا Allah ٱللَّهُ is

146. Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allâh, and purify their religion for Allâh (by worshipping none but Allâh, and do good for Allâh's sake only, not to show off), then they will be with the believers. And Allâh will grant the believers a great reward. **147.** Why should Allâh punish you if you have thanked (Him) and have believed in Him. And Allâh is Ever All-Appreciative (of good), All-Knowing.

۞لَا يُحِبُّ ٱللَّهُ ٱلْجَهْرَ بِٱلسُّوٓءِ مِنَ ٱلْقَوْلِ إِلَّا مَن ظُلِمَ ۚ وَكَانَ ٱللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾ إِن تُبْدُوا۟ خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا۟
عَن سُوٓءٍ فَإِنَّ ٱللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٤٩﴾ إِنَّ ٱلَّذِينَ يَكْفُرُونَ بِٱللَّهِ وَرُسُلِهِۦ وَيُرِيدُونَ أَن يُفَرِّقُوا۟ بَيْنَ ٱللَّهِ
وَرُسُلِهِۦ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَن يَتَّخِذُوا۟ بَيْنَ ذَٰلِكَ سَبِيلًا ﴿١٥٠﴾ أُو۟لَٰٓئِكَ هُمُ
ٱلْكَٰفِرُونَ حَقًّا ۚ وَأَعْتَدْنَا لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ﴿١٥١﴾

(should be) uttered ٱلْجَهْرَ Allah ٱللَّهُ like يُحِبُّ does not ۞لَا
(by him) مَن except إِلَّا words ٱلْقَوْلِ of مِنَ evil بِٱلسُّوٓءِ publicly
سَمِيعًا Allah ٱللَّهُ and is وَكَانَ has been wronged ظُلِمَ who
a خَيْرًا you disclose تُبْدُوا۟ if إِن All-Knowing ﴿١٤٨﴾ عَلِيمًا All-Hearing
an سُوٓءٍ pardon تَعْفُوا۟ عَن or أَوْ keep it secret تُخْفُوهُ or أَوْ good
﴿١٤٩﴾ قَدِيرًا All-Pardoning عَفُوًّا is كَانَ Allah ٱللَّهَ indeed فَإِنَّ evil
بِٱللَّهِ disbelieve يَكْفُرُونَ those who ٱلَّذِينَ verily إِنَّ All-Powerful
أَن and they wish وَيُرِيدُونَ and His Messengers وَرُسُلِهِۦ in Allah
and وَرُسُلِهِۦ Allah ٱللَّهِ between بَيْنَ they differentiate يُفَرِّقُوا۟ that
in بِبَعْضٍ we believe نُؤْمِنُ and they say وَيَقُولُونَ His Messengers
and they وَيُرِيدُونَ in others بِبَعْضٍ and we disbelieve وَنَكْفُرُ some
﴿١٥٠﴾ سَبِيلًا that ذَٰلِكَ between بَيْنَ they take يَتَّخِذُوا۟ that أَن wish
in truth حَقًّا disbelievers ٱلْكَٰفِرُونَ they (are) هُمُ those أُو۟لَٰٓئِكَ a way
عَذَابًا for the disbelievers لِلْكَٰفِرِينَ and We have prepared وَأَعْتَدْنَا
a humiliating ﴿١٥١﴾ مُّهِينًا torment

148. Allâh does not like that the evil should be uttered in public except by him who has been wronged. And Allâh is Ever All-Hearer, All-Knower. **149.** Whether you (mankind) disclose a good deed, or conceal it, or pardon an evil,...verily, Allâh is Ever Oft-Pardoning, All-Powerful. **150.** Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers saying, "We believe in some but reject others," and wish to adopt a way in between. **151.** They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.

وَٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ وَلَمْ يُفَرِّقُوا۟ بَيْنَ أَحَدٍ مِّنْهُمْ أُو۟لَٰٓئِكَ سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْ ۗ وَكَانَ ٱللَّهُ غَفُورًا
رَّحِيمًا ﴿١٥٢﴾ يَسْـَٔلُكَ أَهْلُ ٱلْكِتَٰبِ أَن تُنَزِّلَ عَلَيْهِمْ كِتَٰبًا مِّنَ ٱلسَّمَآءِ ۚ فَقَدْ سَأَلُوا۟ مُوسَىٰٓ أَكْبَرَ مِن ذَٰلِكَ فَقَالُوٓا۟ أَرِنَا

ٱللَّهَ جَهۡرَةٗ فَأَخَذَتۡهُمُ ٱلصَّٰعِقَةُ بِظُلۡمِهِمۡۚ ثُمَّ ٱتَّخَذُواْ ٱلۡعِجۡلَ مِنۢ بَعۡدِ مَا جَآءَتۡهُمُ ٱلۡبَيِّنَٰتُ فَعَفَوۡنَا عَن ذَٰلِكَۚ
وَءَاتَيۡنَا مُوسَىٰ سُلۡطَٰنٗا مُّبِينٗا ﴿١٥٣﴾

and His وَرُسُلِهِۦ in Allah بِٱللَّهِ believe ءَامَنُواْ and those who وَٱلَّذِينَ
بَيۡنَ they differentiate يُفَرِّقُواْ and did not وَلَمۡ Messengers
shall سَوۡفَ those أُوْلَٰٓئِكَ of them مِّنۡهُمۡ (any) one أَحَدٖ between
ٱللَّهُ and is وَكَانَ their reward أُجُورَهُمۡۚ He (Allah) give them يُؤۡتِيهِمۡ
ask you يَسۡـَٔلُكَ Most Merciful رَّحِيمٗا ﴿١٥٢﴾ All-Forgiving غَفُورٗا Allah
you cause تُنَزِّلَ that أَن (of) the Scripture ٱلۡكِتَٰبِ the People أَهۡلُ
heaven ٱلسَّمَآءِۚ from مِّنَ a book كِتَٰبٗا upon them عَلَيۡهِمۡ to descend
مِن greater أَكۡبَرَ Moses مُوسَىٰٓ they had asked سَأَلُواْ verily فَقَدۡ
جَهۡرَةٗ Allah ٱللَّهَ show us أَرِنَا they had said فَقَالُوٓاْ that ذَٰلِكَ than
a thunderbolt ٱلصَّٰعِقَةُ so they were struck with فَأَخَذَتۡهُمُ in public
they took (to ٱتَّخَذُواْ then ثُمَّ for their wickedness بِظُلۡمِهِمۡۚ
had come جَآءَتۡهُمُ what مَا after مِنۢ بَعۡدِ the calf ٱلۡعِجۡلَ worshipping)
ذَٰلِكَۚ (even so) We forgave فَعَفَوۡنَا عَن clear signs ٱلۡبَيِّنَٰتُ to them
authority سُلۡطَٰنٗا Moses مُوسَىٰ and We gave وَءَاتَيۡنَا that
a manifest مُّبِينٗا ﴿١٥٣﴾

152. And those who believe in Allâh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allâh is Ever Oft-Forgiving, Most Merciful. **153.** The people of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed, they asked Mûsâ (Moses) for even greater than that, when they said: "Show us Allâh in public," but they were struck with thunderclap and lightning for their wickedness. Then they worshipped the calf even after clear proofs, evidences, and signs had come to them. (Even) so We forgave them. And We gave Mûsâ (Moses) a clear proof of authority.

وَرَفَعۡنَا فَوۡقَهُمُ ٱلطُّورَ بِمِيثَٰقِهِمۡ وَقُلۡنَا لَهُمُ ٱدۡخُلُواْ ٱلۡبَابَ سُجَّدٗا وَقُلۡنَا لَهُمۡ لَا تَعۡدُواْ فِي ٱلسَّبۡتِ وَأَخَذۡنَا مِنۡهُم مِّيثَٰقًا
غَلِيظٗا ﴿١٥٤﴾ فَبِمَا نَقۡضِهِم مِّيثَٰقَهُمۡ وَكُفۡرِهِم بِـَٔايَٰتِ ٱللَّهِ وَقَتۡلِهِمُ ٱلۡأَنۢبِيَآءَ بِغَيۡرِ حَقّٖ وَقَوۡلِهِمۡ قُلُوبُنَا غُلۡفُۢۚ بَلۡ طَبَعَ ٱللَّهُ
عَلَيۡهَا بِكُفۡرِهِمۡ فَلَا يُؤۡمِنُونَ إِلَّا قَلِيلٗا ﴿١٥٥﴾ وَبِكُفۡرِهِمۡ وَقَوۡلِهِمۡ عَلَىٰ مَرۡيَمَ بُهۡتَٰنًا عَظِيمٗا ﴿١٥٦﴾

for بِمِيثَٰقِهِمْ the mount ٱلطُّورَ over them فَوْقَهُمُ and We raised وَرَفَعْنَا
ٱلْبَابَ enter ٱدْخُلُوا۟ to them لَهُمُ and We said وَقُلْنَا their covenant
to لَهُمْ and We said وَقُلْنَا prostrating (or bowing) سُجَّدًا the gate
وَأَخَذْنَا Sabbath ٱلسَّبْتِ [in] فِى you violate تَعْدُوا۟ do not لَا them
فَبِمَا a firm ﴿١٥٤﴾ غَلِيظًا covenant مِّيثَٰقًا from them مِنْهُم and We took
وَكُفْرِهِم their covenant مِّيثَٰقَهُمْ their breaking نَقْضِهِم because of
and their وَقَتْلِهِمُ (of) Allah ٱللَّهِ Signs بِـَٔايَٰتِ and their rejecting
and وَقَوْلِهِمْ right حَقٍّ without بِغَيْرِ the Prophets ٱلْأَنۢبِيَآءَ killing
has طَبَعَ but بَلْ (are) wrapped غُلْفٌۢ our hearts قُلُوبُنَا their saying
due to بِكُفْرِهِمْ upon them (their hearts) عَلَيْهَا Allah ٱللَّهُ set a seal
a ﴿١٥٥﴾ قَلِيلًا but إِلَّا they believe يُؤْمِنُونَ so do not فَلَا their disbelief
عَلَىٰ and their uttering وَقَوْلِهِمْ and due to their disbelief وَبِكُفْرِهِمْ few
a mighty ﴿١٥٦﴾ عَظِيمًا slander بُهْتَٰنًا Mary مَرْيَمَ against

154. And for their covenant, We raised over them the Mount and (on the other occasion) We said: "Enter the gate prostrating (or bowing) with humility;" and We commanded them: "Transgress not (by doing worldly works) on the Sabbath (Saturday)." And We took from them a firm covenant. **155.** Because of their breaking the covenant, and of their rejecting the *Ayât* of Allâh, and of their killing the Prophets unjustly, and of their saying: "Our hearts are wrapped" — nay, Allâh has set a seal upon their hearts because of their disbelief, so they believe not but a little. **156.** And because of their (Jews) disbelief and uttering against Maryam (Mary عليها السلام) a grave false charge (that she has committed illegal sexual intercourse);

وَقَوْلِهِمْ إِنَّا قَتَلْنَا ٱلْمَسِيحَ عِيسَى ٱبْنَ مَرْيَمَ رَسُولَ ٱللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِيهِ لَفِى
شَكٍّ مِّنْهُ مَا لَهُم بِهِۦ مِنْ عِلْمٍ إِلَّا ٱتِّبَاعَ ٱلظَّنِّ وَمَا قَتَلُوهُ يَقِينًۢا ﴿١٥٧﴾ بَل رَّفَعَهُ ٱللَّهُ إِلَيْهِ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾

we have killed قَتَلْنَا that we إِنَّا and (due to) their saying وَقَوْلِهِمْ
رَسُولَ (of) Mary مَرْيَمَ son ٱبْنَ Jesus عِيسَى Messiah ٱلْمَسِيحَ
وَمَا they killed him قَتَلُوهُ and not وَمَا (of) Allah ٱللَّهِ Messenger
(it was made) شُبِّهَ but وَلَٰكِن they crucified him صَلَبُوهُ nor
ٱخْتَلَفُوا۟ those who ٱلَّذِينَ and verily وَإِنَّ for them لَهُمْ to resemble

do مَا about it مِّنْهُ doubt شَكٍّ (they are) in لَفِى in it فِيهِ differed
except إِلَّا any knowledge مِنْ عِلْمٍ about it بِهِۦ they have لَهُم not
they kill قَتَلُوهُ and did not وَمَا the conjecture ٱلظَّنِّ following ٱتِّبَاعَ
to إِلَيْهِ Allah ٱللَّهُ raised him up رَّفَعَهُ but بَل surely يَقِينًۢا ﴿١٥٧﴾ him
حَكِيمًا ﴿١٥٨﴾ All-Powerful عَزِيزًا Allah ٱللَّهُ and is وَكَانَ Himself
All-Wise

157. And because of their saying (in boast), "We killed Messiah 'Îsâ (Jesus), son of Maryam (Mary), the Messenger of Allâh," — but they killed him not, nor crucified him, but it appeared so to them [the resemblance of 'Îsâ (Jesus) was put over another man], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not: **158.** But Allâh raised him ['Îsâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens). And Allâh is Ever All-Powerful, All-Wise.

وَإِن مِّنْ أَهْلِ ٱلْكِتَـٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ ۖ وَيَوْمَ ٱلْقِيَـٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾ فَبِظُلْمٍ مِّنَ ٱلَّذِينَ هَادُوا۟
حَرَّمْنَا عَلَيْهِمْ طَيِّبَـٰتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ ٱللَّهِ كَثِيرًا ﴿١٦٠﴾ وَأَخْذِهِمُ ٱلرِّبَوٰا۟ وَقَدْ نُهُوا۟ عَنْهُ وَأَكْلِهِمْ أَمْوَٰلَ
ٱلنَّاسِ بِٱلْبَـٰطِلِ ۚ وَأَعْتَدْنَا لِلْكَـٰفِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٦١﴾

(of) the Scripture ٱلْكِتَـٰبِ the People أَهْلِ of مِّنْ and none وَإِن
his مَوْتِهِۦ before قَبْلَ in him بِهِۦ he would believe لَيُؤْمِنَنَّ but إِلَّا
he يَكُونُ (of) Resurrection ٱلْقِيَـٰمَةِ and (on) the Day وَيَوْمَ death
thus due to فَبِظُلْمٍ a witness شَهِيدًا ﴿١٥٩﴾ against them عَلَيْهِمْ would be
حَرَّمْنَا became Jews هَادُوا۟ those who ٱلَّذِينَ of مِّنَ wrong-doing
(which أُحِلَّتْ good things طَيِّبَـٰتٍ to them عَلَيْهِمْ We made unlawful
and for their وَبِصَدِّهِمْ to them لَهُمْ had been) made lawful
many كَثِيرًا ﴿١٦٠﴾ (of) Allah ٱللَّهِ Way سَبِيلِ from عَن hindering
نُهُوا۟ though وَقَدْ (of) interest ٱلرِّبَوٰا۟ and (for) their taking وَأَخْذِهِمُ
and (for) their وَأَكْلِهِمْ from (taking) it عَنْهُ they were forbidden
wrongfully بِٱلْبَـٰطِلِ (of) people ٱلنَّاسِ (of) wealth أَمْوَٰلَ devouring
مِنْهُمْ for the disbelievers لِلْكَـٰفِرِينَ and We have prepeared وَأَعْتَدْنَا
a painful أَلِيمًا ﴿١٦١﴾ torment عَذَابًا among them

159. And there is none of the people of the Scripture (Jews and Christians) but must believe in him before his death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Îsâ (Jesus)] will be a witness against them. **160.** For the wrongdoing of the Jews, We made unlawful for them certain good foods which had been lawful for them — and for their hindering many from Allâh's Way; **161.** And their taking of *Ribâ* (usury) though they were forbidden from taking it and their devouring of men's substance wrongfully (bribery). And We have prepared for the disbelievers among them a painful torment.

لَّٰكِنِ ٱلرَّٰسِخُونَ فِي ٱلْعِلْمِ مِنْهُمْ وَٱلْمُؤْمِنُونَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ ۚ وَٱلْمُقِيمِينَ ٱلصَّلَوٰةَ ۚ وَٱلْمُؤْتُونَ
ٱلزَّكَوٰةَ وَٱلْمُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ أُو۟لَٰٓئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٢﴾ ۞ إِنَّآ أَوْحَيْنَآ إِلَيْكَ كَمَآ أَوْحَيْنَآ إِلَىٰ نُوحٍ
وَٱلنَّبِيِّـۧنَ مِنۢ بَعْدِهِۦ ۚ وَأَوْحَيْنَآ إِلَىٰٓ إِبْرَٰهِيمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ
وَهَٰرُونَ وَسُلَيْمَٰنَ ۚ وَءَاتَيْنَا دَاوُۥدَ زَبُورًا ﴿١٦٣﴾

مِنْهُمْ knowledge ٱلْعِلْمِ in فِي firmly rooted ٱلرَّٰسِخُونَ but لَّٰكِنِ
in what بِمَآ believe يُؤْمِنُونَ and the believers وَٱلْمُؤْمِنُونَ among them
was sent أُنزِلَ and what وَمَآ to you إِلَيْكَ has been sent down أُنزِلَ
the ٱلصَّلَوٰةَ and those who offer وَٱلْمُقِيمِينَ before you مِن قَبْلِكَ down
and who وَٱلْمُؤْمِنُونَ Zakat ٱلزَّكَوٰةَ and who pay وَٱلْمُؤْتُونَ prayer
it is أُو۟لَٰٓئِكَ (in) the Last ٱلْءَاخِرِ and Day وَٱلْيَوْمِ in Allah بِٱللَّهِ believe
great عَظِيمًا ﴿١٦٢﴾ reward أَجْرًا to whom We shall give سَنُؤْتِيهِمْ they
أَوْحَيْنَآ as كَمَآ to you إِلَيْكَ have revealed أَوْحَيْنَآ verily We ۞ إِنَّآ
and the Prophets وَٱلنَّبِيِّـۧنَ Noah نُوحٍ to إِلَىٰ We had revealed
Abraham إِبْرَٰهِيمَ to إِلَىٰٓ and We revealed وَأَوْحَيْنَآ after him مِنۢ بَعْدِهِۦ
and Jacob وَيَعْقُوبَ and Isaac وَإِسْحَٰقَ and Ishmael وَإِسْمَٰعِيلَ
and Job وَأَيُّوبَ and Jesus وَعِيسَىٰ and (his) offspring وَٱلْأَسْبَاطِ
وَءَاتَيْنَا and Solomon وَسُلَيْمَٰنَ and Aaron وَهَٰرُونَ and Jonah وَيُونُسَ
the Psalms ﴿١٦٣﴾ زَبُورًا David دَاوُۥدَ and We gave

162. But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you (Muhammad صلى الله عليه وسلم) and what was sent down before you; and those who perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât* and believe in Allâh and in the Last Day, it is they to whom We shall give a great reward. **163.** Verily, We have sent the Revelation to you (O

Muhammad صلى الله عليه وسلم) as We sent the Revelation to Nûh (Noah) and the Prophets after him; We (also) sent the Revelation to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and *Al-Asbât*, 'Îsâ (Jesus), Ayyub (Job), Yûnus (Jonah), Hârûn (Aaron), and Sulaimân (Solomon); and to Dâwûd (David) We gave the Zabûr (Psalms).

وَرُسُلًا قَدْ قَصَصْنَٰهُمْ عَلَيْكَ مِن قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ ۚ وَكَلَّمَ ٱللَّهُ مُوسَىٰ تَكْلِيمًا ﴿١٦٤﴾ رُّسُلًا
مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةٌۢ بَعْدَ ٱلرُّسُلِ ۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿١٦٥﴾ لَّٰكِنِ ٱللَّهُ يَشْهَدُ
بِمَآ أَنزَلَ إِلَيْكَ ۖ أَنزَلَهُۥ بِعِلْمِهِۦ ۖ وَٱلْمَلَٰٓئِكَةُ يَشْهَدُونَ ۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ﴿١٦٦﴾

to عَلَيْكَ We have mentioned قَدْ قَصَصْنَٰهُمْ and Messengers وَرُسُلًا
We نَقْصُصْهُمْ did not لَّمْ and Messengers وَرُسُلًا before مِن قَبْلُ you
(to) مُوسَىٰ Allah ٱللَّهُ and spoke وَكَلَّمَ to you عَلَيْكَ mention them
مُّبَشِّرِينَ Messengers رُّسُلًا (direct) speech ﴿١٦٤﴾ تَكْلِيمًا Moses
يَكُونَ so that not لِئَلَّا and warners وَمُنذِرِينَ bearers of glad tidings
any plea حُجَّةٌۢ Allah ٱللَّهِ against عَلَى for people لِلنَّاسِ there is
عَزِيزًا Allah ٱللَّهُ and is وَكَانَ the Messengers ٱلرُّسُلِ after بَعْدَ
bears يَشْهَدُ Allah ٱللَّهُ but لَّٰكِنِ All-Wise ﴿١٦٥﴾ حَكِيمًا All-Powerful
to you إِلَيْكَ He has sent down أَنزَلَ to that which بِمَآ witness
وَٱلْمَلَٰٓئِكَةُ with His Knowledge بِعِلْمِهِۦ He has sent it down أَنزَلَهُۥ
بِٱللَّهِ and suffices وَكَفَىٰ bear witness (too) يَشْهَدُونَ and the angels
as a Witness ﴿١٦٦﴾ شَهِيدًا Allah

164. And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, — and to Mûsâ (Moses) Allâh spoke directly. **165.** Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the Messengers. And Allâh is Ever All-Powerful, All-Wise. **166.** But Allâh bears witness to that which He has sent down (the Qur'ân) unto you (O Muhammad صلى الله عليه وسلم); He has sent it down with His Knowledge, and the angels bear witness. And Allâh is All-Sufficient as a Witness.

إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ قَدْ ضَلُّوا۟ ضَلَٰلًۢا بَعِيدًا ﴿١٦٧﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَظَلَمُوا۟ لَمْ يَكُنِ ٱللَّهُ
لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾ إِلَّا طَرِيقَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿١٦٩﴾ يَٰٓأَيُّهَا

ٱلنَّاسُ قَدْ جَآءَكُمُ ٱلرَّسُولُ بِٱلْحَقِّ مِن رَّبِّكُمْ فَـَٔامِنُوا۟ خَيْرًا لَّكُمْ ۚ وَإِن تَكْفُرُوا۟ فَإِنَّ لِلَّهِ مَا فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ
وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿١٧٠﴾

and وَصَدُّوا۟ disbelieved كَفَرُوا۟ those who ٱلَّذِينَ verily إِنَّ
قَدْ (of) Allah ٱللَّهِ Way سَبِيلِ from عَن prevented (people)
إِنَّ far away ﴿١٦٧﴾ بَعِيدًا straying ضَلَـٰلًۢا they strayed ضَلُّوا۟ certainly
and did wrong وَظَلَمُوا۟ disbelieved كَفَرُوا۟ those who ٱلَّذِينَ verily
لِيَهْدِيَهُمْ nor وَلَا them لَهُمْ forgive لِيَغْفِرَ Allah ٱللَّهُ will not لَمْ يَكُنِ
way طَرِيقَ except إِلَّا to any way ﴿١٦٨﴾ طَرِيقًا He will guide them
أَبَدًا in it (therein) فِيهَآ they would abide خَـٰلِدِينَ (of) Hell جَهَنَّمَ
يَـٰٓأَيُّهَا easy ﴿١٦٩﴾ يَسِيرًا Allah ٱللَّهِ for عَلَى that ذَٰلِكَ and is وَكَانَ forever
the ٱلرَّسُولُ has come to you جَآءَكُمُ verily قَدْ mankind ٱلنَّاسُ O
فَـَٔامِنُوا۟ your Lord رَّبِّكُمْ from مِن with the truth بِٱلْحَقِّ Messenger
but if وَإِن for you لَّكُمْ (it is) better خَيْرًا so believe (in Him)
what مَا (is) for Allah لِلَّهِ then indeed فَإِنَّ you disbelieve تَكْفُرُوا۟
and is وَكَانَ and the earth وَٱلْأَرْضِ the heavens ٱلسَّمَـٰوَٰتِ (is) in فِى
All-Knowing ﴿١٧٠﴾ حَكِيمًا All-Wise عَلِيمًا Allah ٱللَّهُ

167. Verily, those who disbelieve [by concealing the truth about Prophet Muhammad صلى الله عليه وسلم and his message of true Islâmic Monotheism written in the Taurât (Torah) and the Injeel (Gospel) with them] and prevent (mankind) from the path of Allâh; they have certainly strayed far away. (*Tafsir Al-Qurtubî*). **168.** Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad صلى الله عليه وسلم and his message of true Islâmic Monotheism written in the Taurât (Torah) and the Injeel (Gospel) with them]; Allâh will not forgive them, nor will He guide them to any way — (*Tafsir Al-Qurtubî*). **169.** Except the way of Hell, to dwell therein forever; and this is ever easy for Allâh. **170.** O mankind! Verily, there has come to you the Messenger (Muhammad صلى الله عليه وسلم) with the truth from your Lord. So believe in him, it is better for you. But if you disbelieve, then certainly to Allâh belongs all that is in the heavens and the earth. And Allâh is Ever All-Knowing, All-Wise.

يَـٰٓأَهْلَ ٱلْكِتَـٰبِ لَا تَغْلُوا۟ فِى دِينِكُمْ وَلَا تَقُولُوا۟ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ ۚ إِنَّمَا ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ
رَسُولُ ٱللَّهِ وَكَلِمَتُهُۥٓ أَلْقَىٰهَآ إِلَىٰ مَرْيَمَ وَرُوحٌ مِّنْهُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ۖ وَلَا تَقُولُوا۟ ثَلَـٰثَةٌ ۚ ٱنتَهُوا۟ خَيْرًا لَّكُمْ ۚ
إِنَّمَا ٱللَّهُ إِلَـٰهٌ وَٰحِدٌ ۖ سُبْحَـٰنَهُۥٓ أَن يَكُونَ لَهُۥ وَلَدٌ ۘ لَّهُۥ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿١٧١﴾

تَغْلُوا (do) not لَا (of) the Scripture ٱلْكِتَٰبِ O People يَٰٓأَهْلَ
and (do) not وَلَا your religion دِينِكُمْ in فِى exceed the limits
only إِنَّمَا the truth ٱلْحَقَّ but إِلَّا Allah ٱللَّهِ of عَلَى you say تَقُولُوا
رَسُولُ Mary مَرْيَمَ son of ٱبْنُ Jesus عِيسَى the Messiah ٱلْمَسِيحُ
which أَلْقَىٰهَآ and His Word وَكَلِمَتُهُۥ (of) Allah ٱللَّهِ a Messenger
from Him مِّنْهُ and a soul وَرُوحٌ Mary مَرْيَمَ to إِلَىٰ He conveyed
and وَلَا and His Messengers وَرُسُلِهِۦ in Allah بِٱللَّهِ so believe فَـَٔامِنُوا
(it is) better خَيْرًا give up ٱنتَهُوا three ثَلَٰثَةٌ you say تَقُولُوا do not
(is) One وَٰحِدٌ God إِلَٰهٌ Allah ٱللَّهُ only إِنَّمَا for you لَّكُمْ
a وَلَدٌ He should have يَكُونَ لَهُۥ that أَن Glory be to Him سُبْحَٰنَهُۥٓ
and وَمَا the heavens ٱلسَّمَٰوَٰتِ (is) in فِى what مَا for Him لَّهُۥ son
Allah بِٱللَّهِ and suffices وَكَفَىٰ the earth ٱلْأَرْضِ (is) in فِى what
as a Guardian وَكِيلًا ﴿١٧١﴾

171. O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allâh aught but the truth. The Messiah 'Îsâ (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allâh and His Word, ("Be!" — and he was) which He bestowed on Maryam (Mary) and a spirit (*Rûh*) created by Him; so believe in Allâh and His Messengers. Say not: "Three (trinity)!" Cease! (it is) better for you. For Allâh is (the only) One *Ilâh* (God), glory is to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allâh is All-Sufficient as a Disposer of affairs.

لَّن يَسْتَنكِفَ ٱلْمَسِيحُ أَن يَكُونَ عَبْدًا لِّلَّهِ وَلَا ٱلْمَلَٰٓئِكَةُ ٱلْمُقَرَّبُونَ ۚ وَمَن يَسْتَنكِفْ عَنْ عِبَادَتِهِۦ
وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴿١٧٢﴾ فَأَمَّا ٱلَّذِينَ ءَامَنُوا وَعَمِلُوا ٱلصَّٰلِحَٰتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُم مِّن
فَضْلِهِۦ ۖ وَأَمَّا ٱلَّذِينَ ٱسْتَنكَفُوا وَٱسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ وَلِيًّا
وَلَا نَصِيرًا ﴿١٧٣﴾

that أَن the Messiah ٱلْمَسِيحُ disdain يَسْتَنكِفَ will never لَّن
the ٱلْمَلَٰٓئِكَةُ nor وَلَا of Allah لِّلَّهِ a slave عَبْدًا he be يَكُونَ
disdains يَسْتَنكِفْ and whoever وَمَن near (to Him) ٱلْمُقَرَّبُونَ angles
and shows arrogance وَيَسْتَكْبِرْ His worship عِبَادَتِهِۦ from عَنْ

﴿١٧٢﴾ جَمِيعًا unto Himself إِلَيْهِ He will certainly gather them فَسَيَحْشُرُهُمْ
and وَعَمِلُوا believed ءَامَنُوا those who ٱلَّذِينَ then as for فَأَمَّا all
their أُجُورَهُمْ He would give them فَيُوَفِّيهِمْ good deeds ٱلصَّٰلِحَٰتِ did
His فَضْلِهِۦ (out) of مِّن and give them more وَيَزِيدُهُم reward
who disdained ٱسْتَنكَفُوا those ٱلَّذِينَ but as for وَأَمَّا Bounty
He will punish them فَيُعَذِّبُهُمْ and showed arrogance وَٱسْتَكْبَرُوا
they will find يَجِدُونَ and not وَلَا a painful أَلِيمًا torment عَذَابًا
or وَلَا any guardian وَلِيًّا Allah ٱللَّهِ besides مِّن دُونِ for them لَهُم
any helper ﴿١٧٣﴾ نَصِيرًا

172. The Messiah will never be proud to reject to be a slave of Allâh, nor the angels who are the near (to Allâh). And whosoever rejects His worship and is proud, then He will gather them all together unto Himself. **173.** So, as for those who believed and did deeds of righteousness, He will give them their (due) rewards — and more out of His Bounty. But as for those who refused His worship and were proud, He will punish them with a painful torment. And they will not find for themselves besides Allâh any protector or helper.

يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُم بُرْهَٰنٌ مِّن رَّبِّكُمْ وَأَنزَلْنَآ إِلَيْكُمْ نُورًا مُّبِينًا ﴿١٧٤﴾ فَأَمَّا ٱلَّذِينَ ءَامَنُوا بِٱللَّهِ وَٱعْتَصَمُوا بِهِۦ
فَسَيُدْخِلُهُمْ فِى رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَٰطًا مُّسْتَقِيمًا ﴿١٧٥﴾ يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ فِى
ٱلْكَلَٰلَةِ إِنِ ٱمْرُؤٌا هَلَكَ لَيْسَ لَهُۥ وَلَدٌ وَلَهُۥٓ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَآ إِن لَّمْ يَكُن لَّهَا وَلَدٌ فَإِن كَانَتَا
ٱثْنَتَيْنِ فَلَهُمَا ٱلثُّلُثَانِ مِمَّا تَرَكَ وَإِن كَانُوٓا إِخْوَةً رِّجَالًا وَنِسَآءً فَلِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ يُبَيِّنُ ٱللَّهُ لَكُمْ أَن
تَضِلُّوا وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌۢ ﴿١٧٦﴾

بُرْهَٰنٌ has come to you جَآءَكُم verily قَدْ mankind ٱلنَّاسُ O يَٰٓأَيُّهَا
and We have sent down وَأَنزَلْنَآ your Lord رَّبِّكُمْ from مِّن proof
those ٱلَّذِينَ so for as فَأَمَّا a clear ﴿١٧٤﴾ مُّبِينًا light نُورًا to you إِلَيْكُمْ
to بِهِۦ and held fast وَٱعْتَصَمُوا in Allah بِٱللَّهِ believed ءَامَنُوا who
مِّنْهُ Mercy رَحْمَةٍ in (to) فِى He will admit them فَسَيُدْخِلُهُمْ Him
to إِلَيْهِ and guide them وَيَهْدِيهِمْ and Bounty وَفَضْلٍ from Him
they ask you to يَسْتَفْتُونَكَ a Straight ﴿١٧٥﴾ مُّسْتَقِيمًا Way صِرَٰطًا Himself
pronounces for يُفْتِيكُمْ Allah ٱللَّهُ say قُلِ pronounce a ruling

Kalala (who leaves behind no lineal ٱلْكَلَٰلَةِ about فِى you a ruling
a child وَلَدٌ he had لَهُۥ not لَيْسَ died هَلَكَ a man ٱمْرُؤٌا۟ if إِنِ heirs)
مَا half نِصْفُ then for her (is) فَلَهَا a sister أُخْتٌ and he had وَلَهُۥٓ
if إِن will inherit her يَرِثُهَآ and he وَهُوَ he left تَرَكَ (of) what
there كَانَتَا and if فَإِن a child وَلَدٌ she have لَّهَا does not لَّمْ يَكُن
two ٱلثُّلُثَانِ then for them (are) فَلَهُمَا two (sisters) ٱثْنَتَيْنِ were
إِخْوَةً they were كَانُوٓا۟ and if وَإِن he left تَرَكَ of what مِمَّا thirds
فَلِلذَّكَرِ and female وَنِسَآءً male رِّجَالًا (many) brothers (and sisters)
(of) the two ٱلْأُنثَيَيْنِ share حَظِّ like مِثْلُ then the male shall have
تَضِلُّوا۟ lest أَن to you لَكُمْ Allah ٱللَّهُ makes clear يُبَيِّنُ females
عَلِيمٌۢ ﴿١٧٦﴾ thing شَىْءٍ of every بِكُلِّ and Allah وَٱللَّهُ you go astray
(is) All-Knower

174. O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad صلى الله عليه وسلم) from your Lord; and We sent down to you a manifest light (this Qur'ân). **175.** So, as for those who believed in Allâh and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and guide them to Himself by the Straight Path. **176.** They ask you for a legal verdict. Say: "Allâh directs (thus) about *Al-Kalâlah*. If it is a man that dies leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does Allâh make clear to you (His Law) lest you go astray. And Allâh is the All-Knower of everything."

سُورَةُ المَائِدَة

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَوْفُوا۟ بِٱلْعُقُودِ ۚ أُحِلَّتْ لَكُم بَهِيمَةُ ٱلْأَنْعَٰمِ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ غَيْرَ مُحِلِّى ٱلصَّيْدِ وَأَنتُمْ حُرُمٌ ۗ إِنَّ
ٱللَّهَ يَحْكُمُ مَا يُرِيدُ ﴿١﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُحِلُّوا۟ شَعَٰٓئِرَ ٱللَّهِ وَلَا ٱلشَّهْرَ ٱلْحَرَامَ وَلَا ٱلْهَدْىَ وَلَا ٱلْقَلَٰٓئِدَ وَلَآ ءَآمِّينَ
ٱلْبَيْتَ ٱلْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَٰنًا ۚ وَإِذَا حَلَلْتُمْ فَٱصْطَادُوا۟ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ أَن صَدُّوكُمْ عَنِ
ٱلْمَسْجِدِ ٱلْحَرَامِ أَن تَعْتَدُوا۟ ۘ وَتَعَاوَنُوا۟ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا۟ عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ
ٱلْعِقَابِ ﴿٢﴾

بِٱلْعُقُودِ fulfil أَوْفُوا۟ believe ءَامَنُوٓا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
(of) ٱلْأَنْعَٰمِ beasts بَهِيمَةُ to you لَكُم are lawful أُحِلَّتْ obligations
مُحِلِّى not غَيْرَ to you عَلَيْكُمْ is recited يُتْلَىٰ what مَا except إِلَّا cattle
in state حُرُمٌ while you are وَأَنتُمْ to hunt ٱلصَّيْدِ you are allowed
He (1) يُرِيدُ what مَا decrees يَحْكُمُ Allah ٱللَّهَ verily إِنَّ of Ihram
تُحِلُّوا۟ do not لَا believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا wills
(of) the ٱلشَّهْرَ nor وَلَا (of) Allah ٱللَّهِ Symbols شَعَٰٓئِرَ violate
and nor وَلَا (of) the animals ٱلْهَدْىَ nor وَلَا Sacred ٱلْحَرَامَ Month
ٱلْبَيْتَ the people coming ءَآمِّينَ nor وَلَآ (of) the garlanded ٱلْقَلَٰٓئِدَ
مِّن the Bounty فَضْلًا seeking يَبْتَغُونَ Sacred ٱلْحَرَامَ (to) the House
and when وَإِذَا and good pleasure وَرِضْوَٰنًا their Lord رَّبِّهِمْ of
and (let) وَلَا yom may hunt فَٱصْطَادُوا۟ you finish the Iharam حَلَلْتُمْ
(of) قَوْمٍ the hatred شَنَـَٔانُ lead you to transgression يَجْرِمَنَّكُمْ not
ٱلْمَسْجِدِ from عَنِ stopped you صَدُّوكُمْ that أَن some people
وَتَعَاوَنُوا۟ you transgress تَعْتَدُوا۟ that أَن the Sacred ٱلْحَرَامِ Mosque
and وَٱلتَّقْوَىٰ righteousness ٱلْبِرِّ in عَلَى and help you one another
sin ٱلْإِثْمِ in عَلَى help one another تَعَاوَنُوا۟ and do not وَلَا piety
ٱللَّهَ verily إِنَّ Allah ٱللَّهَ and fear وَٱتَّقُوا۟ and transgression وَٱلْعُدْوَٰنِ
(in) punishment (2) ٱلْعِقَابِ (is) Severe شَدِيدُ Allah

Sûrat 5. Al-Mâ'idah
(The Table spread with food)

In the Name of Allâh
the Most Gracious, the Most Merciful

1. O you who believe! Fulfil (your) obligations. Lawful to you (for food) are all
the beasts of cattle except that which will be announced to you (herein), game
(also) being unlawful when you assume *Ihrâm* for *Hajj* or '*Umrah* (pilgrimage).
Verily, Allâh commands that which He wills. **2.** O you who believe! Violate not
the sanctity of the Symbols of Allâh, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, and others, nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the *Ihrâm*, you may hunt, and let not the hatred of some people in (once) stopping you from *Al-Masjid Al-Harâm* (at

Makkah) lead you to transgression. Help you one another in *Al-Birr* and *At-Taqwa*; but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا
أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَن تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَٰلِكُمْ فِسْقٌ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِن
دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ
اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِّإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣﴾

and blood وَالدَّمُ carrion الْمَيْتَةُ to you عَلَيْكُمُ are forbidden حُرِّمَتْ
has been أُهِلَّ and what وَمَا (of) swine الْخِنزِيرِ and flesh وَلَحْمُ
which بِهِ Allah اللَّهِ to other than لِغَيْرِ slaughtered as a sacrifice
and by a violent blow وَالْمَوْقُوذَةُ and (killed by) strangling وَالْمُنْخَنِقَةُ
and by the goring of horns وَالنَّطِيحَةُ and by a head long fall وَالْمُتَرَدِّيَةُ
that مَا except إِلَّا by a beast السَّبُعُ devoured أَكَلَ and that وَمَا
on عَلَى slaughtered ذُبِحَ and what وَمَا slaughtered by you ذَكَّيْتُمْ
you seek knowledge of your تَسْتَقْسِمُوا and that وَأَن altars النُّصُبِ
this الْيَوْمَ (is) sin فِسْقٌ that ذَٰلِكُمْ by divining arrows بِالْأَزْلَامِ fate
كَفَرُوا those who الَّذِينَ have given up all hope يَئِسَ Day
you تَخْشَوْهُمْ so do not فَلَا your religion دِينِكُمْ of مِن disbelieved
I have أَكْمَلْتُ this day الْيَوْمَ but fear Me وَاخْشَوْنِ fear them
and I have وَأَتْمَمْتُ your religion دِينَكُمْ for you لَكُمْ perfected
and I have وَرَضِيتُ My Favour نِعْمَتِي upon you عَلَيْكُمْ completed
but فَمَنِ as a religion دِينًا Islam الْإِسْلَامَ for you لَكُمُ approved
مُتَجَانِفٍ not غَيْرَ hunger مَخْمَصَةٍ by فِي is forced اضْطُرَّ who
(is) غَفُورٌ Allah اللَّهَ then indeed فَإِنَّ to sin لِّإِثْمٍ inclined
Most Merciful رَّحِيمٌ ﴿٣﴾ All-Forgiving

3. Forbidden to you (for food) are: *Al-Maitah* (the dead animals — cattle — beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns — and that which has been (partly) eaten by a wild animal — unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on

An-Nusub (stone-altars). (Forbidden) also is to use arrows seeking luck or decision; (all) that is *Fisqun* (disobedience of Allâh and sin). This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. But as for him who is forced by severe hunger, with no inclination to sin, then surely, Allâh is Oft-Forgiving, Most Merciful.

يَسْـَٔلُونَكَ مَاذَآ أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُ وَمَا عَلَّمْتُم مِّنَ ٱلْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ ٱللَّهُ فَكُلُوا۟ مِمَّآ
أَمْسَكْنَ عَلَيْكُمْ وَٱذْكُرُوا۟ ٱسْمَ ٱللَّهِ عَلَيْهِ وَٱتَّقُوا۟ ٱللَّهَ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿٤﴾

to them لَهُمْ is made lawful أُحِلَّ what مَاذَآ they ask you يَسْـَٔلُونَكَ
pure good things ٱلطَّيِّبَٰتُ to you لَكُمُ are made lawful أُحِلَّ say قُلْ
to hunting animals مِّنَ ٱلْجَوَارِحِ you have taught عَلَّمْتُم and what وَمَا
of what مِمَّا you teach them تُعَلِّمُونَهُنَّ training them for hunting مُكَلِّبِينَ
of what مِمَّآ so you may eat فَكُلُوا۟ Allah ٱللَّهُ has taught you عَلَّمَكُمُ
ٱللَّهِ name ٱسْمَ but invoke وَٱذْكُرُوا۟ for you عَلَيْكُمْ they catch أَمْسَكْنَ
ٱللَّهَ indeed إِنَّ Allah ٱللَّهَ and fear وَٱتَّقُوا۟ on it عَلَيْهِ (of) Allah
(in) reckoning ٱلْحِسَابِ ﴿٤﴾ (is) Swift سَرِيعُ Allah

4. They ask you (O Muhammad صلى الله عليه وسلم) what is lawful for them (as food). Say: "Lawful unto you are *At-Tayyibât*. And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allâh; so eat of what they catch for you, but pronounce the Name of Allâh over it, and fear Allâh. Verily, Allâh is Swift in reckoning."

ٱلْيَوْمَ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُ وَطَعَامُ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ حِلٌّ لَّكُمْ وَطَعَامُكُمْ حِلٌّ لَّهُمْ وَٱلْمُحْصَنَٰتُ مِنَ ٱلْمُؤْمِنَٰتِ وَٱلْمُحْصَنَٰتُ
مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَٰفِحِينَ وَلَا مُتَّخِذِىٓ أَخْدَانٍ وَمَن
يَكْفُرْ بِٱلْإِيمَٰنِ فَقَدْ حَبِطَ عَمَلُهُۥ وَهُوَ فِى ٱلْـَٔاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٥﴾

pure good ٱلطَّيِّبَٰتُ to you لَكُمُ are made lawful أُحِلَّ this Day ٱلْيَوْمَ
have been given أُوتُوا۟ (of) those who ٱلَّذِينَ and food وَطَعَامُ things
and your وَطَعَامُكُمْ to you لَّكُمْ (is) lawful حِلٌّ the Scripture ٱلْكِتَٰبَ
مِنَ and chaste women وَٱلْمُحْصَنَٰتُ to them لَّهُمْ (is) lawful حِلٌّ food

from مِنَ and chaste women وَٱلْمُحْصَنَٰتُ believing women ٱلْمُؤْمِنَٰتِ from
مِن قَبْلِكُمْ the Scripture ٱلْكِتَٰبَ have been given أُوتُوا۟ those who ٱلَّذِينَ
their أُجُورَهُنَّ you have given them ءَاتَيْتُمُوهُنَّ when إِذَآ before you
وَلَا lewdness مُسَٰفِحِينَ not غَيْرَ desiring chastity مُحْصِنِينَ bridal due
and who وَمَن as secret companions أَخْدَانٍ taking them مُتَّخِذِىٓ nor
went to waste حَبِطَ indeed فَقَدْ in faith بِٱلْإِيمَٰنِ disbelieves يَكْفُرْ
مِنَ the Hereafter (will be) ٱلْءَاخِرَةِ in فِى and He وَهُوَ his work عَمَلُهُۥ
the losers ٱلْخَٰسِرِينَ ﴿٥﴾ among

5. Made lawful to you this day are *At-Tayyibât*. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due *Mahr* (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girlfriends. And whosoever disbelieves in Faith, then fruitless is his work; and in the Hereafter he will be among the losers.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُوا۟ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ وَٱمْسَحُوا۟ بِرُءُوسِكُمْ
وَأَرْجُلَكُمْ إِلَى ٱلْكَعْبَيْنِ ۚ وَإِن كُنتُمْ جُنُبًا فَٱطَّهَّرُوا۟ ۚ وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ
ٱلْغَآئِطِ أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ ۚ مَا
يُرِيدُ ٱللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُۥ عَلَيْكُمْ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٦﴾

you stand قُمْتُمْ when إِذَا believe ءَامَنُوٓا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
your faces وُجُوهَكُمْ then wash فَٱغْسِلُوا۟ the prayer ٱلصَّلَوٰةِ for إِلَى up
and وَٱمْسَحُوا۟ the elbows ٱلْمَرَافِقِ upto إِلَى and your hands وَأَيْدِيَكُمْ
إِلَى and (wash) your feet وَأَرْجُلَكُمْ your heads بِرُءُوسِكُمْ you wipe
you are (in state of) كُنتُمْ but if وَإِن the ankles ٱلْكَعْبَيْنِ upto
وَإِن then purify yourself فَٱطَّهَّرُوا۟ janabah (ritual impurity) جُنُبًا
or أَوْ journey سَفَرٍ on عَلَىٰ or أَوْ ill مَّرْضَىٰٓ you are كُنتُم and if

أَوْ the toilet ٱلْغَآئِطِ from مِّنَ of you مِّنكُم one أَحَدٌ has come جَآءَ
make Tayammum ٱلنِّسَآءَ you have been in sexual contact لَٰمَسْتُمُ or
then look for فَتَيَمَّمُوا۟ water مَآءً you find تَجِدُوا۟ and did not فَلَمْ
your بِوُجُوهِكُمْ and you wipe فَٱمْسَحُوا۟ clean طَيِّبًا earth صَعِيدًا
يُرِيدُ does not مَا with it مِّنْهُ and your hands وَأَيْدِيكُم faces
حَرَجٍ any مِّنْ upon you عَلَيْكُم to lay لِيَجْعَلَ Allah ٱللَّهُ want
وَلِيُتِمَّ to purify you لِيُطَهِّرَكُمْ He wants يُرِيدُ but وَلَٰكِن hardship
so لَعَلَّكُمْ upon you عَلَيْكُمْ His Favour نِعْمَتَهُۥ and to complete
give thanks تَشْكُرُونَ ﴿٦﴾ that you may

6. O you who believe! When you intend to offer *As-Salât* (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles. If you are in a state of *Janâba*, purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women, and you find no water, then perform *Tayammum* with clean earth and rub therewith your faces and hands. Allâh does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful.

وَٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ وَمِيثَٰقَهُ ٱلَّذِى وَاثَقَكُم بِهِۦٓ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ
بِذَاتِ ٱلصُّدُورِ ﴿٧﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوا۟ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلْقِسْطِ ۖ وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ
قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُوا۟ ۚ ٱعْدِلُوا۟ هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿٨﴾

عَلَيْكُمْ (of) Allah ٱللَّهِ Favour نِعْمَةَ and you remember وَٱذْكُرُوا۟
He bound وَاثَقَكُم that ٱلَّذِى and His Covenant وَمِيثَٰقَهُ upon you
we have heard سَمِعْنَا you said قُلْتُمْ when إِذْ with it بِهِۦٓ you
إِنَّ Allah ٱللَّهَ and you fear وَٱتَّقُوا۟ and we have obeyed وَأَطَعْنَا
(of) what (is) بِذَاتِ (is) All-Knower عَلِيمٌۢ Allah ٱللَّهَ indeed
believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا (in your) breasts ﴿٧﴾ ٱلصُّدُورِ
as witnesses شُهَدَآءَ for Allah لِلَّهِ steadfast قَوَّٰمِينَ you be كُونُوا۟
شَنَـَٔانُ drive you يَجْرِمَنَّكُمْ and may not وَلَا in equity بِٱلْقِسْطِ
you do تَعْدِلُوا۟ that do not أَلَّا to عَلَىٰٓ (of) people قَوْمٍ enmity

to piety لِلتَّقْوَىٰ nearer أَقْرَبُ that (is) هُوَ deal justly اعْدِلُوا justice
is خَبِيرٌ Allah اللَّهَ indeed إِنَّ Allah اللَّهَ and you fear وَاتَّقُوا
you do ﴿٨﴾ تَعْمَلُونَ of what بِمَا Well-Aware

7. And remember Allâh's Favour to you and His Covenant with which He bound you when you said: "We hear and we obey." And fear Allâh. Verily, Allâh is All-Knower of that which is in (the secrets of your) breasts. **8.** O you who believe! Stand out firmly for Allâh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allâh. Verily, Allâh is Well-Acquainted with what you do.

وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٩﴾ وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ
أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ ﴿١٠﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ أَن
يَبْسُطُوٓا۟ إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنكُمْ وَٱتَّقُوا۟ ٱللَّهَ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١١﴾

believed ءَامَنُوا (to) those who الَّذِينَ Allah اللَّهُ has promised وَعَدَ
(is) مَغْفِرَةٌ for them لَهُم good deeds الصَّالِحَاتِ and did وَعَمِلُوا
and those وَالَّذِينَ great ﴿٩﴾ عَظِيمٌ and reward وَأَجْرٌ forgiveness
Our Signs بِآيَاتِنَا and denied وَكَذَّبُوا disbelieved كَفَرُوا who
﴿١٠﴾ الْجَحِيمِ companions (dwellers) أَصْحَابُ they (will be) أُولَٰئِكَ
اذْكُرُوا believe ءَامَنُوا who الَّذِينَ O you يَا أَيُّهَا (of) Hell-Fire
إِذْ upon you عَلَيْكُمْ (of) Allah اللَّهِ Favour نِعْمَتَ remember
they stretch يَبْسُطُوا that أَن some people قَوْمٌ decided هَمَّ when
أَيْدِيَهُمْ but He held back فَكَفَّ their hands أَيْدِيَهُمْ to you إِلَيْكُمْ
and وَعَلَى Allah اللَّهَ and fear وَاتَّقُوا from you عَنكُمْ their hands
the believers ﴿١١﴾ الْمُؤْمِنُونَ let put their trust فَلْيَتَوَكَّلِ Allah اللَّهِ in

9. Allâh has promised those who believe and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise). **10.** And those who disbelieve and deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-fire. **11.** O you who believe! Remember the Favour of Allâh unto you when some people desired (made a plan) to stretch out their hands against you, but (Allâh) held back their hands from you. So fear Allâh. And in Allâh let the believers put their trust.

۞ وَلَقَدْ أَخَذَ ٱللَّهُ مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ وَبَعَثْنَا مِنْهُمُ ٱثْنَىْ عَشَرَ نَقِيبًا ۖ وَقَالَ ٱللَّهُ إِنِّى مَعَكُمْ ۖ لَئِنْ
أَقَمْتُمُ ٱلصَّلَوٰةَ وَءَاتَيْتُمُ ٱلزَّكَوٰةَ وَءَامَنتُم بِرُسُلِى وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ ٱللَّهَ قَرْضًا حَسَنًا لَّأُكَفِّرَنَّ
عَنكُمْ سَيِّـَٔاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۚ فَمَن كَفَرَ بَعْدَ ذَٰلِكَ مِنكُمْ
فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ﴿١٢﴾

a covenant (from) مِيثَٰقَ Allah ٱللَّهُ took أَخَذَ and verily وَلَقَدْ ۞
مِنْهُمُ and We appointed وَبَعَثْنَا (of) Israel إِسْرَٰٓءِيلَ Children بَنِىٓ
ٱللَّهُ and said وَقَالَ leaders نَقِيبًا twelve عَشَرَ ٱثْنَىْ among them
you أَقَمْتُمُ if لَئِنْ with you مَعَكُمْ certainly I am إِنِّى Allah
Zakat ٱلزَّكَوٰةَ you paid وَءَاتَيْتُمُ the prayer ٱلصَّلَوٰةَ established
and you وَعَزَّرْتُمُوهُمْ in My Messengers بِرُسُلِى you believed وَءَامَنتُم
حَسَنًا loan قَرْضًا Allah ٱللَّهَ and you lent وَأَقْرَضْتُمُ assisted them
سَيِّـَٔاتِكُمْ from you عَنكُمْ I would certainly efface لَّأُكَفِّرَنَّ a good
جَنَّٰتٍ and would surely admit you to وَلَأُدْخِلَنَّكُمْ your evil deeds
فَمَن the rivers ٱلْأَنْهَٰرُ under them مِن تَحْتِهَا flowing تَجْرِى Gardens
among مِنكُمْ this ذَٰلِكَ after بَعْدَ disbelieved كَفَرَ but who
(from) Right سَوَآءَ he has gone astray ضَلَّ indeed فَقَدْ you
Way ﴿١٢﴾ ٱلسَّبِيلِ

12. Indeed, Allâh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allâh said: "I am with you if you perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât* and believe in My Messengers; honour and assist them, and lend a good loan to Allâh, verily, I will expiate your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the Straight Path."

فَبِمَا نَقْضِهِم مِّيثَٰقَهُمْ لَعَنَّٰهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَٰسِيَةً ۖ يُحَرِّفُونَ ٱلْكَلِمَ عَن مَّوَاضِعِهِۦ ۙ وَنَسُوا۟ حَظًّا
مِّمَّا ذُكِّرُوا۟ بِهِۦ ۚ وَلَا تَزَالُ تَطَّلِعُ عَلَىٰ خَآئِنَةٍ مِّنْهُمْ إِلَّا قَلِيلًا مِّنْهُمْ ۖ فَٱعْفُ عَنْهُمْ وَٱصْفَحْ ۚ إِنَّ ٱللَّهَ يُحِبُّ
ٱلْمُحْسِنِينَ ﴿١٣﴾ وَمِنَ ٱلَّذِينَ قَالُوٓا۟ إِنَّا نَصَٰرَىٰٓ أَخَذْنَا مِيثَٰقَهُمْ فَنَسُوا۟ حَظًّا مِّمَّا ذُكِّرُوا۟ بِهِۦ
فَأَغْرَيْنَا بَيْنَهُمُ ٱلْعَدَاوَةَ وَٱلْبَغْضَآءَ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ ۚ وَسَوْفَ يُنَبِّئُهُمُ ٱللَّهُ بِمَا كَانُوا۟ يَصْنَعُونَ ﴿١٤﴾

لَعَنَّٰهُمْ (of) their covenant مِّيثَٰقَهُمْ their breach نَقْضِهِم then for فَبِمَا
قَٰسِيَةً their hearts قُلُوبَهُمْ and We made وَجَعَلْنَا We cursed them
مَّوَاضِعِهِۦ from عَن the words ٱلْكَلِمَ they change يُحَرِّفُونَ hard
ذُكِّرُوا۟ of what مِّمَّا a part حَظًّا and they forgot وَنَسُوا۟ their context
you cease تَزَالُ and will not وَلَا of it بِهِۦ they were admonished
except إِلَّا from them مِّنْهُمْ treachery خَآئِنَةٍ to discover تَطَّلِعُ عَلَىٰ
وَٱصْفَحْ them عَنْهُمْ but forgive فَٱعْفُ of them مِّنْهُمْ a few قَلِيلًا
those ٱلْمُحْسِنِينَ ﴿١٣﴾ loves يُحِبُّ Allah ٱللَّهَ verily إِنَّ overlook
said قَالُوٓا۟ those who ٱلَّذِينَ and from وَمِنَ who do good deeds
their مِيثَٰقَهُمْ We took أَخَذْنَا Christians نَصَٰرَىٰٓ we are إِنَّا
of that مِّمَّا a (good) part حَظًّا but they forgot فَنَسُوا۟ covenant
so We aroused فَأَغْرَيْنَا of it بِهِۦ they were admonished ذُكِّرُوا۟
يَوْمِ till إِلَىٰ and hatred وَٱلْبَغْضَآءَ enmity ٱلْعَدَاوَةَ among them بَيْنَهُمُ
inform يُنَبِّئُهُمُ and shall وَسَوْفَ (of) Resurrection ٱلْقِيَٰمَةِ Day
يَصْنَعُونَ ﴿١٤﴾ they had been كَانُوا۟ of what بِمَا Allah ٱللَّهُ them
doing

13. So, because of their breach of their covenant, We cursed them and made their hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily, Allâh loves *Al-Muhsinûn* (good-doers — See V.2:112). **14.** And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection (when they discarded Allâh's Book, disobeyed Allâh's Messengers and His Orders and transgressed beyond bounds in Allâh's disobedience); and Allâh will inform them of what they used to do.

يَٰٓأَهْلَ ٱلْكِتَٰبِ قَدْ جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنتُمْ تُخْفُونَ مِنَ
ٱلْكِتَٰبِ وَيَعْفُوا۟ عَن كَثِيرٍ قَدْ جَآءَكُم مِّنَ ٱللَّهِ نُورٌ وَكِتَٰبٌ مُّبِينٌ ﴿١٥﴾ يَهْدِى بِهِ
ٱللَّهُ مَنِ ٱتَّبَعَ رِضْوَٰنَهُۥ سُبُلَ ٱلسَّلَٰمِ وَيُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذْنِهِۦ
وَيَهْدِيهِمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٦﴾

جَآءَكُمْ indeed	قَدْ (of) the Scripture	ٱلْكِتَٰبِ O People	يَٰٓأَهْلَ				
he makes clear	يُبَيِّنُ Our Messenger	رَسُولُنَا has come to you					
to تُخْفُونَ	you used كُنتُمْ	of that مِّمَّا	much كَثِيرًا	to you لَكُمْ			
and passes وَيَعْفُواْ عَن	the Scripture ٱلْكِتَٰبِ	from مِنَ	conceal				
مِّنَ has come to you	جَآءَكُم surely	قَدْ much	كَثِيرٍ over				
a clear مُّبِينٌ ﴿١٥﴾	and Book وَكِتَٰبٌ	a light نُورٌ	Allah ٱللَّهِ from				
sought ٱتَّبَعَ	those who مَنِ	Allah ٱللَّهُ	with it بِهِ	guides يَهْدِى			
(of) peace ٱلسَّلَٰمِ	ways سُبُلَ	His Good Pleasure رِضْوَٰنَهُۥ					
the darkness ٱلظُّلُمَٰتِ	from مِّنَ	and He brings them out وَيُخْرِجُهُم					
and He وَيَهْدِيهِمْ	by His Will بِإِذْنِهِۦ	the light ٱلنُّورِ	to إِلَى				
the Straight مُّسْتَقِيمٍ ﴿١٦﴾	Way صِرَٰطٍ	to إِلَىٰ	guides them				

15. O people of the Scripture! Now has come to you Our Messenger (Muhammad صلى الله عليه وسلم) explaining to you much of that which you used to hide from the Scripture and pass over much. Indeed, there has come to you from Allâh a light (Prophet Muhammad صلى الله عليه وسلم) and a plain Book (this Qur'ân).
16. Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to the Straight Way.

لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ۚ قُلْ فَمَن يَمْلِكُ مِنَ ٱللَّهِ شَيْـًٔا إِنْ أَرَادَ أَن
يُهْلِكَ ٱلْمَسِيحَ ٱبْنَ مَرْيَمَ وَأُمَّهُۥ وَمَن فِى ٱلْأَرْضِ جَمِيعًا ۗ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا
بَيْنَهُمَا ۚ يَخْلُقُ مَا يَشَآءُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٧﴾

إِنَّ said	قَالُوٓاْ those who	ٱلَّذِينَ disbelieved	كَفَرَ indeed لَقَدْ
مَرْيَمَ son	ٱبْنُ the Messiah	ٱلْمَسِيحُ (He) is هُوَ	Allah ٱللَّهَ verily
against مِنَ	has power يَمْلِكُ	who then فَمَن	say قُلْ (of) Mary
يُهْلِكَ that أَن	He decided أَرَادَ	if إِنْ the least شَيْـًٔا	Allah ٱللَّهِ
(of) مَرْيَمَ	son ٱبْنَ	the Messiah ٱلْمَسِيحَ	He were to destroy
(are) on فِى	and those who وَمَن	and his mother وَأُمَّهُۥ	Mary
مُلْكُ and belongs to Allah	وَلِلَّهِ all	جَمِيعًا the earth	ٱلْأَرْضِ
وَمَا and the earth	وَٱلْأَرْضِ (of) the heavens	ٱلسَّمَٰوَٰتِ dominion	

يَشَآءُ what مَا He creates يَخْلُقُ (is) between them بَيْنَهُمَا and what
قَدِيرٌ ﴿١٧﴾ thing شَيْءٍ every كُلِّ over عَلَىٰ and Allah وَٱللَّهُ He wills
(is) All-Powerful

17. Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary). Say (O Muhammad صلى الله عليه وسلم): "Who then has the least power against Allâh, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?" And to Allâh belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allâh is Able to do all things.

وَقَالَتِ ٱلْيَهُودُ وَٱلنَّصَٰرَىٰ نَحْنُ أَبْنَٰٓؤُا۟ ٱللَّهِ وَأَحِبَّٰٓؤُهُۥ قُلْ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُم بَلْ أَنتُم بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِرُ
لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ ٱلْمَصِيرُ ﴿١٨﴾ يَٰٓأَهْلَ ٱلْكِتَٰبِ قَدْ
جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِّنَ ٱلرُّسُلِ أَن تَقُولُوا۟ مَا جَآءَنَا مِنۢ بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَآءَكُم بَشِيرٌ وَنَذِيرٌ وَٱللَّهُ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾

نَحْنُ and the Christians وَٱلنَّصَٰرَىٰ the Jews ٱلْيَهُودُ and said وَقَالَتِ
and His beloved وَأَحِبَّٰٓؤُهُۥ (of) Allah ٱللَّهِ children أَبْنَٰٓؤُا۟ we (are)
for your بِذُنُوبِكُم He punishes you يُعَذِّبُكُم why then فَلِمَ say قُلْ
He خَلَقَ from who مِّمَّنْ human being بَشَرٌ you (are) أَنتُم but بَلْ sins
وَيُعَذِّبُ He wills يَشَآءُ (to) whom لِمَن He forgives يَغْفِرُ has created
and belongs to وَلِلَّهِ He wills يَشَآءُ whom مَن and He punishes
and the وَٱلْأَرْضِ (of) the heavens ٱلسَّمَٰوَٰتِ dominion مُلْكُ Allah
and to Him (is) وَإِلَيْهِ (is) between them بَيْنَهُمَا and what وَمَا earth
(of) the ٱلْكِتَٰبِ O People يَٰٓأَهْلَ the (eventual) return ﴿١٨﴾ ٱلْمَصِيرُ
Our Messenger رَسُولُنَا has come to you جَآءَكُمْ surely قَدْ Scripture
an interval فَتْرَةٍ (on) after عَلَىٰ to you لَكُمْ he makes clear يُبَيِّنُ
(has) not مَا you say تَقُولُوا۟ lest أَن the Messengers ٱلرُّسُلِ of مِّنَ
نَذِيرٍ (and) not وَلَا a bearer of glad tidings مِنۢ بَشِيرٍ come to us جَآءَنَا
بَشِيرٌ now has come to you جَآءَكُم but surely فَقَدْ a warner
عَلَىٰ and Allah وَٱللَّهُ and a warner وَنَذِيرٌ a bearer of glad tidings
(is) All-Powerful ﴿١٩﴾ قَدِيرٌ thing شَيْءٍ every كُلِّ over

18. And (both) the Jews and the Christians say: "We are the children of Allâh and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allâh belongs the dominion of the heavens and the earth and all that is between them; and to Him is the return (of all). **19.** O
people of the Scripture! Now has come to you Our Messenger (Muhammad صلى الله عليه وسلم) making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came unto us no bringer of glad tidings and no warner." But now has come unto you a bringer of glad tidings and a warner. And Allâh is Able to do all things.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنۢبِيَآءَ وَجَعَلَكُم مُّلُوكًا وَءَاتَىٰكُم مَّا لَمْ
يُؤْتِ أَحَدًا مِّنَ ٱلْعَٰلَمِينَ ﴿٢٠﴾ يَٰقَوْمِ ٱدْخُلُوا۟ ٱلْأَرْضَ ٱلْمُقَدَّسَةَ ٱلَّتِى كَتَبَ ٱللَّهُ لَكُمْ وَلَا تَرْتَدُّوا۟ عَلَىٰٓ أَدْبَارِكُمْ فَتَنقَلِبُوا۟
خَٰسِرِينَ ﴿٢١﴾ قَالُوا۟ يَٰمُوسَىٰٓ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَن نَّدْخُلَهَا حَتَّىٰ يَخْرُجُوا۟ مِنْهَا فَإِن يَخْرُجُوا۟ مِنْهَا فَإِنَّا
دَٰخِلُونَ ﴿٢٢﴾

to his لِقَوْمِهِۦ Moses مُوسَىٰ said قَالَ and (remember) when وَإِذْ
ٱللَّهِ Favour نِعْمَةَ you remember ٱذْكُرُوا۟ O my people يَٰقَوْمِ people
among فِيكُمْ He raised جَعَلَ when إِذْ upon you عَلَيْكُمْ (of) Allah
and وَءَاتَىٰكُم kings مُّلُوكًا and made you وَجَعَلَكُم Prophets أَنۢبِيَآءَ you
any أَحَدًا He gave (to) يُؤْتِ had not لَمْ what مَّا He gave you
enter ٱدْخُلُوا۟ O my people يَٰقَوْمِ the worlds ٱلْعَٰلَمِينَ ﴿٢٠﴾ of مِّنَ one
ٱللَّهُ has ordained كَتَبَ which ٱلَّتِى the holy ٱلْمُقَدَّسَةَ land ٱلْأَرْضَ
أَدْبَارِكُمْ on عَلَىٰٓ you turn تَرْتَدُّوا۟ and (do) not وَلَا for you لَكُمْ Allah
قَالُوا۟ losers خَٰسِرِينَ ﴿٢١﴾ then you will turn about فَتَنقَلِبُوا۟ your backs
people قَوْمًا in it (are) فِيهَا verily إِنَّ O Moses يَٰمُوسَىٰٓ they said
حَتَّىٰ enter it نَّدْخُلَهَا shall never لَن and we وَإِنَّا ferocious جَبَّارِينَ
they يَخْرُجُوا۟ but if فَإِن from it مِنْهَا they depart يَخْرُجُوا۟ until
دَٰخِلُونَ ﴿٢٢﴾ then We certainly would فَإِنَّا from it مِنْهَا depart
enter (it)

20. And (remember) when Mûsâ (Moses) said to his people: "O my people! Remember the Favour of Allâh to you: when He made Prophets among you, made you kings and gave you what He had not given to any other among the *'Âlamîn*

(mankind and jinn, in the past)." **21.** "O my people! Enter the holy land (Palestine) which Allâh has assigned to you and turn not back (in flight); for then you will be returned as losers." **22.** They said: "O Mûsâ (Moses)! In it (this holy land) are a people of great strength, and we shall never enter it till they leave it; when they leave, then we will enter."

قَالَ رَجُلَانِ مِنَ ٱلَّذِينَ يَخَافُونَ أَنْعَمَ ٱللَّهُ عَلَيْهِمَا ٱدْخُلُوا۟ عَلَيْهِمُ ٱلْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَٰلِبُونَ ۚ وَعَلَى
ٱللَّهِ فَتَوَكَّلُوٓا۟ إِن كُنتُم مُّؤْمِنِينَ ﴿٢٣﴾ قَالُوا۟ يَٰمُوسَىٰٓ إِنَّا لَن نَّدْخُلَهَآ أَبَدًا مَّا دَامُوا۟ فِيهَا ۖ فَٱذْهَبْ أَنتَ وَرَبُّكَ
فَقَٰتِلَآ إِنَّا هَٰهُنَا قَٰعِدُونَ ﴿٢٤﴾

were يَخَافُونَ those who ٱلَّذِينَ of مِنَ two men رَجُلَانِ said قَالَ
ٱدْخُلُوا۟ on whom عَلَيْهِمَا Allah ٱللَّهُ had favoured أَنْعَمَ frightened
and if فَإِذَا (through) the gate ٱلْبَابَ upon them عَلَيْهِمُ enter
غَٰلِبُونَ then indeed you will be فَإِنَّكُمْ you entered it دَخَلْتُمُوهُ
كُنتُم if إِن put your trust فَتَوَكَّلُوٓا۟ Allah ٱللَّهِ and in وَعَلَى victors
إِنَّا O Moses يَٰمُوسَىٰٓ they said قَالُوا۟ believers مُّؤْمِنِينَ ﴿٢٣﴾ you are
long as they دَامُوا۟ as مَّا ever أَبَدًا enter it نَّدْخُلَهَآ shall not لَن we
and your Lord وَرَبُّكَ you أَنتَ so go فَٱذْهَبْ (are) in it فِيهَا
(right) here هَٰهُنَا we (are) إِنَّا and fight you two فَقَٰتِلَآ
sitting قَٰعِدُونَ ﴿٢٤﴾

23. Two men of those who feared (Allâh and) on whom Allâh had bestowed His Grace (they were يوشع و كـالب Yûsha' and Kâlab) said: "Assault them through the gate; for when you are in, victory will be yours; and put your trust in Allâh if you are believers indeed." **24.** They said: "O Mûsâ (Moses)! We shall never enter it as long as they are there. So go you and your Lord and fight you two, we are sitting right here."

قَالَ رَبِّ إِنِّى لَآ أَمْلِكُ إِلَّا نَفْسِى وَأَخِى ۖ فَٱفْرُقْ بَيْنَنَا وَبَيْنَ ٱلْقَوْمِ ٱلْفَٰسِقِينَ ﴿٢٥﴾ قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ ۛ
أَرْبَعِينَ سَنَةً ۛ يَتِيهُونَ فِى ٱلْأَرْضِ ۚ فَلَا تَأْسَ عَلَى ٱلْقَوْمِ ٱلْفَٰسِقِينَ ﴿٢٦﴾ ۞ وَٱتْلُ عَلَيْهِمْ نَبَأَ ٱبْنَىْ ءَادَمَ بِٱلْحَقِّ
إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ ٱلْءَاخَرِ قَالَ لَأَقْتُلَنَّكَ ۖ قَالَ إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلْمُتَّقِينَ ﴿٢٧﴾

قَالَ He said رَبِّ O my Lord! إِنِّي I لَآ do not (have) أَمْلِكُ control إِلَّا except نَفْسِي (on) myself وَأَخِي and my brother فَٱفْرُقْ so distinguish بَيْنَنَا between us وَبَيْنَ and between ٱلْقَوْمِ the people ٱلْفَٰسِقِينَ ﴿٢٥﴾ transgressors قَالَ He said فَإِنَّهَا indeed it مُحَرَّمَةٌ (will be) forbidden عَلَيْهِمْ to them أَرْبَعِينَ (for) forty سَنَةً years يَتِيهُونَ they will wander (in distraction) فِي in ٱلْأَرْضِ the earth فَلَا so do not تَأْسَ you grieve عَلَى over ٱلْقَوْمِ the people ٱلْفَٰسِقِينَ ﴿٢٦﴾ transgressors وَٱتْلُ and recite عَلَيْهِمْ to them نَبَأَ the story ٱبْنَيْ (of) two sons ءَادَمَ (of) Adam بِٱلْحَقِّ in truth إِذْ when قَرَّبَا both offered قُرْبَانًا a sacrifice فَتُقُبِّلَ and it was accepted مِنْ from أَحَدِهِمَا one of them وَلَمْ but was not يُتَقَبَّلْ accepted مِنَ from ٱلْءَاخَرِ the other قَالَ he said لَأَقْتُلَنَّكَ surely I will kill you قَالَ he said إِنَّمَا verily يَتَقَبَّلُ accepts ٱللَّهُ Allah مِنَ from ٱلْمُتَّقِينَ ﴿٢٧﴾ the pious

25. He said: "O my Lord! I have power only over myself and my brother, so separate us from the people who are the *Fâsiqûn* (rebellious and disobedient to Allâh)!" **26.** (Allâh) said: "Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the *Fâsiqûn* (rebellious and disobedient to Allâh)." **27.** And (O Muhammad صلى الله عليه وسلم) recite to them (the Jews) the story of the two sons of Adam (Hâbîl and Qâbîl - Abel and Cain) in truth; when each offered a sacrifice (to Allâh), it was accepted from the one but not from the other. The latter said to the former: "I will surely, kill you." The former said: "Verily, Allâh accepts only from those who are *Al-Muttaqûn* (the pious)."

لَئِنۢ بَسَطتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَآ أَنَا۠ بِبَاسِطٖ يَدِيَ إِلَيْكَ لِأَقْتُلَكَۖ إِنِّيٓ أَخَافُ ٱللَّهَ رَبَّ ٱلْعَٰلَمِينَ ﴿٢٨﴾ إِنِّيٓ أُرِيدُ أَن
تَبُوٓأَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَٰبِ ٱلنَّارِۚ وَذَٰلِكَ جَزَٰٓؤُاْ ٱلظَّٰلِمِينَ ﴿٢٩﴾ فَطَوَّعَتْ لَهُۥ نَفْسُهُۥ قَتْلَ أَخِيهِ فَقَتَلَهُۥ
فَأَصْبَحَ مِنَ ٱلْخَٰسِرِينَ ﴿٣٠﴾ فَبَعَثَ ٱللَّهُ غُرَابٗا يَبْحَثُ فِي ٱلْأَرْضِ لِيُرِيَهُۥ كَيْفَ يُوَٰرِي سَوْءَةَ أَخِيهِۚ قَالَ يَٰوَيْلَتَىٰٓ
أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَٰذَا ٱلْغُرَابِ فَأُوَٰرِيَ سَوْءَةَ أَخِيۖ فَأَصْبَحَ مِنَ ٱلنَّٰدِمِينَ ﴿٣١﴾

لَئِنۢ if بَسَطتَ you stretched إِلَيَّ against Me يَدَكَ your hand لِتَقْتُلَنِي so that you kill me مَآ shall not أَنَا۠ I بِبَاسِطٖ stretch يَدِيَ my

أَخَافُ for I إِنِّىٓ so that I kill you لِأَقْتُلَكَ against you إِلَيْكَ hand
verily I إِنِّىٓ of the worlds ٱلْعَٰلَمِينَ ﴿٢٨﴾ the Lord رَبَّ Allah ٱللَّهَ fear
وَإِثْمِكَ with my sin بِإِثْمِى you be laden تَبُوٓأَ that أَن desire أُرِيدُ
ٱلنَّارِ inmates أَصْحَٰبِ from مِنْ and become فَتَكُونَ and your sin
(of) the ٱلظَّٰلِمِينَ ﴿٢٩﴾ (is) reward جَزَٰٓؤُا۟ and that وَذَٰلِكَ (of) the Fire
his (evil) soul نَفْسُهُۥ him لَهُۥ then prompted فَطَوَّعَتْ wrong-doers
فَأَصْبَحَ and he killed him فَقَتَلَهُۥ (of) his brother أَخِيهِ killing قَتْلَ
then sent فَبَعَثَ the losers ٱلْخَٰسِرِينَ ﴿٣٠﴾ (one) of مِنَ and became
the earth ٱلْأَرْضِ (in) فِى scratching يَبْحَثُ a crow غُرَابًا Allah ٱللَّهُ
سَوْءَةَ he may hide يُوَٰرِى how كَيْفَ so that it shows him لِيُرِيَهُۥ
woe to me! يَٰوَيْلَتَىٰٓ he said قَالَ (of) his brother أَخِيهِ dead body
هَٰذَا like مِثْلَ I could be أَكُونَ that أَنْ am I not able أَعَجَزْتُ
(of) أَخِى dead body سَوْءَةَ and could hide فَأُوَٰرِىَ crow ٱلْغُرَابِ this
those who ٱلنَّٰدِمِينَ ﴿٣١﴾ from مِنَ then he became فَأَصْبَحَ my brother
regret

28. "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you: for I fear Allâh, the Lord of the *'Âlamîn* (mankind, jinn, and all that exists)." **29.** "Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire; and that is the recompense of the *Zâlimûn* (polytheists and wrongdoers)." **30.** So the *Nafs* (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers. **31.** Then Allâh sent a crow who scratched the ground to show him how to hide the dead body of his brother. He (the murderer) said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted.

مِنْ أَجْلِ ذَٰلِكَ كَتَبْنَا عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَنَّهُۥ مَن قَتَلَ نَفْسًۢا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِى ٱلْأَرْضِ فَكَأَنَّمَا قَتَلَ
ٱلنَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَآ أَحْيَا ٱلنَّاسَ جَمِيعًا ۚ وَلَقَدْ جَآءَتْهُمْ رُسُلُنَا بِٱلْبَيِّنَٰتِ ثُمَّ إِنَّ كَثِيرًا
مِّنْهُم بَعْدَ ذَٰلِكَ فِى ٱلْأَرْضِ لَمُسْرِفُونَ ﴿٣٢﴾

مِنْ of أَجْلِ because ذَٰلِكَ that كَتَبْنَا We ordained عَلَىٰ for بَنِيٓ
Children إِسْرَٰٓءِيلَ (of) Israel أَنَّهُۥ that مَن who قَتَلَ killed نَفْسًۢا a
person بِغَيْرِ without (he having killed) نَفْسٍ a person أَوْ or فَسَادٍ
(for) mischief فِى in ٱلْأَرْضِ the earth فَكَأَنَّمَا (it would be) as
if قَتَلَ he killed ٱلنَّاسَ mankind جَمِيعًا all وَمَنْ and who أَحْيَاهَا
saved its life فَكَأَنَّمَآ (it) as if أَحْيَا He had saved life ٱلنَّاسَ (of)
mankind جَمِيعًا all وَلَقَدْ and verily جَآءَتْهُمْ came to them رُسُلُنَا
Our Messengers بِٱلْبَيِّنَٰتِ with clear signs ثُمَّ yet إِنَّ indeed كَثِيرًا
many مِّنْهُم of them بَعْدَ after ذَٰلِكَ that فِى in ٱلْأَرْضِ the
earth لَمُسْرِفُونَ ﴿٣٢﴾ (are) those who committed excesses

32. Because of that, We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land — it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allâh by committing the major sins) in the land!

إِنَّمَا جَزَٰٓؤُا۟ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ وَيَسْعَوْنَ فِى ٱلْأَرْضِ فَسَادًا أَن يُقَتَّلُوٓا۟ أَوْ يُصَلَّبُوٓا۟ أَوْ تُقَطَّعَ
أَيْدِيهِمْ وَأَرْجُلُهُم مِّنْ خِلَٰفٍ أَوْ يُنفَوْا۟ مِنَ ٱلْأَرْضِ ۚ ذَٰلِكَ لَهُمْ خِزْىٌ فِى ٱلدُّنْيَا ۖ وَلَهُمْ فِى ٱلْءَاخِرَةِ
عَذَابٌ عَظِيمٌ ﴿٣٣﴾ إِلَّا ٱلَّذِينَ تَابُوا۟ مِن قَبْلِ أَن تَقْدِرُوا۟ عَلَيْهِمْ ۖ فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣٤﴾

إِنَّمَا the only جَزَٰٓؤُا۟ reward ٱلَّذِينَ (of) those who يُحَارِبُونَ wage
war ٱللَّهَ (against) Allah وَرَسُولَهُۥ and His Messenger وَيَسْعَوْنَ and
spread فِى in ٱلْأَرْضِ the earth فَسَادًا mischief أَن (is) that يُقَتَّلُوٓا۟
they are killed أَوْ or يُصَلَّبُوٓا۟ they are cruicified أَوْ or تُقَطَّعَ cut
off أَيْدِيهِمْ their hands وَأَرْجُلُهُم and their feet مِّنْ from خِلَٰفٍ
opposite أَوْ or يُنفَوْا۟ be exiled مِنَ from ٱلْأَرْضِ the land ذَٰلِكَ
that لَهُمْ for them خِزْىٌ (is) disgrace فِى in ٱلدُّنْيَا (this) world
وَلَهُمْ and for them فِى in ٱلْءَاخِرَةِ the Hereafter عَذَابٌ torment
عَظِيمٌ ﴿٣٣﴾ (is) a great إِلَّا except ٱلَّذِينَ those who تَابُوا۟ repented

over them عَلَيْهِمْ you have power تَقْدِرُوا that أَن before مِن قَبْلِ
(is) غَفُورٌ Allah ٱللَّهَ that أَنَّ so you (should) know فَٱعْلَمُوٓا
Most Merciful ﴿٣٤﴾ رَّحِيمٌ All-Forgiving

33. The recompense of those who wage war against Allâh and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter. **34.** Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allâh is Oft-Forgiving, Most Merciful.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا ٱتَّقُوا ٱللَّهَ وَٱبْتَغُوٓا إِلَيْهِ ٱلْوَسِيلَةَ وَجَٰهِدُوا فِي سَبِيلِهِۦ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾
إِنَّ ٱلَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُم مَّا فِي ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُۥ مَعَهُۥ لِيَفْتَدُوا بِهِۦ مِنْ عَذَابِ يَوْمِ ٱلْقِيَٰمَةِ مَا تُقُبِّلَ
مِنْهُمْ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٦﴾ يُرِيدُونَ أَن يَخْرُجُوا مِنَ ٱلنَّارِ وَمَا هُم بِخَٰرِجِينَ مِنْهَا ۖ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٧﴾

Allah ٱللَّهَ you fear ٱتَّقُوا believe ءَامَنُوا who ٱلَّذِينَ O you يَٰٓأَيُّهَا
and وَجَٰهِدُوا approach ٱلْوَسِيلَةَ to Him إِلَيْهِ and you seek وَٱبْتَغُوٓا
so that you may لَعَلَّكُمْ His Way سَبِيلِهِۦ in فِي you strive hard
كَفَرُوا those who ٱلَّذِينَ verily إِنَّ succeed ﴿٣٥﴾ تُفْلِحُونَ
فِي what مَّا (for them) they had لَهُم that أَنَّ if لَوْ disbelieved
with it مَعَهُۥ and like of it وَمِثْلَهُۥ all جَمِيعًا the earth ٱلْأَرْضِ (is) in
يَوْمِ torment عَذَابِ from مِنْ with it بِهِۦ that they ransom لِيَفْتَدُوا
will be accepted تُقُبِّلَ not مَا (of) Resurrection ٱلْقِيَٰمَةِ (of) Day
is ﴿٣٦﴾ أَلِيمٌ torment عَذَابٌ and for them وَلَهُمْ from them مِنْهُمْ
they come out يَخْرُجُوا that أَن they would wish يُرِيدُونَ a painful
will come بِخَٰرِجِينَ they هُم but not وَمَا the Fire ٱلنَّارِ of مِنَ
(is) ﴿٣٧﴾ مُّقِيمٌ torment عَذَابٌ and for them وَلَهُمْ of it مِنْهَا out
a lasting

35. O you who believe! Do your duty to Allâh and fear Him. And seek the means of approach to Him, and strive hard in His Cause (as much as you can), so that you may be successful. **36.** Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransóm themselves thereby from the

torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment. **37.** They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوٓا أَيْدِيَهُمَا جَزَآءً بِمَا كَسَبَا نَكَٰلًا مِّنَ ٱللَّهِ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٨﴾ فَمَن تَابَ مِنۢ بَعْدِ
ظُلْمِهِۦ وَأَصْلَحَ فَإِنَّ ٱللَّهَ يَتُوبُ عَلَيْهِ ۗ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣٩﴾ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
يُعَذِّبُ مَن يَشَآءُ وَيَغْفِرُ لِمَن يَشَآءُ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٤٠﴾

you cut فَاقْطَعُوٓا and female thief وَالسَّارِقَةُ and male thief وَالسَّارِقُ
كَسَبَا for what بِمَا as a recompense جَزَآءً their hands أَيْدِيَهُمَا off
ٱللَّهِ from مِّنَ an examplary punishment نَكَٰلًا they have earned
فَمَن All-Wise ﴿٣٨﴾ حَكِيمٌ (is) All-Mighty عَزِيزٌ and Allah وَٱللَّهُ Allah.
his wrong-doing ظُلْمِهِۦ after مِنۢ بَعْدِ repented تَابَ but whoever
يَتُوبُ Allah ٱللَّهَ then surely فَإِنَّ and amended (his ways) وَأَصْلَحَ
(is) غَفُورٌ Allah ٱللَّهَ indeed إِنَّ towards him عَلَيْهِ would relent
you know تَعْلَمْ do not أَلَمْ Most Merciful ﴿٣٩﴾ رَّحِيمٌ All-Forgiving
ٱلسَّمَٰوَٰتِ dominion مُلْكُ belongs to Him لَهُۥ Allah ٱللَّهَ that أَنَّ
مَن He punishes يُعَذِّبُ and the earth وَٱلْأَرْضِ (of) the heavens
يَشَآءُ (to) whom لِمَن and He forgives وَيَغْفِرُ He wills يَشَآءُ whom
﴿٤٠﴾ قَدِيرٌ thing شَىْءٍ every كُلِّ over عَلَىٰ and Allah وَٱللَّهُ He wills
(is) All-Powerful

38. And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allâh. And Allâh is All-Powerful, All-Wise. **39.** But whosoever repents after his crime and does righteous good deeds (by obeying Allâh), then verily, Allâh will pardon him (accept his repentance). Verily, Allâh is Oft-Forgiving, Most Merciful. **40.** Know you not that to Allâh (Alone) belongs the dominion of the heavens and the earth! He punishes whom He wills and He forgives whom He wills. And Allâh is Able to do all things.

۞ يَٰٓأَيُّهَا ٱلرَّسُولُ لَا يَحْزُنكَ ٱلَّذِينَ يُسَٰرِعُونَ فِى ٱلْكُفْرِ مِنَ ٱلَّذِينَ قَالُوٓا ءَامَنَّا بِأَفْوَٰهِهِمْ وَلَمْ تُؤْمِن
قُلُوبُهُمْ ۛ وَمِنَ ٱلَّذِينَ هَادُوا ۛ سَمَّٰعُونَ لِلْكَذِبِ سَمَّٰعُونَ لِقَوْمٍ ءَاخَرِينَ لَمْ يَأْتُوكَ ۖ يُحَرِّفُونَ ٱلْكَلِمَ
مِنۢ بَعْدِ مَوَاضِعِهِۦ ۖ يَقُولُونَ إِنْ أُوتِيتُمْ هَٰذَا فَخُذُوهُ وَإِن لَّمْ تُؤْتَوْهُ فَٱحْذَرُوا ۚ وَمَن يُرِدِ ٱللَّهُ فِتْنَتَهُۥ فَلَن

تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا ۚ أُولَٰئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرَ قُلُوبَهُمْ ۚ لَهُمْ فِي الدُّنْيَا خِزْيٌ ۖ وَلَهُمْ فِي
الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤١﴾

grieve you يَحْزُنكَ (let) not لَا Messenger الرَّسُولُ O يَا أَيُّهَا ۞
الْكُفْرِ into فِي race each other يُسَارِعُونَ those who الَّذِينَ
we believed آمَنَّا said قَالُوا those who الَّذِينَ of مِنَ disbelief
قُلُوبُهُمْ believe تُؤْمِن but did not وَلَمْ with their mouths بِأَفْوَاهِهِمْ
have become هَادُوا those who الَّذِينَ and of وَمِنَ their hearts
سَمَّاعُونَ to falsehood لِلْكَذِبِ (are) listeners سَمَّاعُونَ jews
يَأْتُوكَ have not لَمْ other آخَرِينَ to people (who) لِقَوْمٍ listeners
after مِن بَعْدِ the words الْكَلِمَ they change يُحَرِّفُونَ come to you
إِنْ they say يَقُولُونَ their context (has been determined) مَوَاضِعِهِ
but if وَإِن you take it فَخُذُوهُ this هَٰذَا you are given أُوتِيتُمْ if
and وَمَن then beware فَاحْذَرُوا you are given this تُؤْتَوْهُ not لَمْ
then فَلَن that he falls into error فِتْنَتَهُ Allah اللَّهُ wills يُرِدِ whom
اللَّهِ against مِنَ for him لَهُ you be able (to do) تَمْلِكَ shall never
لَمْ ones whom الَّذِينَ those (are) أُولَٰئِكَ any thing شَيْئًا Allah
قُلُوبَهُمْ He purifies يُطَهِّرَ that أَن Allah اللَّهُ want يُرِدِ did not
(is) خِزْيٌ (this) world الدُّنْيَا in فِي for them لَهُمْ their hearts
the Hereafter الْآخِرَةِ (is) in فِي and for them وَلَهُمْ disgrace
(is) a great ﴿٤١﴾ عَظِيمٌ torment عَذَابٌ

41. O Messenger (Muhammad صلى الله عليه وسلم)! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no Faith. And of the Jews are men who listen much and eagerly to lies — listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" And whomsoever Allâh wants to put in *Al-Fitnah* (error, because of his rejecting of Faith), you can do nothing for him against Allâh. Those are the ones whose hearts Allâh does not want to purify (from disbelief and hypocrisy); for them there is a disgrace in this world, and in the Hereafter a great torment.

سَمَّٰعُونَ لِلْكَذِبِ أَكَّٰلُونَ لِلسُّحْتِ ۚ فَإِن جَآءُوكَ فَٱحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ ۖ وَإِن تُعْرِضْ عَنْهُمْ فَلَن
يَضُرُّوكَ شَيْـًٔا ۖ وَإِنْ حَكَمْتَ فَٱحْكُم بَيْنَهُم بِٱلْقِسْطِ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ﴿٤٢﴾ وَكَيْفَ يُحَكِّمُونَكَ وَعِندَهُمُ
ٱلتَّوْرَىٰةُ فِيهَا حُكْمُ ٱللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنۢ بَعْدِ ذَٰلِكَ ۚ وَمَآ أُو۟لَٰٓئِكَ بِٱلْمُؤْمِنِينَ ﴿٤٣﴾

لِلسُّحْتِ devourers أَكَّٰلُونَ to falsehood لِلْكَذِبِ listeners سَمَّٰعُونَ
فَٱحْكُم they come to you جَآءُوكَ and if فَإِن of forbidden earnings
turn away أَعْرِضْ or أَوْ between them بَيْنَهُمْ then (either) judge
from عَنْهُمْ you turn away تُعْرِضْ and if وَإِن from them عَنْهُمْ
anything شَيْـًٔا they harm you يَضُرُّوكَ then shall never فَلَن them
بَيْنَهُم then judge فَٱحْكُم you (decide to) judge حَكَمْتَ and if وَإِنْ
يُحِبُّ Allah ٱللَّهَ verily إِنَّ with justice بِٱلْقِسْطِ between them
they appoint يُحَكِّمُونَكَ and how وَكَيْفَ the just ﴿٤٢﴾ ٱلْمُقْسِطِينَ loves
the Torah ٱلتَّوْرَىٰةُ while (they have) with them وَعِندَهُمُ you a judge
يَتَوَلَّوْنَ yet ثُمَّ (of) Allah ٱللَّهِ (is) decision حُكْمُ wherein فِيهَا
أُو۟لَٰٓئِكَ and not وَمَآ that ذَٰلِكَ (even) after مِنۢ بَعْدِ they turn away
believers ﴿٤٣﴾ بِٱلْمُؤْمِنِينَ those (are)

42. (They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad صلى الله عليه وسلم), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allâh loves those who act justly. **43.** But how do they come to you for decision while they have the Taurât (Torah), in which is the (plain) Decision of Allâh; yet even after that, they turn away. For they are not (really) believers.

إِنَّآ أَنزَلْنَا ٱلتَّوْرَىٰةَ فِيهَا هُدًى وَنُورٌ ۚ يَحْكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسْلَمُوا۟ لِلَّذِينَ هَادُوا۟ وَٱلرَّبَّٰنِيُّونَ وَٱلْأَحْبَارُ
بِمَا ٱسْتُحْفِظُوا۟ مِن كِتَٰبِ ٱللَّهِ وَكَانُوا۟ عَلَيْهِ شُهَدَآءَ ۚ فَلَا تَخْشَوُا۟ ٱلنَّاسَ وَٱخْشَوْنِ وَلَا تَشْتَرُوا۟ بِـَٔايَٰتِى
ثَمَنًا قَلِيلًا ۚ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ ﴿٤٤﴾

فِيهَا the Torah ٱلتَّوْرَىٰةَ We have sent down أَنزَلْنَا verily إِنَّآ
(used to) يَحْكُمُ and light وَنُورٌ guidance هُدًى wherein (was)
أَسْلَمُوا۟ who had ٱلَّذِينَ the Prophets ٱلنَّبِيُّونَ with it بِهَا judge

became jews هَادُوا for those who لِلَّذِينَ submitted (to Allah)
to them was اسْتُحْفِظُوا for بِمَا rabbis وَالْأَحْبَارُ and scholars وَالرَّبَّانِيُّونَ
وَكَانُوا (of) Allah اللَّهِ Book كِتَابِ of مِن entrusted protection
تَخْشَوُا so do not فَلَا witnesses شُهَدَاءَ to it عَلَيْهِ and they were
and do not وَلَا but fear Me وَاخْشَوْنِ the people النَّاسَ you fear
a little قَلِيلًا for a price ثَمَنًا My Verses بِآيَاتِي you sell تَشْتَرُوا
(has) أَنزَلَ by what بِمَا judge يَحْكُم did not لَّمْ and whoever وَمَن
(they) indeed هُمُ those (are) فَأُولَٰئِكَ Allah اللَّهُ sent down
the disbelievers الْكَافِرُونَ ﴿٤٤﴾

44. Verily, We did send down the Taurât (Torah) [to Mûsâ (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allâh's Will, judged for the Jews. And the rabbis and the priests [too judged for the Jews by the Taurât (Torah) after those Prophets], for to them was entrusted the protection of Allâh's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allâh has revealed, such are the *Kâfirûn* (i.e. disbelievers — of a lesser degree as they do not act on Allâh's Laws).

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنفَ بِالْأَنفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ
بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ ۚ فَمَن تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ ۚ وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ
هُمُ الظَّالِمُونَ ﴿٤٥﴾ وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ ۖ وَآتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى
وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾

that أَنَّ in it (therein) فِيهَا for them عَلَيْهِمْ and We ordained وَكَتَبْنَا
وَالْأَنفَ for eye بِالْعَيْنِ and eye وَالْعَيْنَ for life بِالنَّفْسِ life النَّفْسَ
وَالسِّنَّ for ear بِالْأُذُنِ and ear وَالْأُذُنَ for nose بِالْأَنفِ and nose
قِصَاصٌ and (for) wounds وَالْجُرُوحَ for tooth بِالسِّنِّ and tooth
it (will فَهُوَ it بِهِ forgoes تَصَدَّقَ so whoever فَمَن retribution
did لَّمْ and whoever وَمَن for him لَّهُ an expiation كَفَّارَةٌ be)
Allah اللَّهُ has sent down أَنزَلَ by what بِمَا judge يَحْكُم not
the ﴿٤٥﴾ الظَّالِمُونَ they (who were) هُمُ those (are) فَأُولَٰئِكَ

بِعِيسَى their foot steps ءَاثَٰرِهِم in عَلَىٰٓ and We sent وَقَفَّيْنَا wrong-doers
بَيْنَ يَدَيْهِ what لِّمَا confirming مُصَدِّقًا (of) Mary مَرْيَمَ son ٱبْنِ Jesus
and We وَءَاتَيْنَٰهُ the Torah ٱلتَّوْرَىٰةِ of مِنَ had come before him
guidance هُدًى in which (was) فِيهِ the Gospel ٱلْإِنجِيلَ gave him
had come بَيْنَ يَدَيْهِ what لِّمَا and confirming وَمُصَدِّقًا and light وَنُورٌ
وَمَوْعِظَةً and a guidance وَهُدًى the Torah ٱلتَّوْرَىٰةِ of مِنَ before him
for the pious لِّلْمُتَّقِينَ (٤٦) and an admonition

45. And We ordained therein for them: Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal. But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allâh has revealed, such are the *Zâlimûn*. **46.** And in their footsteps, We sent 'Îsâ (Jesus), son of Maryam (Mary), confirming the Taurât (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taurât (Torah) that had come before it, a guidance and an admonition for *Al-Muttaqûn*.

وَلْيَحْكُمْ أَهْلُ ٱلْإِنجِيلِ بِمَآ أَنزَلَ ٱللَّهُ فِيهِ ۚ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ (٤٧) وَأَنزَلْنَآ إِلَيْكَ
ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلْكِتَٰبِ وَمُهَيْمِنًا عَلَيْهِ ۖ فَٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ ۖ وَلَا تَتَّبِعْ
أَهْوَآءَهُمْ عَمَّا جَآءَكَ مِنَ ٱلْحَقِّ ۚ لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا ۚ وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَكُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن
لِّيَبْلُوَكُمْ فِى مَآ ءَاتَىٰكُمْ ۖ فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ ۚ إِلَى ٱللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ (٤٨)

by بِمَآ (of) the Gospel ٱلْإِنجِيلِ People أَهْلُ and let judge وَلْيَحْكُمْ
and whoever وَمَن in it فِيهِ Allah ٱللَّهُ has sent down أَنزَلَ what
ٱللَّهُ has sent down أَنزَلَ by what بِمَآ judge يَحْكُم did not لَّمْ
the ٱلْفَٰسِقُونَ (٤٧) they (who are) هُمُ those (are) فَأُو۟لَٰٓئِكَ Allah
ٱلْكِتَٰبَ to you إِلَيْكَ and We have sent down وَأَنزَلْنَآ transgressors
بَيْنَ يَدَيْهِ what لِّمَا confirming مُصَدِّقًا in truth بِٱلْحَقِّ the Book
and a وَمُهَيْمِنًا the Book ٱلْكِتَٰبِ of مِنَ had come before it
the truth ٱلْحَقِّ of مِنَ has come to you جَآءَكَ over it عَلَيْهِ watcher
a law شِرْعَةً of you مِنكُمْ We have prescribed جَعَلْنَا for each لِكُلٍّ
Allah ٱللَّهُ willed شَآءَ and if وَلَوْ and a clear way وَمِنْهَاجًا

one وَٰحِدَةً community أُمَّةً He would have made you لَجَعَلَكُمْ
He gave you ءَاتَىٰكُمْ what مَآ in فِى to test you لِّيَبْلُوَكُمْ but وَلَٰكِن
ٱللَّهِ to إِلَى in good works ٱلْخَيْرَٰتِ so vie one with another فَٱسْتَبِقُوا۟
then He will فَيُنَبِّئُكُم all جَمِيعًا (is) your return مَرْجِعُكُمْ Allah
about it فِيهِ you used to كُنتُمْ about what بِمَا inform you
you differ تَخْتَلِفُونَ ﴿٤٨﴾

47. Let the people of the Injeel (Gospel) judge by what Allâh has revealed therein. And whosoever does not judge by what Allâh has revealed (then) such (people) are the *Fâsiqûn* to Allâh. **48.** And We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and *Mohaymin* (trustworthy in highness and a witness) over it (old Scriptures). So judge among them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allâh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allâh; then He will inform you about that in which you used to differ.

وَأَنِ ٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ وَٱحْذَرْهُمْ أَن يَفْتِنُوكَ عَنۢ بَعْضِ مَآ أَنزَلَ ٱللَّهُ إِلَيْكَ ۖ فَإِن تَوَلَّوْا۟
فَٱعْلَمْ أَنَّمَا يُرِيدُ ٱللَّهُ أَن يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ ۗ وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ لَفَـٰسِقُونَ ﴿٤٩﴾ أَفَحُكْمَ ٱلْجَـٰهِلِيَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ
مِنَ ٱللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥٠﴾

by what بِمَآ between them بَيْنَهُم you judge ٱحْكُم and that وَأَنِ
you follow تَتَّبِعْ and do not وَلَا Allah ٱللَّهُ has sent down أَنزَلَ
يَفْتِنُوكَ lest أَن and beware of them وَٱحْذَرْهُمْ their desires أَهْوَآءَهُمْ
has أَنزَلَ (of) what مَآ some بَعْضِ from عَنۢ they tempt you away
they turn away تَوَلَّوْا۟ and if فَإِن to you إِلَيْكَ Allah ٱللَّهُ sent down
يُصِيبَهُم that أَن Allah ٱللَّهُ wills يُرِيدُ only أَنَّمَا then you know فَٱعْلَمْ
and وَإِنَّ (of) their sins ذُنُوبِهِمْ for some بِبَعْضِ He punishes them
are لَفَـٰسِقُونَ ﴿٤٩﴾ the people ٱلنَّاسِ of مِّنَ many كَثِيرًا indeed
يَبْغُونَ (of) ignorance ٱلْجَـٰهِلِيَّةِ do judgement أَفَحُكْمَ transgressors
حُكْمًا Allah ٱللَّهِ than مِنَ better أَحْسَنُ and who (is) وَمَنْ they seek
having firm faith يُوقِنُونَ ﴿٥٠﴾ for a people لِّقَوْمٍ in judgement

49. And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad صلى الله عليه وسلم) far away from some of that which Allâh has sent down to you. And if they turn away, then know that Allâh's Will is to punish them for some sins of theirs. And truly, most of men are *Fâsiqûn* (rebellious and disobedient to Allâh). **50.** Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.

۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلْيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوْلِيَآءَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى
ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٥١﴾ فَتَرَى ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ يُسَٰرِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰٓ أَن تُصِيبَنَا دَآئِرَةٌ ۚ فَعَسَى ٱللَّهُ أَن يَأْتِىَ
بِٱلْفَتْحِ أَوْ أَمْرٍ مِّنْ عِندِهِۦ فَيُصْبِحُوا۟ عَلَىٰ مَآ أَسَرُّوا۟ فِىٓ أَنفُسِهِمْ نَٰدِمِينَ ﴿٥٢﴾

you take تَتَّخِذُوا do not لَا believe ءَامَنُوا who ٱلَّذِينَ O you ۞ يَٰٓأَيُّهَا
some بَعْضُهُمْ (as) allies أَوْلِيَآءَ and the Cristians وَٱلنَّصَٰرَىٰٓ the Jews ٱلْيَهُودَ
takes يَتَوَلَّهُم and who وَمَن (of) some بَعْضٍ (are) allies أَوْلِيَآءُ of them
إِنَّ (one) of them مِنْهُمْ then he (is) فَإِنَّهُۥ of you مِّنكُمْ them for allies
the people ٱلْقَوْمَ guide يَهْدِى (does) not لَا Allah ٱللَّهَ verily
قُلُوبِهِم in فِى those ٱلَّذِينَ and you see فَتَرَى wrong-doers ﴿٥١﴾ ٱلظَّٰلِمِينَ
to them فِيهِمْ they hurry يُسَٰرِعُونَ (is) disease مَّرَضٌ whose hearts
a دَآئِرَةٌ may befall us تُصِيبَنَا that أَن we fear نَخْشَىٰٓ they say يَقُولُونَ
بِٱلْفَتْحِ He brings يَأْتِىَ that أَن Allah ٱللَّهُ perhaps فَعَسَى misfortune
فَيُصْبِحُوا His Presence عِندِهِۦ from مِّنْ a decision أَمْرٍ or أَوْ victory
فِىٓ they concealed أَسَرُّوا what مَآ on عَلَىٰ then they will become
regretful ﴿٥٢﴾ نَٰدِمِينَ themselves أَنفُسِهِمْ in

51. O you who believe! Take not the Jews and the Christians as *Auliyâ'* (friends, protectors, helpers), they are but *Auliyâ'* of each other. And if any amongst you takes them (as *Auliyâ'*), then surely, he is one of them. Verily, Allâh guides not those people who are the *Zâlimûn* (polytheists and wrongdoers and unjust). **52.** And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allâh may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.

وَيَقُولُ ٱلَّذِينَ ءَامَنُوٓا۟ أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ ۙ إِنَّهُمْ لَمَعَكُمْ ۚ حَبِطَتْ أَعْمَٰلُهُمْ فَأَصْبَحُوا۟ خَٰسِرِينَ ﴿٥٣﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِۦ فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَٰفِرِينَ
يُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَآئِمٍ ۚ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٥٤﴾

are these أَهَٰٓؤُلَآءِ believed ءَامَنُوٓا۟ those who ٱلَّذِينَ and will say وَيَقُولُ
strongest جَهْدَ by Allah بِٱللَّهِ swore أَقْسَمُوا۟ the ones who ٱلَّذِينَ
حَبِطَتْ (are) with you لَمَعَكُمْ that they إِنَّهُمْ (of) their oaths أَيْمَٰنِهِمْ
and they have فَأَصْبَحُوا۟ their deeds أَعْمَٰلُهُمْ have gone to waste
believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا the losers خَٰسِرِينَ ﴿٥٣﴾ become
his دِينِهِۦ from عَن of you مِنكُمْ turns back يَرْتَدَّ whoever مَن
يُحِبُّهُمْ a people بِقَوْمٍ Allah ٱللَّهُ bring يَأْتِى so shall فَسَوْفَ religion
عَلَى humble أَذِلَّةٍ and who love Him وَيُحِبُّونَهُۥٓ whom He loves
the ٱلْكَٰفِرِينَ towards عَلَى stern أَعِزَّةٍ the believers ٱلْمُؤْمِنِينَ towards
وَلَا (of) Allah ٱللَّهِ Way سَبِيلِ in فِى they fight يُجَٰهِدُونَ disbelievers
ذَٰلِكَ (of) a blamer لَآئِمٍ blame لَوْمَةَ they fear يَخَافُونَ and do not
يَشَآءُ whom مَن He grants يُؤْتِيهِ (of) Allah ٱللَّهِ (is) Grace فَضْلُ that
عَلِيمٌ ﴿٥٤﴾ (is) Vast in resources وَٰسِعٌ and Allah وَٱللَّهُ He wills
All-Knowing

53. And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allâh that they were with you (Muslims)?" All that they did has been in vain (because of their hypocrisy), and they have become the losers. **54.** O you who believe! Whoever from among you turns back from his religion (Islâm), Allâh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allâh, and never fear of the blame of the blamers. That is the Grace of Allâh which He bestows on whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower.

إِنَّمَا وَلِيُّكُمُ ٱللَّهُ وَرَسُولُهُۥ وَٱلَّذِينَ ءَامَنُوا۟ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَهُمْ رَٰكِعُونَ ﴿٥٥﴾ وَمَن يَتَوَلَّ ٱللَّهَ وَرَسُولَهُۥ وَٱلَّذِينَ
ءَامَنُوا۟ فَإِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْغَٰلِبُونَ ﴿٥٦﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَكُمْ هُزُوًا وَلَعِبًا مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ
مِن قَبْلِكُمْ وَٱلْكُفَّارَ أَوْلِيَآءَ ۚ وَٱتَّقُوا۟ ٱللَّهَ إِن كُنتُم مُّؤْمِنِينَ ﴿٥٧﴾

and His وَرَسُولُهُۥ (is) Allah ٱللَّهُ your friend وَلِيُّكُمُ only إِنَّمَا
those who ٱلَّذِينَ believe ءَامَنُوا۟ and those who وَٱلَّذِينَ Messenger
وَهُمْ Zakat ٱلزَّكَوٰةَ and give وَيُؤْتُونَ the prayer ٱلصَّلَوٰةَ establish يُقِيمُونَ
and whoever وَمَن (are) those who bow down ﴿٥٥﴾ رَٰكِعُونَ and they
وَٱلَّذِينَ and His Messenger وَرَسُولَهُۥ Allah ٱللَّهَ takes as friends يَتَوَلَّ
(of) Allah ٱللَّهِ party حِزْبَ then فَإِنَّ believe ءَامَنُوا۟ and those who
ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا victorious ﴿٥٦﴾ ٱلْغَٰلِبُونَ they (who are) هُمُ
take ٱتَّخَذُوا۟ those who ٱلَّذِينَ you take تَتَّخِذُوا۟ (do) not لَا believe
ٱلَّذِينَ from مِّنَ and fun وَلَعِبًا for mockery هُزُوًا your religion دِينَكُمْ
مِن قَبْلِكُمْ the Scripture ٱلْكِتَٰبَ have been given أُوتُوا۟ those who
and وَٱتَّقُوا۟ as allies أَوْلِيَآءَ and the disbelievers وَٱلْكُفَّارَ before you
(true) believers ﴿٥٧﴾ مُّؤْمِنِينَ you are كُنتُم if إِن Allah ٱللَّهَ fear

55. Verily, your *Walî* (Protector or Helper) is none other than Allâh, His Messenger, and the believers, — those who perform *As-Salât*, and give *Zakât*, and they are *Râki'ûn* (those who bow down or submit themselves with obedience to Allâh in prayer). **56.** And whosoever takes Allâh, His Messenger, and those who have believed, as Protectors, then the party of Allâh will be the victorious. **57.** O you who believe! Take not as *Auliyâ'* those who take your religion as a mockery and fun from among those who received the Scripture before you, and nor from among the disbelievers; and fear Allâh if you indeed are true believers.

وَإِذَا نَادَيْتُمْ إِلَى ٱلصَّلَوٰةِ ٱتَّخَذُوهَا هُزُوًا وَلَعِبًا ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ ﴿٥٨﴾ قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ هَلْ تَنقِمُونَ مِنَّآ إِلَّآ أَنْ
ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ مِن قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَٰسِقُونَ ﴿٥٩﴾ قُلْ هَلْ أُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكَ مَثُوبَةً عِندَ ٱللَّهِ مَن لَّعَنَهُ
ٱللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ ٱلْقِرَدَةَ وَٱلْخَنَازِيرَ وَعَبَدَ ٱلطَّٰغُوتَ أُو۟لَٰٓئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَآءِ ٱلسَّبِيلِ ﴿٦٠﴾

they ٱتَّخَذُوهَا prayer ٱلصَّلَوٰةِ for إِلَى you call نَادَيْتُمْ and when وَإِذَا
they بِأَنَّهُمْ because ذَٰلِكَ and fun وَلَعِبًا for mockery هُزُوًا take it
يَٰٓأَهْلَ say قُلْ who understand ﴿٥٨﴾ يَعْقِلُونَ do not لَّا a people قَوْمٌ are
you opposing تَنقِمُونَ are هَلْ (of) the Scripture ٱلْكِتَٰبِ O people
and وَمَآ in Allah بِٱللَّهِ we believe ءَامَنَّا that أَنْ except إِلَّآ us مِنَّآ
مِن was sent أُنزِلَ and what وَمَآ to us إِلَيْنَا has been sent أُنزِلَ what
(are) ﴿٥٩﴾ فَٰسِقُونَ most of you أَكْثَرَكُمْ and indeed وَأَنَّ before (us) قَبْلُ

of worse بِشَرٍّ I inform you أُنَبِّئُكُم shall هَلْ say قُلْ transgressors
Allah ٱللَّهِ with عِندَ regarding recompence مَثُوبَةً that ذَٰلِكَ than مِّن
عَلَيْهِ and became angry وَغَضِبَ Allah ٱللَّهُ cursed لَّعَنَهُ whom مَن
to ٱلْقِرَدَةَ some of them مِنْهُمُ and He transformed وَجَعَلَ with him
ٱلطَّٰغُوتَ and (who) worshiped وَعَبَدَ and swines وَٱلْخَنَازِيرَ monkeys
وَأَضَلُّ in rank مَّكَانًا worse شَرٌّ those (are) أُو۟لَٰٓئِكَ the false deities
Way ٱلسَّبِيلِ ﴿٦٠﴾ Right سَوَآءِ from عَن and more astray

58. And when you proclaim the call for *As-Salât*, they take it (but) as a mockery and fun; that is because they are a people who understand not. **59.** Say: "O people of the Scripture! Do you criticize us for no other reason than that we believe in Allâh, and in (the Revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are *Fâsiqûn*?" **60.** Say (O Muhammad صلى الله عليه وسلم to the people of the Scripture): "Shall I inform you of something worse than that, regarding the recompense from Allâh: those (Jews) who incurred the Curse of Allâh and His Wrath, and those of whom (some) He transformed into monkeys and swines, and those who worshipped *Tâghût* (false deities); such are worse in rank (on the Day of Resurrection in the Hell-fire), and far more astray from the Right Path (in the life of this world)."

وَإِذَا جَآءُوكُمْ قَالُوٓا۟ ءَامَنَّا وَقَد دَّخَلُوا۟ بِٱلْكُفْرِ وَهُمْ قَدْ خَرَجُوا۟ بِهِۦ ۚ وَٱللَّهُ أَعْلَمُ بِمَا كَانُوا۟ يَكْتُمُونَ ﴿٦١﴾ وَتَرَىٰ كَثِيرًا مِّنْهُمْ يُسَٰرِعُونَ
فِى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَأَكْلِهِمُ ٱلسُّحْتَ ۚ لَبِئْسَ مَا كَانُوا۟ يَعْمَلُونَ ﴿٦٢﴾ لَوْلَا يَنْهَىٰهُمُ ٱلرَّبَّٰنِيُّونَ وَٱلْأَحْبَارُ عَن قَوْلِهِمُ ٱلْإِثْمَ
وَأَكْلِهِمُ ٱلسُّحْتَ ۚ لَبِئْسَ مَا كَانُوا۟ يَصْنَعُونَ ﴿٦٣﴾

ءَامَنَّا they said (say) قَالُوٓا۟ they come to you جَآءُوكُمْ and when وَإِذَا
with بِٱلْكُفْرِ they entered دَّخَلُوا۟ and verily وَقَد we believed
with it بِهِۦ went out خَرَجُوا۟ verily قَدْ and they وَهُمْ disbelief
hiding يَكْتُمُونَ ﴿٦١﴾ they are كَانُوا۟ what بِمَا knows أَعْلَمُ and Allah وَٱللَّهُ
in فِى hurrying يُسَٰرِعُونَ of them مِّنْهُمْ many كَثِيرًا and you see وَتَرَىٰ
ٱلسُّحْتَ and devouring وَأَكْلِهِمُ and transgression وَٱلْعُدْوَٰنِ sin ٱلْإِثْمِ
they كَانُوا۟ what مَا evil indeed (is) لَبِئْسَ the forbidden earnings
ٱلرَّبَّٰنِيُّونَ forbid them يَنْهَىٰهُمُ if not لَوْلَا doing يَعْمَلُونَ ﴿٦٢﴾ have been
ٱلْإِثْمَ their uttering قَوْلِهِمُ from عَن and rabbis وَٱلْأَحْبَارُ the scholars

forbidden ٱلسُّحۡتَ and their devouring وَأَكۡلِهِمُ sinful (words)
they have been كَانُواْ what مَا evil indeed (is) لَبِئۡسَ earning
contriving يَصۡنَعُونَ ٦٣

61. When they come to you, they say: "We believe." But in fact they enter with (an intention of) disbelief and they go out with the same. And Allâh knows all what they were hiding. **62.** And you see many of them (Jews) hurrying towards sin and transgression, and eating illegal things. Evil indeed is that which they have been doing. **63.** Why do not the rabbis and the religious learned men forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.

وَقَالَتِ ٱلۡيَهُودُ يَدُ ٱللَّهِ مَغۡلُولَةٌۚ غُلَّتۡ أَيۡدِيهِمۡ وَلُعِنُواْ بِمَا قَالُواْۘ بَلۡ يَدَاهُ مَبۡسُوطَتَانِ يُنفِقُ كَيۡفَ يَشَآءُۚ وَلَيَزِيدَنَّ كَثِيرٗا مِّنۡهُم مَّآ
أُنزِلَ إِلَيۡكَ مِن رَّبِّكَ طُغۡيَٰنٗا وَكُفۡرٗاۚ وَأَلۡقَيۡنَا بَيۡنَهُمُ ٱلۡعَدَٰوَةَ وَٱلۡبَغۡضَآءَ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِۚ كُلَّمَآ أَوۡقَدُواْ نَارٗا لِّلۡحَرۡبِ أَطۡفَأَهَا ٱللَّهُۚ
وَيَسۡعَوۡنَ فِي ٱلۡأَرۡضِ فَسَادٗاۚ وَٱللَّهُ لَا يُحِبُّ ٱلۡمُفۡسِدِينَ ٦٤

(is) مَغۡلُولَةٌ (of) Allah ٱللَّهِ Hand يَدُ the Jews ٱلۡيَهُودُ and said وَقَالَتِ
and they have وَلُعِنُواْ their hands أَيۡدِيهِمۡ (are) fettered غُلَّتۡ fettered
His يَدَاهُ but بَلۡ they have said قَالُواْ for what بِمَا been cursed
He يَشَآءُ as كَيۡفَ He spends يُنفِقُ (are) outspread مَبۡسُوطَتَانِ Hands
of them مِّنۡهُم many كَثِيرٗا and definitely increases وَلَيَزِيدَنَّ wills
your رَّبِّكَ from مِن to you إِلَيۡكَ has been sent down أُنزِلَ what مَّآ
and We وَأَلۡقَيۡنَا and disbelief وَكُفۡرٗا in their rebellion طُغۡيَٰنٗا Lord
إِلَىٰ and hatred وَٱلۡبَغۡضَآءَ enmity ٱلۡعَدَٰوَةَ among them بَيۡنَهُمُ have cast
they أَوۡقَدُواْ whenever كُلَّمَآ (of) Resurrection ٱلۡقِيَٰمَةِ Day يَوۡمِ till
Allah ٱللَّهُ extinguished it أَطۡفَأَهَا of war لِّلۡحَرۡبِ fire نَارٗا kindled
(to فَسَادٗا earth ٱلۡأَرۡضِ on فِي and they (always) strive وَيَسۡعَوۡنَ
like يُحِبُّ (does) not لَا and Allah وَٱللَّهُ spread) mischief
the mischief-makers ٱلۡمُفۡسِدِينَ ٦٤

64. The Jews say: "Allâh's Hand is tied up (i.e. He does not give and spend of His Bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills. Verily, the Revelation that has come to you from your Lord (Allâh) increases in

most of them (their) obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allâh extinguished it; and they (ever) strive to make mischief on the earth. And Allâh does not like the *Mufsidûn* (mischief-makers).

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأَدْخَلْنَاهُمْ جَنَّاتِ النَّعِيمِ ﴿٦٥﴾ وَلَوْ أَنَّهُمْ أَقَامُوا
التَّوْرَاةَ وَالْإِنجِيلَ وَمَا أُنزِلَ إِلَيْهِم مِّن رَّبِّهِمْ لَأَكَلُوا مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِم ۚ مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ ۖ وَكَثِيرٌ
مِّنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴿٦٦﴾

(of) the Scripture الْكِتَابِ People أَهْلَ that أَنَّ and if وَلَوْ
We would have لَكَفَّرْنَا and feared (Allah) وَاتَّقَوْا believed آمَنُوا
and وَلَأَدْخَلْنَاهُمْ their evils سَيِّئَاتِهِمْ from them عَنْهُمْ surely effaced
(of) النَّعِيمِ ﴿٦٥﴾ Gardens جَنَّاتِ would have surely admitted them (to)
the Torah التَّوْرَاةَ had observed أَقَامُوا they أَنَّهُمْ and if وَلَوْ bliss
to إِلَيْهِم had been sent أُنزِلَ and what وَمَا and the Gospel وَالْإِنجِيلَ
they would surely have لَأَكَلُوا their Lord رَّبِّهِمْ from مِّن them
تَحْتِ and from وَمِن above them فَوْقِهِمْ from مِن got provision
people أُمَّةٌ among them (are) مِّنْهُمْ their feet أَرْجُلِهِم beneath
what مَا is evil سَاءَ of them مِّنْهُمْ and many وَكَثِيرٌ moderate مُّقْتَصِدَةٌ
they are doing يَعْمَلُونَ ﴿٦٦﴾

65. And if only the people of the Scripture (Jews and Christians) had believed (in Muhammad صلى الله عليه وسلم) and warded off evil (sin, ascribing partners to Allâh) and had become *Al-Muttaqûn* We would indeed have expiated from them their sins and admitted them to Gardens of pleasure (in Paradise). **66.** And if only they had acted according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to them from their Lord (the Qur'ân), they would surely, have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course (i.e. they act on the Revelation and believe in Prophet Muhammad صلى الله عليه وسلم as 'Abdullâh bin Salâm رضى الله عنه), but many of them do evil deeds.

۞ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۚ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ إِنَّ اللَّهَ
لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾ قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُقِيمُوا التَّوْرَاةَ وَالْإِنجِيلَ وَمَا أُنزِلَ إِلَيْكُم
مِّن رَّبِّكُمْ ۗ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَانًا وَكُفْرًا ۖ فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٦٨﴾

has been أُنزِلَ what مَآ convey بَلِّغْ Messenger ٱلرَّسُولُ O ۞ يَٰٓأَيُّهَا
لَّمْ and if وَإِن your Lord رَّبِّكَ from مِن to you إِلَيْكَ sent down
you conveyed بَلَّغْتَ then have not فَمَا you do (it) تَفْعَلْ did not
مِنَ will protect you يَعْصِمُكَ and Allah وَٱللَّهُ His Messege رِسَالَتَهُۥ
يَهْدِى does not لَا Allah ٱللَّهَ indeed إِنَّ the people ٱلنَّاسِ from
O People يَٰٓأَهْلَ say قُلْ disbelievers ٱلْكَٰفِرِينَ ﴿٦٧﴾ people ٱلْقَوْمَ guide
anything شَىْءٍ on عَلَىٰ you are not لَسْتُمْ (of) the Scripture ٱلْكِتَٰبِ
and the وَٱلْإِنجِيلَ the Torah ٱلتَّوْرَىٰةَ you observe تُقِيمُوا۟ till حَتَّىٰ
مِّن to you إِلَيْكُم has been sent down أُنزِلَ and what وَمَآ Gospel
كَثِيرًا and would cretainly increase وَلَيَزِيدَنَّ your Lord رَّبِّكُمْ from
to إِلَيْكَ has been sent down أُنزِلَ what مَّآ of them مِّنْهُم many
and وَكُفْرًا in rebellion طُغْيَٰنًا your Lord رَّبِّكَ from مِن you
people ٱلْقَوْمِ over عَلَى grieve تَأْسَ so do not فَلَا disbelief
disbelievers ٱلْكَٰفِرِينَ ﴿٦٨﴾

67. O Messenger (Muhammad صلى الله عليه وسلم)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allâh will protect you from mankind. Verily, Allâh guides not the people who disbelieve. **68.** Say (O Muhammad صلى الله عليه وسلم) "O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to you from your Lord (the Qur'ân)." Verily, that which has been sent down to you (Muhammad صلى الله عليه وسلم) from your Lord increases in most of them (their) obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلصَّٰبِـُٔونَ وَٱلنَّصَٰرَىٰ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَعَمِلَ صَٰلِحًا فَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾ لَقَدْ أَخَذْنَا مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ وَأَرْسَلْنَآ إِلَيْهِمْ رُسُلًا ۖ كُلَّمَا جَآءَهُمْ رَسُولٌۢ
بِمَا لَا تَهْوَىٰٓ أَنفُسُهُمْ فَرِيقًا كَذَّبُوا۟ وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾

and those who وَٱلَّذِينَ believed ءَامَنُوا۟ those who ٱلَّذِينَ indeed إِنَّ
and Christians وَٱلنَّصَٰرَىٰ and Sabaeans وَٱلصَّٰبِـُٔونَ became Jews هَادُوا۟
ٱلْءَاخِرِ and Day وَٱلْيَوْمِ in Allah بِٱللَّهِ believed ءَامَنَ whoever مَنْ
خَوْفٌ (shall be) no فَلَا good deeds صَٰلِحًا and did وَعَمِلَ the Last

لَقَدْ shall grieve يَحْزَنُونَ ﴿٦٩﴾ they هُمْ nor وَلَا on them عَلَيْهِمْ fear
إِسْرَٰٓءِيلَ (of) Children بَنِىٓ covenant مِيثَٰقَ We took أَخَذْنَا verily
Messengers رُسُلًا to them إِلَيْهِمْ and We sent وَأَرْسَلْنَآ (of) Israel
بِمَا a Messenger رَسُولٌۢ came to them جَآءَهُمْ whenever كُلَّمَا
some (of فَرِيقًا by them أَنفُسُهُمْ liked تَهْوَىٰٓ not لَا with what
﴿٧٠﴾ يَقْتُلُونَ and some (of them) وَفَرِيقًا they denied كَذَّبُوا۟ them)
(they) kill

69. Surely, those who believe (in the Oneness of Allâh, in His Messenger
Muhammad صلى الله عليه وسلم and all that was revealed to him from Allâh), and those
who are the Jews and the Sabians and the Christians, — whosoever believed in
Allâh and the Last Day, and worked righteousness, on them shall be no fear, nor
shall they grieve. **70.** Verily, We took the covenant of the Children of Israel and
sent Messengers to them. Whenever there came to them a Messenger with what
they themselves desired not, — a group of them they called liars, and others
among them they killed.

وَحَسِبُوٓا۟ أَلَّا تَكُونَ فِتْنَةٌ فَعَمُوا۟ وَصَمُّوا۟ ثُمَّ تَابَ ٱللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا۟ وَصَمُّوا۟ كَثِيرٌ مِّنْهُمْ ۚ وَٱللَّهُ بَصِيرٌۢ
بِمَا يَعْمَلُونَ ﴿٧١﴾ لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ۖ وَقَالَ ٱلْمَسِيحُ يَٰبَنِىٓ إِسْرَٰٓءِيلَ
ٱعْبُدُوا۟ ٱللَّهَ رَبِّى وَرَبَّكُمْ ۖ إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ
أَنصَارٍ ﴿٧٢﴾

a فِتْنَةٌ there will be تَكُونَ that not أَلَّا and they thought وَحَسِبُوٓا۟
ثُمَّ and they became deaf وَصَمُّوا۟ so they became blind فَعَمُوا۟ trial
ثُمَّ to them (with forgiveness) عَلَيْهِمْ Allah ٱللَّهُ turned تَابَ then
and they became deaf وَصَمُّوا۟ they became blind عَمُوا۟ but (again)
بِمَا (is) All-Seer بَصِيرٌۢ and Allah وَٱللَّهُ of them مِّنْهُمْ many كَثِيرٌ
ٱلَّذِينَ disbelieved كَفَرَ surely لَقَدْ they do ﴿٧١﴾ يَعْمَلُونَ of what
(is) He (Who is) هُوَ Allah ٱللَّهَ indeed إِنَّ said قَالُوٓا۟ those who
ٱلْمَسِيحُ but said وَقَالَ (of) Mary مَرْيَمَ son ٱبْنُ the Messiah ٱلْمَسِيحُ
you ٱعْبُدُوا۟ (of) Israel إِسْرَٰٓءِيلَ O Children يَٰبَنِىٓ the Messiah
إِنَّهُۥ and your Lord وَرَبَّكُمْ my Lord رَبِّى Allah ٱللَّهَ worship
then فَقَدْ with Allah بِٱللَّهِ sets partners يُشْرِكْ whoever مَن verily he

Paradise ٱلْجَنَّةَ to him عَلَيْهِ Allah ٱللَّهُ has forbidden حَرَّمَ indeed
and (there are) وَمَا the Fire ٱلنَّارُ and his abode (will be) وَمَأْوَىٰهُ
helpers ﴿٧٢﴾ مِنْ أَنصَارٍ for the wrong-doers لِلظَّٰلِمِينَ no

71. They thought there will be no *Fitnah* (trial or punishment), so they became blind and deaf; after that Allâh turned to them (with forgiveness); yet again many of them became blind and deaf. And Allâh is the All-Seer of what they do.
72. Surely, they have disbelieved who say: "Allâh is the Messiah, son of Maryam (Mary)." But the Messiah said: "O Children of Israel! Worship Allâh, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the *Zâlimûn* there are no helpers.

لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ ثَالِثُ ثَلَٰثَةٍ وَمَا مِنْ إِلَٰهٍ إِلَّآ إِلَٰهٌ وَٰحِدٌ وَإِن لَّمْ يَنتَهُوا۟ عَمَّا يَقُولُونَ
لَيَمَسَّنَّ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾ أَفَلَا يَتُوبُونَ إِلَى ٱللَّهِ وَيَسْتَغْفِرُونَهُۥ وَٱللَّهُ غَفُورٌ
رَّحِيمٌ ﴿٧٤﴾ مَّا ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ وَأُمُّهُۥ صِدِّيقَةٌ كَانَا
يَأْكُلَانِ ٱلطَّعَامَ ٱنظُرْ كَيْفَ نُبَيِّنُ لَهُمُ ٱلْءَايَٰتِ ثُمَّ ٱنظُرْ أَنَّىٰ يُؤْفَكُونَ ﴿٧٥﴾

إِنَّ said قَالُوٓا۟ those who ٱلَّذِينَ disbelieved كَفَرَ verily لَّقَدْ
and وَمَا (of) three ثَلَٰثَةٍ (is) third ثَالِثُ Allah ٱللَّهَ indeed
وَإِن One وَٰحِدٌ Ilah (God) إِلَٰهٌ except إِلَّآ Ilah (god) مِنْ إِلَٰهٍ no
they يَقُولُونَ from what عَمَّا they desist يَنتَهُوا۟ did not لَّمْ and if
كَفَرُوا۟ those who ٱلَّذِينَ shall certainly befall لَيَمَسَّنَّ are saying
a painful ﴿٧٣﴾ أَلِيمٌ torment عَذَابٌ among them مِنْهُمْ disbelieved
ٱللَّهِ to إِلَى they turn (in repentance) يَتُوبُونَ (will) not then أَفَلَا
and Allah وَٱللَّهُ and they ask for His forgiveness وَيَسْتَغْفِرُونَهُۥ Allah
ٱلْمَسِيحُ not مَّا Most Merciful ﴿٧٤﴾ رَّحِيمٌ (is) All-Forgiving غَفُورٌ
رَسُولٌ except إِلَّا (of) Mary مَرْيَمَ son ٱبْنُ the Messiah
before مِن قَبْلِهِ have passed away خَلَتْ certainly قَدْ a Messenger
(was) صِدِّيقَةٌ and his mother وَأُمُّهُۥ the Messengers ٱلرُّسُلُ him
the ٱلطَّعَامَ used to eat يَأْكُلَانِ they both كَانَا a woman of truth
to them لَهُمُ We make clear نُبَيِّنُ how كَيْفَ see ٱنظُرْ food
they ﴿٧٥﴾ يُؤْفَكُونَ how أَنَّىٰ see ٱنظُرْ and ثُمَّ the signs ٱلْءَايَٰتِ
are deluded away

73. Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)." But there is no *Ilâh* (god) (none who has the right to be worshipped) but One *Ilâh* (God —Allâh). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them. **74.** Will they not turn with repentance to Allâh and ask His forgiveness? For Allâh is Oft-Forgiving, Most Merciful. **75.** The Messiah, son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a *Siddîqah*. They both used to eat food (as any other human being, while Allâh does not eat). Look how We make the *Ayât* clear to them; yet look how they are deluded away (from the truth).

قُلْ أَتَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا ۚ وَٱللَّهُ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٧٦﴾ قُلْ يَٰٓأَهْلَ
ٱلْكِتَٰبِ لَا تَغْلُوا۟ فِى دِينِكُمْ غَيْرَ ٱلْحَقِّ وَلَا تَتَّبِعُوٓا۟ أَهْوَآءَ قَوْمٍ قَدْ ضَلُّوا۟ مِن قَبْلُ وَأَضَلُّوا۟ كَثِيرًا
وَضَلُّوا۟ عَن سَوَآءِ ٱلسَّبِيلِ ﴿٧٧﴾

مَا Allah ٱللَّهِ besides مِن دُونِ do you worship? أَتَعْبُدُونَ say قُلْ
ضَرًّا for your لَكُمْ has power يَمْلِكُ neither لَا something which
He هُوَ and Allah وَٱللَّهُ (for your) benefit نَفْعًا and nor وَلَا harm
يَٰٓأَهْلَ say قُلْ All-Knowing ٱلْعَلِيمُ ﴿٧٦﴾ (is) All-Hearing ٱلسَّمِيعُ indeed
you exceed تَغْلُوا۟ do not لَا (of) the Scripture ٱلْكِتَٰبِ O People
the truth ٱلْحَقِّ other than غَيْرَ your religion دِينِكُمْ in فِى limits
(of) people قَوْمٍ desires أَهْوَآءَ you follow تَتَّبِعُوٓا۟ and do not وَلَا
and وَأَضَلُّوا۟ before مِن قَبْلُ who went astray ضَلُّوا۟ certainly قَدْ
سَوَآءِ from عَن and strayed وَضَلُّوا۟ many كَثِيرًا they mislead
Path ٱلسَّبِيلِ ﴿٧٧﴾ Right

76. Say (O Muhammad صلى الله عليه وسلم to mankind): "How do you worship besides Allâh something which has no power either to harm or benefit you? But it is Allâh Who is the All-Hearer, All-Knower." **77.** Say (O Muhammad صلى الله عليه وسلم): "O people of the Scripture! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray before and who misled many, and strayed (themselves) from the Right Path."

لُعِنَ ٱلَّذِينَ كَفَرُوا۟ مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ لِسَانِ دَاوُۥدَ وَعِيسَى ٱبْنِ مَرْيَمَ ۚ ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟
يَعْتَدُونَ ﴿٧٨﴾ كَانُوا۟ لَا يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ ۚ لَبِئْسَ مَا كَانُوا۟ يَفْعَلُونَ ﴿٧٩﴾ تَرَىٰ

كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ ٱلَّذِينَ كَفَرُوا۟ ۚ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَن سَخِطَ ٱللَّهُ عَلَيْهِمْ وَفِى
ٱلْعَذَابِ هُمْ خَٰلِدُونَ ﴿٨٠﴾

of مِنۢ disbelieved كَفَرُوا۟ those who ٱلَّذِينَ were cursed لُعِنَ
(of) دَاوُۥدَ tongue لِسَانِ by عَلَىٰ (of) Israel إِسْرَٰٓءِيلَ Children بَنِىٓ
that (was) ذَٰلِكَ (of) Mary مَرْيَمَ son ٱبْنِ and Jesus وَعِيسَى David
and they were وَّكَانُوا۟ they disobeyed عَصَوا۟ because بِمَا
forbid يَتَنَاهَوْنَ not لَا they did كَانُوا۟ transgressing ﴿٧٨﴾ يَعْتَدُونَ
they committed فَعَلُوهُ wrong deeds مُّنكَرٍ from عَن each other
to ﴿٧٩﴾ يَفْعَلُونَ they used كَانُوا۟ what مَا vile indeed (was) لَبِئْسَ
they make يَتَوَلَّوْنَ of them مِّنْهُمْ many كَثِيرًا you see تَرَىٰ do.
evil لَبِئْسَ disbelieved كَفَرُوا۟ those who ٱلَّذِينَ friends (with)
for them لَهُمْ has been sent forth قَدَّمَتْ what مَا indeed (is)
Allah ٱللَّهُ became angry سَخِطَ (for) that أَن themselves أَنفُسُهُمْ
﴿٨٠﴾ خَٰلِدُونَ they هُمْ torment ٱلْعَذَابِ and in وَفِى with them عَلَيْهِمْ
shall abide for ever

78. Those among the Children of Israel who disbelieved were cursed by the tongue of Dawûd (David) and 'Îsâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds. **79.** They used not to forbid one another from *Al-Munkar* which they committed. Vile indeed was what they used to do. **80.** You see many of them taking the disbelievers as their *Auliyâ'*. Evil indeed is that which their ownselves have sent forward before them; for that (reason) Allâh's Wrath fell upon them, and in torment they will abide.

وَلَوْ كَانُوا۟ يُؤْمِنُونَ بِٱللَّهِ وَٱلنَّبِىِّ وَمَآ أُنزِلَ إِلَيْهِ مَا ٱتَّخَذُوهُمْ أَوْلِيَآءَ وَلَٰكِنَّ كَثِيرًا مِّنْهُمْ
فَٰسِقُونَ ﴿٨١﴾ لَتَجِدَنَّ أَشَدَّ ٱلنَّاسِ عَدَٰوَةً لِّلَّذِينَ ءَامَنُوا۟ ٱلْيَهُودَ وَٱلَّذِينَ أَشْرَكُوا۟ ۖ وَلَتَجِدَنَّ أَقْرَبَهُم
مَّوَدَّةً لِّلَّذِينَ ءَامَنُوا۟ ٱلَّذِينَ قَالُوٓا۟ إِنَّا نَصَٰرَىٰ ۚ ذَٰلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا
يَسْتَكْبِرُونَ ﴿٨٢﴾

وَلَوْ and if كَانُوا they يُؤْمِنُونَ believed بِاللَّهِ in Allah وَالنَّبِيِّ
and the Prophet وَمَا and what أُنزِلَ has been sent down إِلَيْهِ to
him مَا not اتَّخَذُوهُمْ they would have taken them أَوْلِيَاءَ friends
وَلَٰكِنَّ but كَثِيرًا many مِّنْهُمْ of them فَاسِقُونَ (81) (are) disobedient
(to Allah) لَتَجِدَنَّ verily you will find أَشَدَّ most hostile النَّاسِ
(among) people عَدَاوَةً in enmity لِّلَّذِينَ to those who آمَنُوا have
believed الْيَهُودَ the Jews وَالَّذِينَ and those who أَشْرَكُوا set
partners with Allah وَلَتَجِدَنَّ and verily you will find أَقْرَبَهُم
nearest of them مَّوَدَّةً in love لِّلَّذِينَ to those who آمَنُوا have believed
الَّذِينَ (are) those who قَالُوا said إِنَّا we (are) نَصَارَىٰ Christians
ذَٰلِكَ that (is) بِأَنَّ because مِنْهُمْ among them قِسِّيسِينَ (are)
priests وَرُهْبَانًا and monks وَأَنَّهُمْ and that they لَا do not
يَسْتَكْبِرُونَ (82) take pride

81. And had they believed in Allâh, and in the Prophet (Muhammad صلى الله عليه وسلم) and in what has been revealed to him, never would they have taken them (the disbelievers) as *Auliyâ'*; but many of them are the *Fâsiqûn* (rebellious, disobedient to Allâh). **82.** Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are *Al-Mushrikûn,* and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians." That is because amongst them are priests and monks, and they are not proud.

۞ وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا
مَعَ الشَّاهِدِينَ ﴿٨٣﴾ وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَن يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾

has been sent أُنزِلَ	what مَا	they hear سَمِعُوا	and when ۞ وَإِذَا
their eyes أَعْيُنَهُمْ	you see تَرَىٰ	the Messenger الرَّسُولِ	to إِلَى down
they have عَرَفُوا	because مِمَّا	tears الدَّمْعِ	with مِنَ overflow تَفِيضُ
our Lord! رَبَّنَا	they say يَقُولُونَ	the truth الْحَقِّ	of مِنَ recognized
with مَعَ	so write us down فَاكْتُبْنَا		we have believed آمَنَّا
نُؤْمِنُ do not لَا	with us لَنَا	and what وَمَا	the witnesses الشَّاهِدِينَ ﴿٨٣﴾
has come to جَاءَنَا	and in that which وَمَا	in Allah بِاللَّهِ	we believe
أَن and we wish (fervently desire) وَنَطْمَعُ		the truth الْحَقِّ	of مِنَ us
with مَعَ	our Lord رَبُّنَا	will admit us (in Paradise) يُدْخِلَنَا	that
	righteous الصَّالِحِينَ ﴿٨٤﴾		the people الْقَوْمِ

83. And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad صلى الله عليه وسلم), you see their eyes overflowing with tears because of the truth they have recognised. They say: "Our Lord! We believe; so write us down among the witnesses. **84.** "And why should we not believe in Allâh and in that which has come to us of the truth (Islâmic Monotheism)? And we wish that our Lord will admit us along with the righteous people."

فَأَثَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٥﴾ وَالَّذِينَ كَفَرُوا
وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٦﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا
تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٧﴾

they said قَالُوا	for what بِمَا	Allah اللَّهُ	so rewarded them فَأَثَابَهُمُ
the الْأَنْهَارُ	under them مِن تَحْتِهَا	flowing تَجْرِي	Gardens جَنَّاتٍ
in it فِيهَا	they would abide forever خَالِدِينَ		(streams) rivers
(of) the الْمُحْسِنِينَ ﴿٨٥﴾	reward جَزَاءُ	and that (is) وَذَٰلِكَ	(therein)
and وَكَذَّبُوا	disbelieved كَفَرُوا	and those who وَالَّذِينَ	good-doers
inmates أَصْحَابُ	they (shall be) أُولَٰئِكَ	Our Verses بِآيَاتِنَا	denied
do لَا	believe! آمَنُوا	who الَّذِينَ O you يَا أَيُّهَا	(of) the Fire الْجَحِيمِ ﴿٨٦﴾

has أَحَلَّ what مَا good things طَيِّبَٰتِ make unlawful تُحَرِّمُوا۟ not
you تَعْتَدُوٓا۟ and (do) not وَلَا to you لَكُمْ Allah ٱللَّهُ made lawful
like يُحِبُّ (does) not لَا Allah ٱللَّهَ indeed إِنَّ transgress
the transgressors ٱلْمُعْتَدِينَ ﴿٨٧﴾

85. So because of what they said, Allâh rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of *Al-Muhsinûn* (the good-doers). **86.** But those who disbelieved and belied Our *Ayât*, they shall be the dwellers of the (Hell) Fire. **87.** O you who believe! Make not unlawful the *Tayyibât* (all that is good as regards foods, things, deeds, beliefs, persons) which Allâh has made lawful to you, and transgress not. Verily, Allâh does not like the transgressors.

وَكُلُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ حَلَٰلًا طَيِّبًا ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ أَنتُم بِهِۦ مُؤْمِنُونَ ﴿٨٨﴾ لَا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغْوِ فِىٓ أَيْمَٰنِكُمْ
وَلَٰكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ ٱلْأَيْمَٰنَ ۖ فَكَفَّٰرَتُهُۥٓ إِطْعَامُ عَشَرَةِ مَسَٰكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ
كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ ۚ ذَٰلِكَ كَفَّٰرَةُ أَيْمَٰنِكُمْ إِذَا حَلَفْتُمْ ۚ وَٱحْفَظُوٓا۟ أَيْمَٰنَكُمْ ۚ
كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾

ٱللَّهُ sustenance provided to you رَزَقَكُمُ of what مِمَّا and eat وَكُلُوا۟
ٱللَّهَ and you fear وَٱتَّقُوا۟ good things طَيِّبًا lawful حَلَٰلًا (by) Allah
(are) believers مُؤْمِنُونَ ﴿٨٨﴾ in Him بِهِۦ you أَنتُم whom ٱلَّذِىٓ Allah
of futile بِٱللَّغْوِ Allah ٱللَّهُ call you to account يُؤَاخِذُكُمُ (will) not لَا
He will call you to يُؤَاخِذُكُم but وَلَٰكِن your oaths أَيْمَٰنِكُمْ in فِىٓ
its فَكَفَّٰرَتُهُۥٓ oaths ٱلْأَيْمَٰنَ earnestly sworn in عَقَّدتُّمُ for بِمَا account
مِنْ needy persons مَسَٰكِينَ ten عَشَرَةِ (is) feeding إِطْعَامُ expiation
your أَهْلِيكُمْ you feed تُطْعِمُونَ (of) what مَا average أَوْسَطِ of
رَقَبَةٍ freeing تَحْرِيرُ or أَوْ clothing them كِسْوَتُهُمْ or أَوْ families
then فَصِيَامُ find (that) يَجِدْ (did) not لَّمْ but who فَمَن a slave
expiation كَفَّٰرَةُ that (is) ذَٰلِكَ days أَيَّامٍ three ثَلَٰثَةِ fasting (of)
وَٱحْفَظُوٓا۟ you have sworn حَلَفْتُمْ when إِذَا (of) your oaths أَيْمَٰنِكُمْ
ٱللَّهُ makes clear يُبَيِّنُ thus كَذَٰلِكَ your oaths أَيْمَٰنَكُمْ but keep
تَشْكُرُونَ ﴿٨٩﴾ so that you may لَعَلَّكُمْ His Signs ءَايَٰتِهِۦ to you لَكُمْ Allah
give thanks

88. And eat of the things which Allâh has provided for you, lawful and good, and fear Allâh in Whom you believe. **89.** Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation (a deliberate oath) feed ten *Masâkîn* (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allâh makes clear to you His *Ayât* that you may be grateful.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا
يُرِيدُ ٱلشَّيْطَٰنُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ فِى ٱلْخَمْرِ وَٱلْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِ ۖ فَهَلْ أَنتُم
مُّنتَهُونَ ﴿٩١﴾

intoxicants ٱلْخَمْرُ only إِنَّمَا believe ءَامَنُوٓا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
and sacrifices at وَٱلْأَنصَابُ and game of chance (gambling) وَٱلْمَيْسِرُ
مِّنْ عَمَلِ (are) an abomination رِجْسٌ and divining arrows وَٱلْأَزْلَٰمُ altars
so that لَعَلَّكُمْ so avoid it فَٱجْتَنِبُوهُ (of) Satan ٱلشَّيْطَٰنِ (of) handiwork
ٱلشَّيْطَٰنُ wants يُرِيدُ only إِنَّمَا attain success تُفْلِحُونَ ﴿٩٠﴾ you may
enmity ٱلْعَدَٰوَةَ between you بَيْنَكُمُ he excites يُوقِعَ that أَن Satan
and games of وَٱلْمَيْسِرِ intoxicants ٱلْخَمْرِ with فِى and hatred وَٱلْبَغْضَآءَ
ذِكْرِ from عَن and hinder you وَيَصُدَّكُمْ chance (gambling)
فَهَلْ the prayer ٱلصَّلَوٰةِ and from وَعَنِ (of) Allah ٱللَّهِ remembrance
(be of those) who abstain مُّنتَهُونَ ﴿٩١﴾ you أَنتُم so will

90. O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and *Al-Ansâb*, and *Al-Azlâm* (arrows for seeking luck or decision) are an abomination of *Shaitân*'s (Satan's) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. **91.** *Shaitân* (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from *As-Salât* (the prayer). So, will you not then abstain?

وَأَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَٱحْذَرُوا۟ ۚ فَإِن تَوَلَّيْتُمْ فَٱعْلَمُوٓا۟ أَنَّمَا عَلَىٰ رَسُولِنَا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿٩٢﴾ لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوٓا۟ إِذَا مَا ٱتَّقَوا۟ وَّءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ ثُمَّ ٱتَّقَوا۟ وَّءَامَنُوا۟ ثُمَّ ٱتَّقَوا۟ وَّأَحْسَنُوا۟ ۗ وَٱللَّهُ
يُحِبُّ ٱلْمُحْسِنِينَ ﴿٩٣﴾

the Messenger ٱلرَّسُولَ and obey وَأَطِيعُوا۟ Allah ٱللَّهَ and obey وَأَطِيعُوا۟
then فَٱعْلَمُوٓا۟ you turn away تَوَلَّيْتُمْ but if فَإِن and be aware وَٱحْذَرُوا۟ۚ
(is) ٱلْبَلَٰغُ our Messenger رَسُولِنَا upon عَلَىٰ only أَنَّمَا know
those ٱلَّذِينَ on عَلَى (there is) not لَيْسَ plain ٱلْمُبِينُ ﴿٩٢﴾ conveyance
جُنَاحٌ righteous deeds ٱلصَّٰلِحَٰتِ and did وَعَمِلُوا۟ believed ءَامَنُوا۟ who
they fear (Allah) ٱتَّقَوا۟ when إِذَا مَا they ate طَعِمُوٓا۟ for what فِيمَا sin
then ثُمَّ righteous deeds ٱلصَّٰلِحَٰتِ and do وَعَمِلُوا۟ and believe وَّءَامَنُوا۟
they fear ٱتَّقَوا۟ then ثُمَّ and believe وَّءَامَنُوا۟ they fear (Allah) ٱتَّقَوا۟
the ٱلْمُحْسِنِينَ ﴿٩٣﴾ loves يُحِبُّ and Allah وَٱللَّهُ do good وَّأَحْسَنُوا۟ۗ Allah
good-doers

92. And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم), and beware (of even coming near to drinking or gambling or *Al-Ansâb,* or *Al-Azlâm*) and fear Allâh. Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way. **93.** Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allâh (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allâh and belieye, and once again fear Allâh and do good deeds with *Ihsân* (perfection). And Allâh loves the good-doers.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَيَبْلُوَنَّكُمُ ٱللَّهُ بِشَىْءٍ مِّنَ ٱلصَّيْدِ تَنَالُهُۥٓ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ ٱللَّهُ مَن يَخَافُهُۥ بِٱلْغَيْبِ ۚ فَمَنِ ٱعْتَدَىٰ بَعْدَ
ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٌ ﴿٩٤﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْتُلُوا۟ ٱلصَّيْدَ وَأَنتُمْ حُرُمٌ ۚ وَمَن قَتَلَهُۥ مِنكُم مُّتَعَمِّدًا فَجَزَآءٌ مِّثْلُ مَا قَتَلَ مِنَ
ٱلنَّعَمِ يَحْكُمُ بِهِۦ ذَوَا عَدْلٍ مِّنكُمْ هَدْيًۢا بَٰلِغَ ٱلْكَعْبَةِ أَوْ كَفَّٰرَةٌ طَعَامُ مَسَٰكِينَ أَوْ عَدْلُ ذَٰلِكَ صِيَامًا لِّيَذُوقَ وَبَالَ أَمْرِهِۦ ۗ
عَفَا ٱللَّهُ عَمَّا سَلَفَ ۚ وَمَنْ عَادَ فَيَنتَقِمُ ٱللَّهُ مِنْهُ ۚ وَٱللَّهُ عَزِيزٌ ذُو ٱنتِقَامٍ ﴿٩٥﴾

ٱللَّهُ surely will try you لَيَبْلُوَنَّكُمُ believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
which تَنَالُهُۥٓ the game ٱلصَّيْدِ of مِّنَ with something بِشَىْءٍ Allah
لِيَعْلَمَ and your lances وَرِمَاحُكُمْ (by) your hands أَيْدِيكُمْ can be taken
unseen بِٱلْغَيْبِ ۚ fears Him يَخَافُهُۥ who مَن Allah ٱللَّهُ so that knows
for فَلَهُۥ that ذَٰلِكَ after بَعْدَ transgressed ٱعْتَدَىٰ then whoever فَمَنِ
who ٱلَّذِينَ O you يَٰٓأَيُّهَا (is a) painful أَلِيمٌ ﴿٩٤﴾ torment عَذَابٌ him
when you وَأَنتُمْ game ٱلصَّيْدَ you kill تَقْتُلُوا۟ (do) not لَا believe ءَامَنُوا۟

killed it قَتَلَهُۥ and whosoever وَمَن in (a state of) Ihram حُرُمٌ are
مَا like مِّثْلُ then penalty (is) فَجَزَآءٌ intentionally مُّتَعَمِّدًا of you مِنكُم
ذَوَا عَدْلٍ judged by يَحْكُمُ بِهِۦ cattle ٱلنَّعَمِ of مِنَ he killed قَتَلَ what
ٱلْكَعْبَةِ brought بَٰلِغَ an offering هَدْيًۢا among you مِّنكُمْ two just men
(of) مَسَٰكِينَ feeding طَعَامُ expiation كَفَّٰرَةٌ or أَوْ to the Ka'bah
so لِّيَذُوقَ fasting صِيَامًا (to) that ذَٰلِكَ equivalent عَدْلُ or أَوْ needy
pardoned عَفَا (of) his deed أَمْرِهِۦ and grieves وَبَالَ that he tastes
repeated (it) عَادَ but who وَمَنْ passed سَلَفَ what عَمَّا Allah ٱللَّهُ
and وَٱللَّهُ from him مِنْهُ Allah ٱللَّهُ will take retribution فَيَنتَقِمُ
Lord of Retribution ذُو ٱنتِقَامٍ ﴿٩٥﴾ (is) All-Mighty عَزِيزٌ Allah

94. O you who believe! Allâh will certainly make a trial of you with something in (the matter of) the game that is well within the reach of your hands and your lances, that Allâh may test who fears Him unseen. Then whoever transgresses thereafter, for him there is a painful torment. **95.** O you who believe! Kill not the game while you are in a state of *Ihrâm*, and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of an eatable animal (i.e. sheep, goat, cow) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed *Masâkîn* (poor persons), or its equivalent in *Saum* (fasting), that he may taste the heaviness (punishment) of his deed. Allâh has forgiven what is past, but whosoever commits it again, Allâh will take retribution from him. And Allâh is All-Mighty, All-Able of Retribution.

أُحِلَّ لَكُمْ صَيْدُ ٱلْبَحْرِ وَطَعَامُهُۥ مَتَٰعًا لَّكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ ٱلْبَرِّ مَا دُمْتُمْ حُرُمًا وَٱتَّقُوا ٱللَّهَ ٱلَّذِىٓ
إِلَيْهِ تُحْشَرُونَ ﴿٩٦﴾ ۞ جَعَلَ ٱللَّهُ ٱلْكَعْبَةَ ٱلْبَيْتَ ٱلْحَرَامَ قِيَٰمًا لِّلنَّاسِ وَٱلشَّهْرَ ٱلْحَرَامَ وَٱلْهَدْىَ وَٱلْقَلَٰٓئِدَ ذَٰلِكَ
لِتَعْلَمُوٓا أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَأَنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٩٧﴾

and وَطَعَامُهُۥ (of) water ٱلْبَحْرِ game صَيْدُ to you لَكُمْ is lawful أُحِلَّ
and for وَلِلسَّيَّارَةِ for you لَّكُمْ as provision مَتَٰعًا its eating
ٱلْبَرِّ hunting صَيْدُ to you عَلَيْكُمْ but is forbidden وَحُرِّمَ travellers
and وَٱتَّقُوا in a state of Ihram حُرُمًا while you are مَا دُمْتُمْ on land
you shall تُحْشَرُونَ ﴿٩٦﴾ to (Him) إِلَيْهِ Whom ٱلَّذِىٓ Allah ٱللَّهَ fear
ٱلْبَيْتَ the Ka'bah ٱلْكَعْبَةَ Allah ٱللَّهُ has made جَعَلَ ۞ be gathered

for لِّلنَّاسِ an establishment قِيَٰمًا the Sacred ٱلْحَرَامَ House
and animals of وَٱلْهَدْىَ the sacred ٱلْحَرَامَ and month وَٱلشَّهْرَ people
so that لِتَعْلَمُوٓا۟ (all) this ذَٰلِكَ and (their) collars وَٱلْقَلَٰٓئِدَ offerings
(is) in فِى what مَا knows يَعْلَمُ Allah ٱللَّهَ that أَنَّ you may know
وَأَنَّ the earth ٱلْأَرْضِ (is) in فِى and what وَمَا the heavens ٱلسَّمَٰوَٰتِ
(is) ﴿٩٧﴾ عَلِيمٌ thing شَىْءٍ of every بِكُلِّ Allah ٱللَّهَ and that
All-Knower

96. Lawful to you is (the pursuit of) water game and its use for food — for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land game as long as you are in a state of *Ihrâm*. And fear Allâh to Whom you shall be gathered back. **97.** Allâh has made the Ka'bah, the Sacred House, an asylum of security and benefits for mankind, and also the Sacred Month and the animals of offerings and the garlanded, that you may know that Allâh has knowledge of all that is in the heavens and all that is in the earth, and that Allâh is the All-Knower of each and everything.

ٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ وَأَنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٩٨﴾ مَّا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ وَٱللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا
تَكْتُمُونَ ﴿٩٩﴾ قُل لَّا يَسْتَوِى ٱلْخَبِيثُ وَٱلطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ ٱلْخَبِيثِ ۚ فَٱتَّقُوا۟ ٱللَّهَ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ لَعَلَّكُمْ
تُفْلِحُونَ ﴿١٠٠﴾

(in) ٱلْعِقَابِ (is) Severe شَدِيدُ Allah ٱللَّهَ that أَنَّ know ٱعْلَمُوٓا۟
(is) All-Forgiving غَفُورٌ Allah ٱللَّهَ and that وَأَنَّ punishment
the Messenger ٱلرَّسُولِ on عَلَى (is) not مَّا Most Merciful ﴿٩٨﴾ رَّحِيمٌ
knows يَعْلَمُ and Allah وَٱللَّهُ to convey (the message) ٱلْبَلَٰغُ but إِلَّا
قُل you conceal ﴿٩٩﴾ تَكْتُمُونَ and what وَمَا you reveal تُبْدُونَ what مَا
and good وَٱلطَّيِّبُ bad thing ٱلْخَبِيثُ equal يَسْتَوِى (are) not لَّا say
abundance كَثْرَةُ fascinates you أَعْجَبَكَ even though وَلَوْ thing
O men يَٰٓأُو۟لِى Allah ٱللَّهَ so fear فَٱتَّقُوا۟ (of) bad things ٱلْخَبِيثِ
﴿١٠٠﴾ تُفْلِحُونَ so that you may لَعَلَّكُمْ (of) understanding ٱلْأَلْبَٰبِ
succeed

98. Know that Allâh is Severe in punishment and that Allâh is Oft-Forgiving, Most Merciful. **99.** The duty of the Messenger is nothing but to convey (the Message). And Allâh knows all that you reveal and all that you conceal. **100.** Say (O Muhammad صلى الله عليه وسلم): "Not equal are *Al-Khabîth* (all that is evil and bad as regards things, deeds, beliefs, persons and foods) and *At-Tayyib* (all that is good as regards things, deeds, beliefs, persons and foods), even though the abundance of *Al-Khabîth* may please you." So fear Allâh, O men of understanding in order that you may be successful.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَسْـَٔلُوا۟ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ وَإِن تَسْـَٔلُوا۟ عَنْهَا حِينَ يُنَزَّلُ ٱلْقُرْءَانُ تُبْدَ لَكُمْ عَفَا
ٱللَّهُ عَنْهَا ۗ وَٱللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠١﴾ قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا۟ بِهَا كَٰفِرِينَ ﴿١٠٢﴾ مَا جَعَلَ ٱللَّهُ مِنۢ
بَحِيرَةٍ وَلَا سَآئِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ ۙ وَلَٰكِنَّ ٱلَّذِينَ كَفَرُوا۟ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ ۖ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾

you ask تَسْـَٔلُوا (do) not لَا believe ءَامَنُوا who ٱلَّذِينَ O you يَٰٓأَيُّهَا
to you لَكُمْ they are made clear تُبْدَ if إِن things أَشْيَآءَ about عَنْ
عَنْهَا you will ask تَسْـَٔلُوا and if وَإِن they would trouble you تَسُؤْكُمْ
the Quran ٱلْقُرْءَانُ is being revealed يُنَزَّلُ when حِينَ about these
ٱللَّهُ has forgiven عَفَا to you لَكُمْ they would be made clear تُبْدَ
﴿١٠١﴾ حَلِيمٌ (is) All-Forgiving غَفُورٌ Allah وَٱللَّهُ that عَنْهَا Allah
قَوْمٌ asked such (questions) سَأَلَهَا indeed قَدْ All-Forbearing
on بِهَا they became أَصْبَحُوا then ثُمَّ before you مِّن قَبْلِكُمْ people
has جَعَلَ neither مَا disbelievers ﴿١٠٢﴾ كَٰفِرِينَ that account
سَآئِبَةٍ nor وَلَا Bahira بَحِيرَةٍ things like مِنۢ Allah ٱللَّهُ instituted
ٱلَّذِينَ but وَلَٰكِنَّ Ham حَامٍ nor وَلَا Wasilah وَصِيلَةٍ nor وَلَا Saibah
Allah ٱللَّهِ against عَلَى invent يَفْتَرُونَ disbelieve كَفَرُوا those who
﴿١٠٣﴾ يَعْقِلُونَ (do) not لَا but most of them وَأَكْثَرُهُمْ a lie ٱلْكَذِبَ
understand

101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'ân is being revealed, they will be made plain to you. Allâh has forgiven that, and Allâh is Oft-Forgiving, Most Forbearing. **102.** Before you, a community asked such questions, then on that account they became disbelievers. **103.** Allâh has not instituted things like *Bahîrah* or a *Sâ'ibah* or a *Wasîlah* or a *Hâm* (all these animals were liberated in honour of idols as practised by pagan Arabs in the pre-Islâmic period). But those who disbelieve invent lies against Allâh, and most of them have no understanding.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۚ أَوَلَوْ كَانَ آبَاؤُهُمْ لَا
يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٤﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنفُسَكُمْ ۖ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا اهْتَدَيْتُمْ ۚ إِلَى اللَّهِ
مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾

مَا to إِلَىٰ come تَعَالَوْا to them لَهُمْ it is said قِيلَ and when وَإِذَا
the الرَّسُولِ and to وَإِلَى Allah اللَّهُ has revealed أَنزَلَ what
we وَجَدْنَا what مَا suffices us حَسْبُنَا they say قَالُوا Messenger
كَانَ even though أَوَلَوْ our forefathers آبَاءَنَا upon it عَلَيْهِ found
وَلَا anything شَيْئًا know يَعْلَمُونَ not لَا their forefathers آبَاؤُهُمْ did
آمَنُوا who الَّذِينَ O you يَا أَيُّهَا they had guidance يَهْتَدُونَ ﴿١٠٤﴾ nor
your ownselves أَنفُسَكُمْ on you (is to take care of) عَلَيْكُمْ believe
when إِذَا goes astray ضَلَّ who مَّن harm you يَضُرُّكُم will not لَا
(is) return of you مَرْجِعُكُمْ Allah اللَّهِ to إِلَى you are guided اهْتَدَيْتُمْ
you كُنتُمْ of what بِمَا then He will inform you فَيُنَبِّئُكُم all جَمِيعًا
doing تَعْمَلُونَ ﴿١٠٥﴾ had been

104. And when it is said to them: "Come to what Allâh has revealed and unto the Messenger." They say: "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever and nor guidance. **105.** O you who believe! Take care of your ownselves. If you follow the guidance no hurt can come to you from those who are in error. The return of you all is to Allâh, then He will inform you about (all) that which you used to do.

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ آخَرَانِ مِنْ
غَيْرِكُمْ إِنْ أَنتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُم مُّصِيبَةُ الْمَوْتِ ۚ تَحْبِسُونَهُمَا مِن بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنِ ارْتَبْتُمْ
لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ ۙ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَّمِنَ الْآثِمِينَ ﴿١٠٦﴾

بَيْنِكُمْ (take) witness شَهَادَةُ believe آمَنُوا who الَّذِينَ O you يَا أَيُّهَا
الْمَوْتُ any of you أَحَدَكُمُ approaches حَضَرَ when إِذَا between you
just ذَوَا عَدْلٍ two اثْنَانِ a will الْوَصِيَّةِ while (making) حِينَ the death
from (among) مِنْ two others آخَرَانِ or أَوْ among you مِّنكُمْ men
فِي (you are) travelling ضَرَبْتُمْ you أَنتُمْ if إِنْ other than you غَيْرِكُمْ

calamity مُّصِيبَةُ and befalls you فَأَصَـٰبَتْكُم the land ٱلْأَرْضِ through
after مِنۢ بَعْدِ you detain them both تَحْبِسُونَهُمَا (of) the death ٱلْمَوْتِ
if إِنِ by Allah بِٱللَّهِ and they swear فَيُقْسِمَانِ the prayer ٱلصَّلَوٰةِ
ثَمَنًا it for بِهِۦ we will sell نَشْتَرِى not لَا you doubt them ٱرْتَبْتُمْ
and not وَلَا a near relative ذَا قُرْبَىٰ he is كَانَ even if وَلَوْ a price
indeed إِنَّآ (of) Allah ٱللَّهِ testimony شَهَـٰدَةَ we will conceal نَكْتُمُ
the sinners ٱلْـَٔاثِمِينَ ﴿١٠٦﴾ (will be) among لَّمِنَ then إِذًا we

106. O you who believe! When death approaches any of you, and you make a bequest, (then take) the testimony of two just men of your own folk or two others from outside, while you are travelling through the land and death befalls on you. Detain them both after *As-Salât* (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allâh (saying): "We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide Testimony of Allâh, for then indeed we should be of the sinful."

فَإِنْ عُثِرَ عَلَىٰٓ أَنَّهُمَا ٱسْتَحَقَّآ إِثْمًا فَـَٔاخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ ٱلَّذِينَ ٱسْتَحَقَّ عَلَيْهِمُ ٱلْأَوْلَيَـٰنِ فَيُقْسِمَانِ بِٱللَّهِ
لَشَهَـٰدَتُنَآ أَحَقُّ مِن شَهَـٰدَتِهِمَا وَمَا ٱعْتَدَيْنَآ إِنَّآ إِذًا لَّمِنَ ٱلظَّـٰلِمِينَ ﴿١٠٧﴾ ذَٰلِكَ أَدْنَىٰٓ أَن يَأْتُوا۟ بِٱلشَّهَـٰدَةِ عَلَىٰ وَجْهِهَآ أَوْ
يَخَافُوٓا۟ أَن تُرَدَّ أَيْمَـٰنٌۢ بَعْدَ أَيْمَـٰنِهِمْ ۗ وَٱتَّقُوا۟ ٱللَّهَ وَٱسْمَعُوا۟ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَـٰسِقِينَ ﴿١٠٨﴾

were ٱسْتَحَقَّآ that the two أَنَّهُمَا it is discovered عُثِرَ عَلَىٰٓ then if فَإِنْ
مَقَامَهُمَا shall stand يَقُومَانِ then two others فَـَٔاخَرَانِ sin إِثْمًا guilty of
ٱسْتَحَقَّ عَلَيْهِمُ those who ٱلَّذِينَ from (among) مِنَ in their place
فَيُقْسِمَانِ the former two ٱلْأَوْلَيَـٰنِ against whose right (had deposed)
(that) our testimony (is) لَشَهَـٰدَتُنَآ by Allah بِٱللَّهِ and they two swear
and وَمَا testimony of the (other) two شَهَـٰدَتِهِمَا than مِن truer أَحَقُّ
لَّمِنَ then إِذًا indeed we إِنَّآ we transgressed ٱعْتَدَيْنَآ (have) not
أَدْنَىٰٓ that (is) ذَٰلِكَ the wrong-doers ٱلظَّـٰلِمِينَ ﴿١٠٧﴾ (will be) among
its وَجْهِهَآ in عَلَىٰ evidence بِٱلشَّهَـٰدَةِ they give يَأْتُوا۟ that أَن closer
أَيْمَـٰنٌۢ will be refuted تُرَدَّ that أَن they fear يَخَافُوٓا۟ or أَوْ (true) form
ٱللَّهَ so fear وَٱتَّقُوا۟ their (others') oaths أَيْمَـٰنِهِمْ after بَعْدَ (their) oaths
guide يَهْدِى (does) not لَا and Allah وَٱللَّهُ and listen وَٱسْمَعُوا۟ Allah
transgressors ٱلْفَـٰسِقِينَ ﴿١٠٨﴾ people ٱلْقَوْمَ

107. If then it gets known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allâh (saying): "We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrong-doers." **108.** That should make it closer (to the fact) that their testimony would be in its true shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths. And fear Allâh and listen (with obedience to Him). And Allâh guides not the people who are *Al-Fâsiqûn* (the rebellious and disobedient).

۞ يَوْمَ يَجْمَعُ ٱللَّهُ ٱلرُّسُلَ فَيَقُولُ مَاذَآ أُجِبْتُمْ ۖ قَالُوا۟ لَا عِلْمَ لَنَآ ۖ إِنَّكَ أَنتَ عَلَّـٰمُ ٱلْغُيُوبِ ﴿١٠٩﴾ إِذْ قَالَ ٱللَّهُ يَـٰعِيسَى ٱبْنَ
مَرْيَمَ ٱذْكُرْ نِعْمَتِى عَلَيْكَ وَعَلَىٰ وَٰلِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ ٱلْقُدُسِ تُكَلِّمُ ٱلنَّاسَ فِى ٱلْمَهْدِ وَكَهْلًا ۖ وَإِذْ
عَلَّمْتُكَ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ۖ وَإِذْ تَخْلُقُ مِنَ ٱلطِّينِ كَهَيْـَٔةِ ٱلطَّيْرِ بِإِذْنِى فَتَنفُخُ فِيهَا
فَتَكُونُ طَيْرًۢا بِإِذْنِى ۖ وَتُبْرِئُ ٱلْأَكْمَهَ وَٱلْأَبْرَصَ بِإِذْنِى ۖ وَإِذْ تُخْرِجُ ٱلْمَوْتَىٰ بِإِذْنِى ۖ وَإِذْ كَفَفْتُ بَنِىٓ
إِسْرَٰٓءِيلَ عَنكَ إِذْ جِئْتَهُم بِٱلْبَيِّنَـٰتِ فَقَالَ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ إِنْ هَـٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿١١٠﴾

the ٱلرُّسُلَ Allah ٱللَّهُ will gather يَجْمَعُ on the Day (when) يَوْمَ ۞
answer you were أُجِبْتُمْ what مَاذَآ and will say فَيَقُولُ Messengers
إِنَّكَ we have لَنَآ knowledge عِلْمَ no لَا they said قَالُوا۟ given
(of) ٱلْغُيُوبِ ﴿١٠٩﴾ (are) All-Knower عَلَّـٰمُ only You أَنتَ verily You
يَـٰعِيسَى Allah ٱللَّهُ said قَالَ (remember) when إِذْ hidden things
My نِعْمَتِى remember ٱذْكُرْ (of) Mary مَرْيَمَ son ٱبْنَ O Jesus
إِذْ your mother وَٰلِدَتِكَ and upon وَعَلَىٰ upon you عَلَيْكَ Favour
(of) ٱلْقُدُسِ with spirit بِرُوحِ I strengthened you أَيَّدتُّكَ when
in فِى (to) the people ٱلنَّاسَ you speak تُكَلِّمُ the Holy
عَلَّمْتُكَ and when وَإِذْ and (in) maturity وَكَهْلًا the cradle ٱلْمَهْدِ
وَٱلتَّوْرَىٰةَ and the Wisdom وَٱلْحِكْمَةَ the Book ٱلْكِتَـٰبَ I taught you
you تَخْلُقُ and when وَإِذْ and the Gospel وَٱلْإِنجِيلَ and the Torah
(of) a bird ٱلطَّيْرِ like the figure كَهَيْـَٔةِ clay ٱلطِّينِ from مِنَ make
and فَتَكُونُ into it فِيهَا and you breathe فَتَنفُخُ by My Leave بِإِذْنِى
and you heal وَتُبْرِئُ by My Leave بِإِذْنِى a bird طَيْرًۢا it becomes
by My Leave بِإِذْنِى and the lepers وَٱلْأَبْرَصَ the born blind ٱلْأَكْمَهَ
by My Leave بِإِذْنِى the dead ٱلْمَوْتَىٰ you raise تُخْرِجُ and when وَإِذْ

(of) إِسْرَٰٓءِيلَ Children بَنِىٓ I restrained كَفَفْتُ and when وَإِذْ
بِٱلْبَيِّنَـٰتِ you came to them جِئْتَهُم when إِذْ from you عَنكَ Israel
disbelieved كَفَرُوا۟ those who ٱلَّذِينَ and said فَقَالَ with clear proofs
magic سِحْرٌ but إِلَّا this هَـٰذَآ (is) not إِنْ among them مِنْهُمْ
clear ﴿١١٠﴾ مُّبِينٌ

109. On the Day when Allâh will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)?" They will say: "We have no knowledge, verily, only You are the All-Knower of all that is hidden (or unseen)." **110.** (Remember) when Allâh will say (on the Day of Resurrection). "O 'Îsâ, son of Maryam! Remember My Favour to you and to your mother when I supported you with *Rûh-ul-Qudus* so that you spoke to the people in the cradle and in maturity; and when I taught you writing, *Al-Hikmah* (the power of understanding), the Taurât (Torah) and the Injeel (Gospel); and when you made out of the clay, a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) as you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.'"

وَإِذْ أَوْحَيْتُ إِلَى ٱلْحَوَارِيِّـۧنَ أَنْ ءَامِنُوا۟ بِى وَبِرَسُولِى قَالُوٓا۟ ءَامَنَّا وَٱشْهَدْ بِأَنَّنَا مُسْلِمُونَ ﴿١١١﴾ إِذْ قَالَ ٱلْحَوَارِيُّونَ
يَـٰعِيسَى ٱبْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَن يُنَزِّلَ عَلَيْنَا مَآئِدَةً مِّنَ ٱلسَّمَآءِ قَالَ ٱتَّقُوا۟ ٱللَّهَ إِن كُنتُم مُّؤْمِنِينَ ﴿١١٢﴾
قَالُوا۟ نُرِيدُ أَن نَّأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَن قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ ٱلشَّـٰهِدِينَ ﴿١١٣﴾

أَنْ the disciples ٱلْحَوَارِيِّـۧنَ to إِلَى I revealed أَوْحَيْتُ and when وَإِذْ
they قَالُوٓا۟ and My Messenger وَبِرَسُولِى in Me بِى believe ءَامِنُوا۟ to
that we are بِأَنَّنَا and bear witness وَٱشْهَدْ we believed ءَامَنَّا said
the disciples ٱلْحَوَارِيُّونَ said قَالَ when إِذْ Muslims ﴿١١١﴾ مُسْلِمُونَ
has يَسْتَطِيعُ does هَلْ (of) Mary مَرْيَمَ son ٱبْنَ O Jesus يَـٰعِيسَى
مَآئِدَةً to us عَلَيْنَا send down يُنَزِّلَ to أَن your Lord رَبُّكَ power
ٱللَّهَ fear ٱتَّقُوا۟ he said قَالَ the heaven ٱلسَّمَآءِ from مِّنَ table spread
نُرِيدُ they said قَالُوا۟ believers ﴿١١٢﴾ مُّؤْمِنِينَ you are كُنتُم if إِن Allah
and be satisfied وَتَطْمَئِنَّ of it مِنْهَا we eat نَّأْكُلَ that أَن we wish

صَدَقْتَنَا	indeed	قَدْ	that	أَن	and we know	وَنَعْلَمَ	our hearts	قُلُوبُنَا
مِنَ	on that	عَلَيْهَا	and we be	وَنَكُونَ	you have told us the truth			
					witnesses	ٱلشَّٰهِدِينَ ﴿١١٣﴾		

111. And when I (Allâh) inspired *Al-Hawâriyyûn* (the disciples) to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims." **112.** (Remember) when *Al-Hawâriyyûn* (the disciples) said: "O 'Îsâ, son of Maryam! Can your Lord send down to us a table spread (with food) from heaven?" 'Îsâ said: "Fear Allâh, if you are indeed believers." **113.** They said: "We wish to eat thereof and to satisfy our hearts (to be stronger in Faith), and to know that you have indeed told us the truth and that we ourselves be its witnesses."

قَالَ عِيسَى ٱبْنُ مَرْيَمَ ٱللَّهُمَّ رَبَّنَآ أَنزِلْ عَلَيْنَا مَآئِدَةً مِّنَ ٱلسَّمَآءِ تَكُونُ لَنَا عِيدًا لِّأَوَّلِنَا وَءَاخِرِنَا وَءَايَةً مِّنكَ وَٱرْزُقْنَا
وَأَنتَ خَيْرُ ٱلرَّٰزِقِينَ ﴿١١٤﴾ قَالَ ٱللَّهُ إِنِّى مُنَزِّلُهَا عَلَيْكُمْ فَمَن يَكْفُرْ بَعْدُ مِنكُمْ فَإِنِّىٓ أُعَذِّبُهُۥ عَذَابًا لَّآ أُعَذِّبُهُۥٓ أَحَدًا مِّنَ
ٱلْعَٰلَمِينَ ﴿١١٥﴾

رَبَّنَا	O Allah	ٱللَّهُمَّ	(of) Mary	مَرْيَمَ	son	ٱبْنُ	Jesus	عِيسَى said قَالَ
from	مِّنَ	a table	مَآئِدَةً	upon us	عَلَيْنَا	send down	أَنزِلْ	our Lord
a festival	عِيدًا	for us	لَنَا	which will be	تَكُونُ	the heaven	ٱلسَّمَآءِ	
مِّنكَ	and a sign	وَءَايَةً	and last of us	وَءَاخِرِنَا	for first of us	لِّأَوَّلِنَا		
خَيْرُ	and you	وَأَنتَ	and provide us sustenance	وَٱرْزُقْنَا	from You			
verily	إِنِّى	Allah	ٱللَّهُ	said	قَالَ	(of) sustainers	ٱلرَّٰزِقِينَ ﴿١١٤﴾	(are) Best
يَكْفُرْ	but whoever	فَمَن	to you	عَلَيْكُمْ	send it down	مُنَزِّلُهَا	I (will)	
then I (will)	فَإِنِّىٓ	among you	مِنكُمْ	after (that)	بَعْدُ	disbelieves		
I shall	أُعَذِّبُهُۥٓ	not	لَّآ	(with) a torment	عَذَابًا	punish him	أُعَذِّبُهُۥ	
	the worlds	ٱلْعَٰلَمِينَ ﴿١١٥﴾	of	مِّنَ	anyone	أَحَدًا	punish	

114. 'Îsâ, son of Maryam, said: "O Allâh, our Lord! Send us from the heaven a table spread (with food) that there may be for us — for the first and the last of us — a festival and a sign from You; and provide us with sustenance, for You are the Best of sustainers." **115.** Allâh said: "I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the *'Âlamîn* (mankind and jinn)."

وَإِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَّخِذُونِى وَأُمِّىَ إِلَٰهَيْنِ مِن دُونِ ٱللَّهِ ۖ قَالَ سُبْحَٰنَكَ مَا يَكُونُ لِىٓ أَنْ
أَقُولَ مَا لَيْسَ لِى بِحَقٍّ ۚ إِن كُنتُ قُلْتُهُۥ فَقَدْ عَلِمْتَهُۥ ۚ تَعْلَمُ مَا فِى نَفْسِى وَلَآ أَعْلَمُ مَا فِى نَفْسِكَ ۚ إِنَّكَ أَنتَ عَلَّٰمُ ٱلْغُيُوبِ ﴿١١٦﴾

ٱبْنَ O Jesus يَٰعِيسَى Allah ٱللَّهُ said قَالَ and (remember) when وَإِذْ
ٱتَّخِذُونِى to people لِلنَّاسِ say قُلْتَ did you ءَأَنتَ (of) Mary مَرْيَمَ son
besides مِن دُونِ (as) two gods إِلَٰهَيْنِ and my mother وَأُمِّىَ take me
it يَكُونُ not مَا Glory be to you سُبْحَٰنَكَ he will say قَالَ Allah ٱللَّهِ
I لِى had not لَيْسَ what مَا I say أَقُولَ that أَنْ for me لِىٓ was
عَلِمْتَهُۥ then surely فَقَدْ said it قُلْتُهُۥ I had كُنتُ if إِن any right بِحَقٍّ
in فِى what (is) مَا You know تَعْلَمُ You would have known it
in فِى what (is) مَا I know أَعْلَمُ and (do) not وَلَآ my soul نَفْسِى
All- عَلَّٰمُ You are أَنتَ indeed You إِنَّكَ Your Soul نَفْسِكَ
of the hidden things ﴿١١٦﴾ ٱلْغُيُوبِ Knower

116. And (remember) when Allâh will say (on the Day of Resurrection): "O 'Îsâ (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allâh?' " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden.

مَا قُلْتُ لَهُمْ إِلَّا مَآ أَمَرْتَنِى بِهِۦٓ أَنِ ٱعْبُدُوا۟ ٱللَّهَ رَبِّى وَرَبَّكُمْ ۚ وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِى كُنتَ أَنتَ
ٱلرَّقِيبَ عَلَيْهِمْ ۚ وَأَنتَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿١١٧﴾ إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١١٨﴾

أَمَرْتَنِى what مَآ except إِلَّا to them لَهُمْ I say قُلْتُ (did) not مَا
ٱللَّهَ you worship ٱعْبُدُوا۟ that أَنِ [of it] بِهِۦٓ You commanded me
عَلَيْهِمْ and I was وَكُنتُ and your Lord وَرَبَّكُمْ my Lord رَبِّى Allah
among them فِيهِمْ till I remained مَّا دُمْتُ a witness شَهِيدًا over them
أَنتَ You were كُنتَ You recalled me تَوَفَّيْتَنِى but when فَلَمَّا
عَلَىٰ and You وَأَنتَ over them عَلَيْهِمْ the Watcher ٱلرَّقِيبَ Yourself
تُعَذِّبْهُمْ if إِن (are) a Witness ﴿١١٧﴾ شَهِيدٌ thing شَىْءٍ every كُلِّ over
وَإِن Your slaves عِبَادُكَ verily they (are) فَإِنَّهُمْ You punish them

[You] أَنتَ verily You فَإِنَّكَ them لَهُمْ You forgive تَغْفِرْ and if
the All-Wise الْحَكِيمُ ﴿١١٨﴾ (are) the All-Mighty الْعَزِيزُ (indeed)

117. "Never did I say to them aught except what You (Allâh) did command me to say: 'Worship Allâh, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world). **118.** "If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise."

قَالَ اللَّهُ هَٰذَا يَوْمُ يَنفَعُ الصَّٰدِقِينَ صِدْقُهُمْ لَهُمْ جَنَّٰتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَٰرُ خَٰلِدِينَ فِيهَا أَبَدًا رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ
ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٩﴾ لِلَّهِ مُلْكُ السَّمَٰوَٰتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٠﴾

the الصَّٰدِقِينَ shall profit يَنفَعُ Day يَوْمُ this هَٰذَا Allah اللَّهُ said قَالَ
Gardens جَنَّٰتٌ for them (are) لَهُمْ their truthfulness صِدْقُهُمْ truthful
they will خَٰلِدِينَ the rivers الْأَنْهَٰرُ under them مِن تَحْتِهَا Flowing تَجْرِي
with عَنْهُمْ Allah اللَّهُ is pleased رَّضِيَ forever أَبَدًا in it فِيهَا abide
الْفَوْزُ that (is) ذَٰلِكَ with Him عَنْهُ and they are pleased وَرَضُوا them
السَّمَٰوَٰتِ dominion مُلْكُ for Allah (is) لِلَّهِ the Great الْعَظِيمُ ﴿١١٩﴾ success
in فِيهِنَّ and what (is) وَمَا and the earth وَالْأَرْضِ (of) the heavens
has power قَدِيرٌ ﴿١٢٠﴾ thing شَيْءٍ every كُلِّ over عَلَىٰ and He وَهُوَ them

119. Allâh will say: "This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) — they shall abide therein forever. Allâh is pleased with them and they with Him. That is the great success (Paradise). **120.** To Allâh belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.

سُورَةُ الأَنْعَامِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾ هُوَ الَّذِي
خَلَقَكُم مِّن طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِندَهُ ثُمَّ أَنتُمْ تَمْتَرُونَ ﴿٢﴾ وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ
وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾ وَمَا تَأْتِيهِم مِّنْ آيَةٍ مِّنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤﴾

السَّمَاوَاتِ created خَلَقَ Who الَّذِي for Allah لِلَّهِ the praise (is) الْحَمْدُ
the الظُّلُمَاتِ and made وَجَعَلَ and the earth وَالْأَرْضَ the heavens
كَفَرُوا those who الَّذِينَ yet ثُمَّ and the light وَالنُّورَ darknesses
they hold (others) as ﴿١﴾ يَعْدِلُونَ in their Lord بِرَبِّهِمْ disbelieved
طِينٍ from مِّن created you خَلَقَكُم Who الَّذِي He (it is) هُوَ equal
مُّسَمًّى and a term وَأَجَلٌ a term أَجَلًا decreed قَضَىٰ then ثُمَّ clay
وَهُوَ doubt ﴿٢﴾ تَمْتَرُونَ you أَنتُمْ yet ثُمَّ with Him عِندَهُ determined
الْأَرْضِ and in وَفِي the heavens السَّمَاوَاتِ in فِي Allah اللَّهُ and He (is)
and your open وَجَهْرَكُمْ your secret سِرَّكُمْ He knows يَعْلَمُ the earth
and وَمَا you earn ﴿٣﴾ تَكْسِبُونَ what مَا and He knows وَيَعْلَمُ (deeds)
Signs آيَاتِ from مِّنْ a sign مِّنْ آيَةٍ comes to them تَأْتِيهِم never
﴿٤﴾ مُعْرِضِينَ from it عَنْهَا they are كَانُوا but إِلَّا (of) their Lord رَبِّهِمْ
turning away

Sûrat 6. Al-An'âm
(The Cattle)

In the Name of Allâh
the Most Gracious, the Most Merciful

1. All praises and thanks be to Allâh, Who (Alone) created the heavens and the earth, and originated the darkness and the light; yet those who disbelieve hold others as equal with their Lord. **2.** He it is Who has created you from clay, and then has decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection). **3.** And He is Allâh (to be worshipped Alone) in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn (good or bad). **4.** And never an *Ayah* (sign) comes to them from the *Ayât* of their Lord, but that they have been turning away from it.

فَقَدْ كَذَّبُوا۟ بِٱلْحَقِّ لَمَّا جَآءَهُمْ ۖ فَسَوْفَ يَأْتِيهِمْ أَنۢبَـٰٓؤُا۟ مَا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٥﴾ أَلَمْ يَرَوْا۟ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ
مَّكَّنَّـٰهُمْ فِى ٱلْأَرْضِ مَا لَمْ نُمَكِّن لَّكُمْ وَأَرْسَلْنَا ٱلسَّمَآءَ عَلَيْهِم مِّدْرَارًا وَجَعَلْنَا ٱلْأَنْهَـٰرَ تَجْرِى مِن تَحْتِهِمْ فَأَهْلَكْنَـٰهُم
بِذُنُوبِهِمْ وَأَنشَأْنَا مِنۢ بَعْدِهِمْ قَرْنًا ءَاخَرِينَ ﴿٦﴾

it جَآءَهُمْ when لَمَّا the truth بِٱلْحَقِّ they rejected كَذَّبُوا۟ indeed فَقَدْ
news أَنۢبَـٰٓؤُا۟ will come to them يَأْتِيهِمْ but soon فَسَوْفَ came to them
أَلَمْ mock at يَسْتَهْزِءُونَ ﴿٥﴾ at it بِهِۦ they used to كَانُوا۟ (of) that مَا
مِن قَبْلِهِم We destroyed أَهْلَكْنَا how many كَمْ they see يَرَوْا۟ did not
We had established them مَّكَّنَّـٰهُمْ a generation مِّن قَرْنٍ before them
We have نُمَكِّن not لَمْ such as مَا the earth ٱلْأَرْضِ in فِى
on عَلَيْهِم rain ٱلسَّمَآءَ and We sent وَأَرْسَلْنَا (for) you لَّكُمْ established
the rivers ٱلْأَنْهَـٰرَ and We made وَجَعَلْنَا abundantly مِّدْرَارًا them
then We destroyed them فَأَهْلَكْنَـٰهُم under them مِن تَحْتِهِمْ flow تَجْرِى
after مِنۢ بَعْدِهِمْ and We raised (created) وَأَنشَأْنَا for their sins بِذُنُوبِهِمْ
other ءَاخَرِينَ ﴿٦﴾ generations قَرْنًا them

5. Indeed, they rejected the truth (the Qur'ân and Muhammad صلى الله عليه وسلم) when it came to them, but there will come to them the news of that (the torment) which they used to mock at. **6.** Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet, We destroyed them for their sins, and We created after them other generations.

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَـٰبًا فِى قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَـٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿٧﴾ وَقَالُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ
مَلَكٌ ۖ وَلَوْ أَنزَلْنَا مَلَكًا لَّقُضِىَ ٱلْأَمْرُ ثُمَّ لَا يُنظَرُونَ ﴿٨﴾ وَلَوْ جَعَلْنَـٰهُ مَلَكًا لَّجَعَلْنَـٰهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا
يَلْبِسُونَ ﴿٩﴾ وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُوا۟ مِنْهُم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿١٠﴾

a Book كِتَـٰبًا to you عَلَيْكَ We sent down نَزَّلْنَا and had وَلَوْ
and they would have touched فَلَمَسُوهُ paper قِرْطَاسٍ on فِى (written)
those who ٱلَّذِينَ would have said لَقَالَ with their hands بِأَيْدِيهِمْ it
مُّبِينٌ ﴿٧﴾ magic سِحْرٌ but إِلَّا this هَـٰذَآ (is) not إِنْ disbelieved كَفَرُوٓا۟
sent أُنزِلَ why has not been لَوْلَآ and they said وَقَالُوا۟ manifest

We sent down أَنزَلْنَا and had وَلَوْ an angel مَلَكٌ to him عَلَيْهِ down
ثُمَّ the matter ٱلْأَمْرُ would have been decided لَّقُضِيَ an angel مَلَكًا
وَلَوْ respite would be granted to them يُنظَرُونَ ﴿٨﴾ no لَا (and) then
We لَّجَعَلْنَٰهُ an angel مَلَكًا We appointed him جَعَلْنَٰهُ and had
and We would have وَلَلَبَسْنَا a man رَجُلًا would have made him
(in) what مَّا to them عَلَيْهِم certainly caused confusion
ٱسْتُهْزِئَ and indeed وَلَقَدِ they are (already) confused يَلْبِسُونَ ﴿٩﴾
but فَحَاقَ before you مِّن قَبْلِكَ Messengers بِرُسُلٍ were mocked
مَّا at them مِنْهُم scoffed سَخِرُوا۟ those who بِٱلَّذِينَ surrounded
mocking يَسْتَهْزِءُونَ ﴿١٠﴾ at it بِهِۦ they were كَانُوا۟ what

7. And even if We had sent down unto you (O Muhammad صلى الله عليه وسلم) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: "This is nothing but obvious magic!" 8. And they say: "Why has not an angel been sent down to him?" Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them. 9. And had We appointed him an angel, We indeed would have made him a man, and We would have certainly confused them in which they are already confused. 10. And indeed (many) Messengers before you were mocked at, but their scoffers were surrounded by the very thing that they used to mock at.

قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ ثُمَّ ٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ﴿١١﴾ قُل لِّمَن مَّا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ قُل
لِّلَّهِ كَتَبَ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَا رَيْبَ فِيهِ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فَهُمْ لَا
يُؤْمِنُونَ ﴿١٢﴾ ۞ وَلَهُۥ مَا سَكَنَ فِى ٱلَّيْلِ وَٱلنَّهَارِ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٣﴾

see ٱنظُرُوا۟ and ثُمَّ the land ٱلْأَرْضِ in فِى travel سِيرُوا۟ say قُلْ
(of) the rejecters ٱلْمُكَذِّبِينَ ﴿١١﴾ end عَٰقِبَةُ was كَانَ what كَيْفَ
the ٱلسَّمَٰوَٰتِ (is) in فِى what مَّا to whom belongs لِّمَن say قُل
He has كَتَبَ to Allah لِّلَّهِ say قُل and the earth وَٱلْأَرْضِ heavens
He لَيَجْمَعَنَّكُمْ the Mercy ٱلرَّحْمَةَ Himself نَفْسِهِ for عَلَىٰ prescribed
(of) Resurrection ٱلْقِيَٰمَةِ Day يَوْمِ on إِلَىٰ will gather you together
خَسِرُوٓا۟ those who ٱلَّذِينَ in it فِيهِ doubt رَيْبَ (there is) no لَا
not لَا they فَهُمْ themselves أَنفُسَهُمْ have ruined (destroyed)

سَكَنَ that	مَا and to Him belongs	۞وَلَهُۥ will believe	يُؤْمِنُونَ ⑫				
and He	وَهُوَ and the day	وَٱلنَّهَارِ the night	ٱلَّيْلِ in	فِى existed			
All-Knowing	ٱلْعَلِيمُ ⑬ (is) All-Hearing	ٱلسَّمِيعُ					

11. Say (O Muhammad صلى الله عليه وسلم): "Travel in the land and see what was the end of those who rejected truth." 12. Say: "To whom belongs all that is in the heavens and the earth?" Say: "To Allâh. He has prescribed Mercy for Himself. Indeed He will gather you together on the Day of Resurrection, about which there is no doubt. Those who have lost themselves will not believe. 13. And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing."

قُلْ أَغَيْرَ ٱللَّهِ أَتَّخِذُ وَلِيًّا فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ قُلْ إِنِّىٓ أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا
تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ⑭ قُلْ إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ⑮ مَّن يُصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ
رَحِمَهُۥ وَذَٰلِكَ ٱلْفَوْزُ ٱلْمُبِينُ ⑯

وَلِيًّا I take	أَتَّخِذُ Allah	ٱللَّهِ (should) other than	أَغَيْرَ say قُلْ
(of) the heavens	ٱلسَّمَٰوَٰتِ (Originator) Creator	فَاطِرِ a guardian	
and وَلَا Who feeds	يُطْعِمُ and (it is) He	وَهُوَ and the earth	وَٱلْأَرْضِ
have been أُمِرْتُ	verily I إِنِّىٓ	say قُلْ	He is fed يُطْعَمُ not
أَسْلَمَ who مَنْ	first أَوَّلَ	I should be أَكُونَ	that أَنْ commanded
of مِنَ	you should be تَكُونَنَّ	and not وَلَا	submitted (to Allah)
fear أَخَافُ	surely I إِنِّىٓ	say قُلْ	the polytheists ٱلْمُشْرِكِينَ ⑭ (among)
(of) يَوْمٍ	torment عَذَابَ	my Lord رَبِّى	I disobeyed عَصَيْتُ if إِنْ
عَنْهُ is averted	يُصْرَفْ Who	مَّن Mighty (Awful)	عَظِيمٍ ⑮ Day
He had mercy on him	رَحِمَهُۥ surely	فَقَدْ that Day	يَوْمَئِذٍ from it
(is) the manifest	ٱلْمُبِينُ ⑯ success	ٱلْفَوْزُ and that	وَذَٰلِكَ

14. Say (O Muhammad صلى الله عليه وسلم): "Shall I take as a *Walî* (Helper, Protector, Lord or God) any other than Allâh, the Creator of the heavens and the earth? And it is He Who feeds but is not fed." Say: "Verily, I am commanded to be the first of those who submit themselves to Allâh (as Muslims)." And be not you (O Muhammad صلى الله عليه وسلم) of the *Mushrikûn*. 15. Say: "I fear, if I disobey my Lord, the torment of a Mighty Day." 16. Who is averted from (such a torment) on that Day, (Allâh) has surely, been Merciful to him. And that would be the obvious success.

وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٧﴾ وَهُوَ ٱلْقَاهِرُ فَوْقَ
عِبَادِهِۦ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ﴿١٨﴾ قُلْ أَىُّ شَىْءٍ أَكْبَرُ شَهَٰدَةً ۖ قُلِ ٱللَّهُ ۖ شَهِيدٌۢ بَيْنِى وَبَيْنَكُمْ ۚ وَأُوحِىَ إِلَىَّ هَٰذَا ٱلْقُرْءَانُ لِأُنذِرَكُم بِهِۦ وَمَنۢ
بَلَغَ ۚ أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ ٱللَّهِ ءَالِهَةً أُخْرَىٰ ۚ قُل لَّآ أَشْهَدُ ۚ قُلْ إِنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ وَإِنَّنِى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ﴿١٩﴾

فَلَا with affliction بِضُرٍّ Allah ٱللَّهُ touches you يَمْسَسْكَ and if وَإِن
and if وَإِن He هُوَ but إِلَّا it لَهُۥٓ can relieve كَاشِفَ then none
كُلِّ over عَلَىٰ then He فَهُوَ with good بِخَيْرٍ He touches you يَمْسَسْكَ
(is) ٱلْقَاهِرُ and He وَهُوَ (is) All-Powerful قَدِيرٌ ﴿١٧﴾ thing شَىْءٍ every
(is) ٱلْحَكِيمُ and He وَهُوَ His slaves عِبَادِهِۦ over فَوْقَ Omnipotent
(is) أَكْبَرُ thing شَىْءٍ what أَىُّ say قُلْ All-Aware ٱلْخَبِيرُ ﴿١٨﴾ All-Wise
(is) a Witness شَهِيدٌۢ Allah ٱللَّهُ say قُلِ in evidence شَهَٰدَةً greatest
and has been وَأُوحِىَ and between you وَبَيْنَكُمْ between me بَيْنِى
that I may warn لِأُنذِرَكُم Qur'an ٱلْقُرْءَانُ this هَٰذَا to me إِلَىَّ revealed
do أَئِنَّكُمْ it may reach بَلَغَ and whomsoever وَمَنۢ with it بِهِۦ you
ءَالِهَةً Allah ٱللَّهِ with مَعَ that أَنَّ bear witness لَتَشْهَدُونَ you verily
I bear أَشْهَدُ (do) not لَّآ say قُل other أُخْرَىٰ (there are) gods
One وَٰحِدٌ God إِلَٰهٌ He (is) هُوَ only إِنَّمَا say قُلْ (such) a witness
of what مِّمَّا exonerated (innocent) بَرِىٓءٌ and indeed I am وَإِنَّنِى
you associate (with Him) تُشْرِكُونَ ﴿١٩﴾

17. And if Allâh touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things. **18.** And He is the Irresistible (Supreme), above His slaves, and He is the All-Wise, Well-Acquainted with all things. **19.** Say (O Muhammad صلى الله عليه وسلم): "What thing is the most great in witness?" Say: "Allâh (the Most Great!) is Witness between me and you; this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily, bear witness that besides Allâh there are other *alihâ* (gods)?" Say: "I bear no (such) witness!" Say: "But in truth He (Allâh) is the only one *Ilâh* (God). And truly, I am innocent of what you join in worship with Him."

ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمُ ۘ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ
عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَٰتِهِۦٓ ۗ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ﴿٢١﴾ وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوٓا۟ أَيْنَ شُرَكَآؤُكُمُ ٱلَّذِينَ
كُنتُمْ تَزْعُمُونَ ﴿٢٢﴾

the ٱلْكِتَٰبَ We have given them ءَاتَيْنَٰهُمُ those whom ٱلَّذِينَ
they recognize يَعْرِفُونَ as كَمَا recognize him يَعْرِفُونَهُۥ Scripture
أَنفُسَهُمْ who lost خَسِرُوٓا۟ (but) those who ٱلَّذِينَ their sons أَبْنَآءَهُمُ
وَمَنْ they will believe يُؤْمِنُونَ ﴿٢٠﴾ not لَا they فَهُمْ their ownselves
ٱفْتَرَىٰ than he who مِمَّنِ (is) greater wrong-doer أَظْلَمُ and who
rejected كَذَّبَ or أَوْ a lie كَذِبًا Alllah ٱللَّهِ against عَلَى invented
will attain success يُفْلِحُ not لَا indeed إِنَّهُۥ His Signs بِـَٔايَٰتِهِۦٓ
We نَحْشُرُهُمْ and on Day (when) وَيَوْمَ the wrong-doers ٱلظَّٰلِمُونَ ﴿٢١﴾
We will نَقُولُ and (then) ثُمَّ all جَمِيعًا shall gather them together
أَيْنَ associated others with Allah أَشْرَكُوٓا۟ to those who لِلَّذِينَ say
you used كُنتُمْ to whom ٱلَّذِينَ (are) your associates شُرَكَآؤُكُمُ where
assert تَزْعُمُونَ ﴿٢٢﴾ to

20. Those to whom We have given the Scripture (Jews and Christians) recognize him, as they recognize their own sons. Those who have lost (destroyed) themselves will not believe. **21.** And who does more aggression and wrong than he who invents a lie against Allâh or rejects His *Ayât*? Verily, the *Zâlimûn* shall never be successful. **22.** And on the Day when We shall gather them all together, then We shall say to those who joined partners (in worship with Us): "Where are your partners (false deities) whom you used to assert?"

ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ إِلَّآ أَن قَالُوا۟ وَٱللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾ ٱنظُرْ كَيْفَ كَذَبُوا۟ عَلَىٰٓ أَنفُسِهِمْ ۚ وَضَلَّ عَنْهُم مَّا كَانُوا۟
يَفْتَرُونَ ﴿٢٤﴾ وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ ۖ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِىٓ ءَاذَانِهِمْ وَقْرًا ۚ وَإِن يَرَوْا۟ كُلَّ ءَايَةٍ لَّا يُؤْمِنُوا۟
بِهَا ۚ حَتَّىٰٓ إِذَا جَآءُوكَ يُجَٰدِلُونَكَ يَقُولُ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٢٥﴾

أَن but إِلَّآ their mischief فِتْنَتُهُمْ will be تَكُن not لَمْ then ثُمَّ
not مَا our Lord رَبِّنَا by Allah وَٱللَّهِ they said (will say) قَالُوا۟ that
they كَذَبُوا۟ how كَيْفَ look ٱنظُرْ polytheists مُشْرِكِينَ ﴿٢٣﴾ we were كُنَّا
and have forsaken وَضَلَّ themselves أَنفُسِهِمْ against عَلَىٰٓ have lied
and وَمِنْهُم invent يَفْتَرُونَ ﴿٢٤﴾ they used to كَانُوا۟ what مَّا them عَنْهُم
وَجَعَلْنَا to you إِلَيْكَ listen يَسْتَمِعُ those who مَّن among them (are)
that أَن veils أَكِنَّةً their hearts قُلُوبِهِمْ over عَلَىٰ but We have cast

وَقْرًا their ears (is) ءَاذَانِهِمْ and in وَفِىٓ they could understand it يَفْقَهُوهُ
ءَايَةٍ every كُلَّ they see يَرَوْا۟ and if وَإِن heaviness deafness
إِذَا so much that حَتَّىٰٓ in it بِهَا they will believe يُؤْمِنُوا۟ not لَّا sign
say يَقُولُ to argue with you يُجَـٰدِلُونَكَ they come to you جَآءُوكَ when
أَسَـٰطِيرُ but إِلَّآ this هَـٰذَآ (is) not إِنْ disbelieve كَفَرُوٓا۟ those who ٱلَّذِينَ
(of) the ancients ٱلْأَوَّلِينَ ﴿٢٥﴾ tales

23. There will then be (left) no *Fitnah* (excuses or statements or arguments) for them but to say: "By Allâh, our Lord, we were not those who joined others in worship with Allâh." **24.** Look! How they lie against themselves! But the (lie) which they invented will disappear from them. **25.** And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; and even if they see every one of the *Ayât* they will not believe therein; to the point that when they come to you to argue with you, the disbelievers say: "These are nothing but tales of the men of old."

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْـَٔوْنَ عَنْهُ ۖ وَإِن يُهْلِكُونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٦﴾ وَلَوْ تَرَىٰٓ إِذْ وُقِفُوا۟ عَلَى ٱلنَّارِ فَقَالُوا۟ يَـٰلَيْتَنَا نُرَدُّ وَلَا
نُكَذِّبَ بِـَٔايَـٰتِ رَبِّنَا وَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿٢٧﴾ بَلْ بَدَا لَهُم مَّا كَانُوا۟ يُخْفُونَ مِن قَبْلُ ۖ وَلَوْ رُدُّوا۟ لَعَادُوا۟ لِمَا نُهُوا۟ عَنْهُ وَإِنَّهُمْ
لَكَـٰذِبُونَ ﴿٢٨﴾

and وَيَنْـَٔوْنَ from him عَنْهُ forbid (others) يَنْهَوْنَ and they وَهُمْ
يُهْلِكُونَ and not وَإِن from him عَنْهُ they (themselves) keep away
and do not وَمَا their ownselves أَنفُسَهُمْ but إِلَّآ they destroy
وُقِفُوا۟ when إِذْ you could see تَرَىٰٓ and if وَلَوْ they perceive يَشْعُرُونَ ﴿٢٦﴾
would يَـٰلَيْتَنَا they said فَقَالُوا۟ the Fire ٱلنَّارِ by عَلَى they were held
بِـَٔايَـٰتِ we will deny نُكَذِّبَ then not وَلَا were sent back نُرَدُّ that we
ٱلْمُؤْمِنِينَ ﴿٢٧﴾ among مِنَ and we would be وَنَكُونَ of our Lord رَبِّنَا Signs
what مَّا to them لَهُم became manifest بَدَا but بَلْ the believers
they رُدُّوا۟ and if وَلَوْ before مِن قَبْلُ conceal يُخْفُونَ they used to كَانُوا۟
نُهُوا۟ to what لِمَا they would have reverted لَعَادُوا۟ were sent back
and indeed they (are) وَإِنَّهُمْ therefrom عَنْهُ they were forbidden
the liars لَكَـٰذِبُونَ ﴿٢٨﴾

26. And they prevent others from him (from following Prophet Muhammad صلى الله عليه وسلم) and they themselves keep away from him, and (by doing so) they destroy not but their ownselves, yet they perceive (it) not. **27.** If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the *Ayât* of our Lord, and we would be of the believers!" **28.** Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars.

وَقَالُوٓا۟ إِنْ هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٩﴾ وَلَوْ تَرَىٰٓ إِذْ وُقِفُوا۟ عَلَىٰ رَبِّهِمْ ۚ قَالَ أَلَيْسَ هَٰذَا بِٱلْحَقِّ ۚ قَالُوا۟ بَلَىٰ
وَرَبِّنَا ۚ قَالَ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٠﴾ قَدْ خَسِرَ ٱلَّذِينَ كَذَّبُوا۟ بِلِقَآءِ ٱللَّهِ ۖ حَتَّىٰٓ إِذَا جَآءَتْهُمُ ٱلسَّاعَةُ بَغْتَةً قَالُوا۟
يَٰحَسْرَتَنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۚ أَلَا سَآءَ مَا يَزِرُونَ ﴿٣١﴾

ٱلدُّنْيَا our life حَيَاتُنَا but إِلَّا this هِىَ (is) not إِنْ and they said وَقَالُوٓا۟
(will be) ﴿٢٩﴾ بِمَبْعُوثِينَ we نَحْنُ and not وَمَا (of) the world
they وُقِفُوا۟ when إِذْ you (could) see تَرَىٰٓ and if وَلَوْ resurrected
is not أَلَيْسَ He said قَالَ their Lord رَبِّهِمْ before عَلَىٰ were stood
by our Lord وَرَبِّنَا yes بَلَىٰ they said قَالُوا۟ the truth بِٱلْحَقِّ this هَٰذَا
كُنتُمْ for what بِمَا the torment ٱلْعَذَابَ then taste فَذُوقُوا۟ He said قَالَ
suffered loss خَسِرَ indeed قَدْ disbelieve ﴿٣٠﴾ تَكْفُرُونَ you used to
حَتَّىٰٓ Allah ٱللَّهِ meeting with بِلِقَآءِ denied كَذَّبُوا۟ those who ٱلَّذِينَ
suddenly بَغْتَةً the Hour ٱلسَّاعَةُ came to them جَآءَتْهُمُ when إِذَا until
we فَرَّطْنَا what مَا over عَلَىٰ alas for us يَٰحَسْرَتَنَا they said قَالُوا۟
their أَوْزَارَهُمْ will bear يَحْمِلُونَ and they وَهُمْ (in) it فِيهَا neglected
what مَا evil is سَآءَ how أَلَا their backs ظُهُورِهِمْ on عَلَىٰ burdens
they bear ﴿٣١﴾ يَزِرُونَ

29. And they said: "There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection)." **30.** If you could but see when they will be held (brought and made to stand) in front of their Lord! He will say: "Is not this (Resurrection and the taking of the accounts) the truth?" They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe." **31.** They indeed are losers who denied their Meeting with Allâh, until all of a sudden, the Hour (signs of death) is on them, and they say: "Alas for us that we gave no thought to it," while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!

وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا لَعِبٌ وَلَهْوٌ وَلَلدَّارُ ٱلْءَاخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿٣٢﴾ قَدْ نَعْلَمُ إِنَّهُۥ لَيَحْزُنُكَ ٱلَّذِى
يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ ٱلظَّٰلِمِينَ بِـَٔايَٰتِ ٱللَّهِ يَجْحَدُونَ ﴿٣٣﴾ وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا۟ عَلَىٰ
مَا كُذِّبُوا۟ وَأُوذُوا۟ حَتَّىٰٓ أَتَىٰهُمْ نَصْرُنَا وَلَا مُبَدِّلَ لِكَلِمَٰتِ ٱللَّهِ وَلَقَدْ جَآءَكَ مِن نَّبَإِى۟ ٱلْمُرْسَلِينَ ﴿٣٤﴾

لَعِبٌ but إِلَّا (of) the world ٱلدُّنْيَآ life ٱلْحَيَوٰةُ and nothing (is) وَمَا
ٱلْءَاخِرَةُ and abode وَلَلدَّارُ and a pastime (amusement) وَلَهْوٌ a play
fear يَتَّقُونَ for those who لِّلَّذِينَ (is) better خَيْرٌ (of) the Hereafter
indeed قَدْ you understand تَعْقِلُونَ ﴿٣٢﴾ will not then أَفَلَا (Allah)
they يَقُولُونَ what ٱلَّذِى grieves you لَيَحْزُنُكَ that it إِنَّهُۥ We know نَعْلَمُ
ٱلظَّٰلِمِينَ but وَلَٰكِنَّ reject you يُكَذِّبُونَكَ not لَا verily they فَإِنَّهُمْ say
(deny) يَجْحَدُونَ ﴿٣٣﴾ (of) Allah ٱللَّهِ in Verses بِـَٔايَٰتِ the wrong-doers
مِّن Messengers رُسُلٌ were rejected كُذِّبَتْ and indeed وَلَقَدْ reject
that مَا but they endured with patience فَصَبَرُوا۟ عَلَىٰ before you قَبْلِكَ
أَتَىٰهُمْ till حَتَّىٰٓ and they were hurt وَأُوذُوا۟ they were rejected كُذِّبُوا۟
who مُبَدِّلَ and (there is) none وَلَا Our Help نَصْرُنَا reached them
has جَآءَكَ and surely وَلَقَدْ (of) Allah ٱللَّهِ Words لِكَلِمَٰتِ can alter
(of) the Messengers ٱلْمُرْسَلِينَ ﴿٣٤﴾ news مِن نَّبَإِى۟ come to you

32. And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are *Al-Muttaqûn* (the pious). Will you not then understand? **33.** We know indeed the grief which their words cause you (O Muhammad صلى الله عليه وسلم): it is not you that they deny, but it is the Verses (the Qur'ân) of Allâh that the *Zâlimûn* (polytheists and wrongdoers) deny. **34.** Verily, (many) Messengers were denied before you (O Muhammad صلى الله عليه وسلم), but with patience they bore the denial, and they were hurt; till Our Help reached them, and none can alter the Words (Decisions) of Allâh. Surely, there has reached you the information (news) about the Messengers (before you).

وَإِن كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ ٱسْتَطَعْتَ أَن تَبْتَغِىَ نَفَقًا فِى ٱلْأَرْضِ أَوْ سُلَّمًا فِى ٱلسَّمَآءِ فَتَأْتِيَهُم بِـَٔايَةٍ وَلَوْ شَآءَ
ٱللَّهُ لَجَمَعَهُمْ عَلَى ٱلْهُدَىٰ فَلَا تَكُونَنَّ مِنَ ٱلْجَٰهِلِينَ ﴿٣٥﴾ ۞ إِنَّمَا يَسْتَجِيبُ ٱلَّذِينَ يَسْمَعُونَ وَٱلْمَوْتَىٰ يَبْعَثُهُمُ ٱللَّهُ ثُمَّ إِلَيْهِ
يُرْجَعُونَ ﴿٣٦﴾ وَقَالُوا۟ لَوْلَا نُزِّلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ قُلْ إِنَّ ٱللَّهَ قَادِرٌ عَلَىٰٓ أَن يُنَزِّلَ ءَايَةً وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٧﴾

their aversion إِعْرَاضُهُمْ on you عَلَيْكَ hard كَبُرَ is كَانَ and if وَإِن
a tunnel نَفَقًا you seek تَبْتَغِيَ that أَن you can ٱسْتَطَعْتَ then if فَإِنِ
the sky ٱلسَّمَآءِ to فِي a ladder سُلَّمًا or أَوْ the ground ٱلْأَرْضِ in فِي
شَآءَ and had وَلَوْ a sign بِـَٔايَةٍ so that you bring them فَتَأْتِيَهُم
on عَلَى He would have gathered them لَجَمَعَهُمْ Allah ٱللَّهُ willed
ٱلْجَٰهِلِينَ from مِنَ you be تَكُونَنَّ so do not فَلَا the guidance ٱلْهُدَىٰ
يَسْمَعُونَ (those) who ٱلَّذِينَ respond يَسْتَجِيبُ only إِنَّمَا ۞ the ignorant
ثُمَّ Allah ٱللَّهُ will raise them يَبْعَثُهُمُ and the dead وَٱلْمَوْتَىٰ listen
and they وَقَالُوا۟ they will be returned يُرْجَعُونَ ﴿٣٦﴾ to Him إِلَيْهِ then
a sign ءَايَةٌ to him عَلَيْهِ has been sent down نُزِّلَ why not لَوْلَا said
has قَادِرٌ عَلَىٰٓ Allah ٱللَّهَ indeed إِنَّ say قُلْ his Lord رَّبِّهِۦ from مِّن
أَكْثَرَهُمْ but وَلَٰكِنَّ a sign ءَايَةً He sends down يُنَزِّلَ that أَن power over
know يَعْلَمُونَ ﴿٣٧﴾ do not لَا most of them

35. If their aversion (from you, O Muhammad صلى الله عليه وسلم, and from that with which you have been sent) is hard on you, (and you cannot be patient of their harm to you), then if you were able to seek a tunnel in the earth or a ladder to the sky, so that you may bring them a sign (and you cannot do it, so be patient). And had Allâh willed, He could have gathered them together (all) on true guidance, so be not you one of those who are *Al-Jâhilûn* (the ignorant). **36.** It is only those who listen (to the Message of Prophet Muhammad صلى الله عليه وسلم) will respond (benefit from it), but as for the dead (disbelievers), Allâh will raise them up, then to Him they will be returned (for their recompense). **37.** And they said: "Why is not a sign sent down to him from his Lord?" Say: "Allâh is certainly Able to send down a sign, but most of them know not."

وَمَا مِن دَآبَّةٍ فِي ٱلْأَرْضِ وَلَا طَٰٓئِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّآ أُمَمٌ أَمْثَالُكُم مَّا فَرَّطْنَا فِي ٱلْكِتَٰبِ مِن شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ
يُحْشَرُونَ ﴿٣٨﴾ وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا صُمٌّ وَبُكْمٌ فِي ٱلظُّلُمَٰتِ مَن يَشَإِ ٱللَّهُ يُضْلِلْهُ وَمَن يَشَأْ يَجْعَلْهُ عَلَىٰ صِرَٰطٍ
مُّسْتَقِيمٍ ﴿٣٩﴾ قُلْ أَرَءَيْتَكُمْ إِنْ أَتَىٰكُمْ عَذَابُ ٱللَّهِ أَوْ أَتَتْكُمُ ٱلسَّاعَةُ أَغَيْرَ ٱللَّهِ تَدْعُونَ إِن كُنتُمْ صَٰدِقِينَ ﴿٤٠﴾

وَلَا the earth ٱلْأَرْضِ on فِي animal مِن دَآبَّةٍ and (there is) no وَمَا
إِلَّآ with its two wings بِجَنَاحَيْهِ that flies يَطِيرُ bird طَٰٓئِرٍ and no
We فَرَّطْنَا (did) not مَّا like you أَمْثَالُكُم communities أُمَمٌ but (are)
to إِلَىٰ then ثُمَّ anything مِن شَيْءٍ the Book ٱلْكِتَٰبِ in فِي neglect

and those وَٱلَّذِينَ they shall be gathered يُحْشَرُونَ ﴿٣٨﴾ their Lord رَبِّهِمْ
and وَبُكْمٌ (are) deaf صُمٌّ Our Signs بِـَٔايَٰتِنَا rejected كَذَّبُوا۟ who
Allah ٱللَّهُ wills يَشَإِ whom مَن the darkness ٱلظُّلُمَٰتِ in فِى dumb
sets him يَجْعَلْهُ He wills يَشَأْ and whom وَمَن lets go astray يُضْلِلْهُ
what do you أَرَءَيْتَكُمْ say قُلْ Straight مُّسْتَقِيمٍ ﴿٣٩﴾ Path صِرَٰطٍ on عَلَىٰ
أَوْ (of) Allah ٱللَّهِ torment عَذَابُ comes to you أَتَىٰكُمْ if إِنْ think
do other than أَغَيْرَ the (last) Hour ٱلسَّاعَةُ came to you أَتَتْكُمُ or
truthful صَٰدِقِينَ ﴿٤٠﴾ you are كُنتُمْ if إِن you call تَدْعُونَ Allah ٱللَّهِ

38. There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered. **39.** Those who reject Our *Ayât* are deaf and dumb in the darkness. Allâh sends astray whom He wills and He guides on the Straight Path whom He wills. **40.** Say (O Muhammad صلى الله عليه وسلم): "Tell me if Allâh's Torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allâh? (Reply) if you are truthful!"

بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِن شَآءَ وَتَنسَوْنَ مَا تُشْرِكُونَ ﴿٤١﴾ وَلَقَدْ أَرْسَلْنَآ إِلَىٰٓ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَٰهُم
بِٱلْبَأْسَآءِ وَٱلضَّرَّآءِ لَعَلَّهُمْ يَتَضَرَّعُونَ ﴿٤٢﴾ فَلَوْلَآ إِذْ جَآءَهُم بَأْسُنَا تَضَرَّعُوا۟ وَلَٰكِن قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ مَا
كَانُوا۟ يَعْمَلُونَ ﴿٤٣﴾

مَا and He removes فَيَكْشِفُ you call تَدْعُونَ to Him إِيَّاهُ but بَلْ
إِن upon Him إِلَيْهِ you had called تَدْعُونَ (the distress) for which
تُشْرِكُونَ ﴿٤١﴾ whatever مَا and you forget وَتَنسَوْنَ He willed شَآءَ if
We sent أَرْسَلْنَآ and verily وَلَقَدْ you had associated (with Allah)
and فَأَخَذْنَٰهُم before you مِّن قَبْلِكَ nations أُمَمٍ to إِلَىٰٓ (Messengers)
لَعَلَّهُمْ and hardship وَٱلضَّرَّآءِ with misfortune بِٱلْبَأْسَآءِ We seized them
why فَلَوْلَآ (they) humble themselves يَتَضَرَّعُونَ ﴿٤٢﴾ so that they may
Our disaster (torment) بَأْسُنَا came to them جَآءَهُم when إِذْ not
became hardened قَسَتْ but وَلَٰكِن they humbled themselves تَضَرَّعُوا۟
to them لَهُمُ and made fair-seeming وَزَيَّنَ their hearts قُلُوبُهُمْ
do يَعْمَلُونَ ﴿٤٣﴾ they used to كَانُوا۟ what مَا Satan ٱلشَّيْطَٰنُ

41. Nay! To Him Alone you would call, and, if He wills, He would remove that (distress) for which you call upon Him, and you would forget at that time whatever partners you joined (with Him in worship)! **42.** Verily, We sent (Messengers) to many nations before you (O Muhammad صلى الله عليه وسلم). And We seized them with extreme poverty (or loss in wealth) and loss in health (with calamities) so that they might humble themselves (believe with humility). **43.** When Our Torment reached them, why then did they not humble themselves? But their hearts became hardened, and *Shaitân* (Satan) made fair-seeming to them that which they used to do.

فَلَمَّا نَسُوا۟ مَا ذُكِّرُوا۟ بِهِۦ فَتَحْنَا عَلَيْهِمْ أَبْوَٰبَ كُلِّ شَىْءٍ حَتَّىٰٓ إِذَا فَرِحُوا۟ بِمَآ أُوتُوٓا۟ أَخَذْنَٰهُم بَغْتَةً فَإِذَا هُم
مُّبْلِسُونَ ﴿٤٤﴾ فَقُطِعَ دَابِرُ ٱلْقَوْمِ ٱلَّذِينَ ظَلَمُوا۟ ۚ وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٤٥﴾ قُلْ أَرَءَيْتُمْ إِنْ أَخَذَ ٱللَّهُ سَمْعَكُمْ وَأَبْصَٰرَكُمْ
وَخَتَمَ عَلَىٰ قُلُوبِكُم مَّنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِهِ ۗ ٱنظُرْ كَيْفَ نُصَرِّفُ ٱلْءَايَٰتِ ثُمَّ هُمْ يَصْدِفُونَ ﴿٤٦﴾

they had been ذُكِّرُوا۟ what مَا they forgot نَسُوا۟ so when فَلَمَّا
أَبْوَٰبَ to them عَلَيْهِمْ We opened فَتَحْنَا therewith بِهِۦ reminded
they فَرِحُوا۟ when إِذَا until حَتَّىٰٓ thing شَىْءٍ (of) every كُلِّ gates
We seized أَخَذْنَٰهُم they had been granted أُوتُوٓا۟ in what بِمَآ rejoice
they were مُّبْلِسُونَ ﴿٤٤﴾ they هُم and then فَإِذَا suddenly بَغْتَةً them
ٱلْقَوْمِ last ramnant دَابِرُ so was cut off فَقُطِعَ plunged in despair
لِلَّهِ and all praise وَٱلْحَمْدُ did wrong ظَلَمُوا۟ who ٱلَّذِينَ (of) the people
أَرَءَيْتُمْ say قُلْ (of) the worlds ٱلْعَٰلَمِينَ ﴿٤٥﴾ Lord رَبِّ (is) for Allah
your سَمْعَكُمْ Allah ٱللَّهُ took away أَخَذَ if إِنْ what do you think?
قُلُوبِكُم up عَلَىٰ and sealed وَخَتَمَ and your sight وَأَبْصَٰرَكُمْ hearing
ٱللَّهِ other than غَيْرُ god إِلَٰهٌ who (is) (there) مَّنْ your hearts
كَيْفَ see ٱنظُرْ these بِهِ who could restore to you يَأْتِيكُم Allah
هُمْ yet/then ثُمَّ the signs ٱلْءَايَٰتِ variously We present نُصَرِّفُ how
turn away يَصْدِفُونَ ﴿٤٦﴾ they

44. So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrows. **45.** So the root of the people who did wrong was cut off. And all the praises and thanks are to Allâh, the Lord of the *'Âlamîn*. **46.** Say (to the

disbelievers): "Tell me, if Allâh took away your hearing and your sight, and sealed up your hearts, who is there — an *ilâh* (a god) other than Allâh who could restore them to you?" See how variously We explain the *Ayât*, yet they turn aside.

قُلْ أَرَءَيْتَكُمْ إِنْ أَتَىٰكُمْ عَذَابُ ٱللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلَكُ إِلَّا ٱلْقَوْمُ ٱلظَّٰلِمُونَ ﴿٤٧﴾ وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ إِلَّا
مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾ وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا يَمَسُّهُمُ ٱلْعَذَابُ
بِمَا كَانُوا۟ يَفْسُقُونَ ﴿٤٩﴾

came to you أَتَىٰكُمْ if إِنْ what do you think? أَرَءَيْتَكُمْ say قُلْ
openly جَهْرَةً or أَوْ suddenly بَغْتَةً (of) Allah ٱللَّهِ torment عَذَابُ
ٱلظَّٰلِمُونَ ﴿٤٧﴾ people ٱلْقَوْمُ except إِلَّا it destroy يُهْلَكُ shall هَلْ
the ٱلْمُرْسَلِينَ We send نُرْسِلُ and do not وَمَا the wrong-doers
and وَمُنذِرِينَ bearers of glad tidings مُبَشِّرِينَ but إِلَّا Messengers
and mended (his life) وَأَصْلَحَ believed ءَامَنَ so who فَمَنْ warners
they هُمْ nor وَلَا upon them عَلَيْهِمْ fear (shall be) خَوْفٌ then no فَلَا
بِـَٔايَٰتِنَا rejected كَذَّبُوا۟ but those who وَٱلَّذِينَ shall grieve يَحْزَنُونَ ﴿٤٨﴾
for what بِمَا the torment ٱلْعَذَابُ shall touch them يَمَسُّهُمُ Our Signs
transgress يَفْسُقُونَ ﴿٤٩﴾ they used to كَانُوا۟

47. Say: "Tell me, if the punishment of Allâh comes to you suddenly (during the night), or openly (during the day), will any be destroyed except the *Zâlimûn* (polytheists and wrongdoing people)?" **48.** And We send not the Messengers but as givers of glad tidings and as warners. So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve. **49.** But those who reject Our *Ayât*, the torment will touch them for their disbelief (and for their belying the Message of Muhammad صلى الله عليه وسلم).

قُل لَّآ أَقُولُ لَكُمْ عِندِى خَزَآئِنُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ لَكُمْ إِنِّى مَلَكٌ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ قُلْ هَلْ
يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾ وَأَنذِرْ بِهِ ٱلَّذِينَ يَخَافُونَ أَن يُحْشَرُوٓا۟ إِلَىٰ رَبِّهِمْ لَيْسَ لَهُم مِّن دُونِهِۦ
وَلِىٌّ وَلَا شَفِيعٌ لَّعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾

خَزَآئِنُ I have عِندِى to you لَكُمْ I say أَقُولُ do not لَآ say قُل
the unseen ٱلْغَيْبَ I know أَعْلَمُ nor وَلَآ (of) Allah ٱللَّهِ treasures

إِنِّ an angel	مَلَكٌ that I am	إِنِّي to you	لَكُمْ I say	أَقُولُ nor	وَلَآ				
قُلْ to me	إِلَيَّ is revealed	يُوحَىٰ what	مَا but	إِلَّا I follow	أَتَّبِعُ not				
and the	وَٱلْبَصِيرُ the blind	ٱلْأَعْمَىٰ it equal	يَسْتَوِى is	هَلْ say					
بِهِ and warn	وَأَنذِرْ you reflect	تَتَفَكَّرُونَ ﴿٥٠﴾ will not then	أَفَلَا seeing						
they shall be	يُحْشَرُوٓا۟ that	أَن fear	يَخَافُونَ those who	ٱلَّذِينَ with it					
for them	لَهُم not (will be)	لَيْسَ their Lord	رَبِّهِمْ to	إِلَىٰ gathered					
an intercessor	شَفِيعٌ nor	وَلَا a protector	وَلِىٌّ besides Him	مِّن دُونِهِۦ					
fear Allah	يَتَّقُونَ ﴿٥١﴾ so that they may	لَعَلَّهُمْ							

50. Say (O Muhammad صلى الله عليه وسلم): "I don't tell you that with me are the treasures of Allâh, nor (that) I know the Unseen; nor I tell you that I am an angel. I but follow what is revealed to me." Say: "Are the blind and the one who sees equal? Will you not then take thought?" **51.** And warn therewith (the Qur'ân) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allâh and keep their duty to Him (by abstaining from committing sins and by doing all kinds of good deeds which He has ordained).

وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِىِّ يُرِيدُونَ وَجْهَهُۥ مَا عَلَيْكَ مِنْ حِسَابِهِم مِّن شَىْءٍ وَمَا مِنْ حِسَابِكَ
عَلَيْهِم مِّن شَىْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ ٱلظَّٰلِمِينَ ﴿٥٢﴾ وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوٓا۟ أَهَٰٓؤُلَآءِ مَنَّ ٱللَّهُ
عَلَيْهِم مِّنۢ بَيْنِنَآ ۗ أَلَيْسَ ٱللَّهُ بِأَعْلَمَ بِٱلشَّٰكِرِينَ ﴿٥٣﴾

invoke	يَدْعُونَ those who	ٱلَّذِينَ turn away	تَطْرُدِ and do not	وَلَا				
and the evening	وَٱلْعَشِىِّ in the morning	بِٱلْغَدَوٰةِ their Lord	رَبَّهُم					
on you	عَلَيْكَ (there is) not	مَا His Face	وَجْهَهُۥ seeking	يُرِيدُونَ				
and (there is)	وَمَا anything	مِّن شَىْءٍ their account	حِسَابِهِم from	مِنْ				
anything	مِّن شَىْءٍ on them	عَلَيْهِم your account	حِسَابِكَ from	مِنْ not				
of	مِنَ and become	فَتَكُونَ that you may turn them away	فَتَطْرُدَهُمْ					
We tried	فَتَنَّا and thus	وَكَذَٰلِكَ the wrong-doers	ٱلظَّٰلِمِينَ ﴿٥٢﴾					
that they should say	لِّيَقُولُوٓا۟ with others	بِبَعْضٍ some of them	بَعْضَهُم					
upon	عَلَيْهِم Allah	ٱللَّهُ has favoured	مَنَّ are these the ones	أَهَٰٓؤُلَآءِ				
بِأَعْلَمَ Allah	ٱللَّهُ does not	أَلَيْسَ amongst us	بَيْنِنَآ from	مِّنۢ them				
the thankful ones	بِٱلشَّٰكِرِينَ ﴿٥٣﴾ know better							

52. And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the *Zâlimûn* (unjust). **53.** Thus We have tried some of them with others, that they might say: "Is it these (poor believers) whom Allâh has favoured from amongst us?" Does not Allâh know best those who are grateful?

وَإِذَا جَآءَكَ ٱلَّذِينَ يُؤْمِنُونَ بِـَٔايَـٰتِنَا فَقُلْ سَلَـٰمٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ أَنَّهُۥ مَنْ عَمِلَ مِنكُمْ
سُوٓءًۢا بِجَهَـٰلَةٍ ثُمَّ تَابَ مِنۢ بَعْدِهِۦ وَأَصْلَحَ فَأَنَّهُۥ غَفُورٌ رَّحِيمٌ ﴿٥٤﴾ وَكَذَٰلِكَ نُفَصِّلُ ٱلْـَٔايَـٰتِ وَلِتَسْتَبِينَ سَبِيلُ
ٱلْمُجْرِمِينَ ﴿٥٥﴾ قُلْ إِنِّى نُهِيتُ أَنْ أَعْبُدَ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ قُل لَّآ أَتَّبِعُ أَهْوَآءَكُمْ قَدْ ضَلَلْتُ إِذًا وَمَآ أَنَا۠
مِنَ ٱلْمُهْتَدِينَ ﴿٥٦﴾

believe يُؤْمِنُونَ those who ٱلَّذِينَ come to you جَآءَكَ and when وَإِذَا
كَتَبَ be upon you عَلَيْكُمْ peace سَلَـٰمٌ say فَقُلْ in Our Signs بِـَٔايَـٰتِنَا
Himself نَفْسِهِ upon عَلَىٰ your Lord رَبُّكُمْ has made incumbent
مِنكُمْ does عَمِلَ any one who مَنْ so that أَنَّهُۥ the Mercy ٱلرَّحْمَةَ
مِنۢ repents تَابَ then ثُمَّ in ignorance بِجَهَـٰلَةٍ evil سُوٓءًۢا of you
then surely He فَأَنَّهُۥ and mends (his ways) وَأَصْلَحَ after that بَعْدِهِۦ
and thus وَكَذَٰلِكَ Most Merciful رَّحِيمٌ ﴿٥٤﴾ (is) All-Forgiving غَفُورٌ
so that وَلِتَسْتَبِينَ the Signs ٱلْـَٔايَـٰتِ We explain in detail نُفَصِّلُ
إِنِّى say قُلْ (of) the sinners ٱلْمُجْرِمِينَ ﴿٥٥﴾ way سَبِيلُ becomes distinct
those whom ٱلَّذِينَ I worship أَعْبُدَ that أَنْ forbidden نُهِيتُ I am
Allah ٱللَّهِ besides (instead of) مِن دُونِ call upon تَدْعُونَ
I قَدْ ضَلَلْتُ your desires أَهْوَآءَكُمْ I will follow أَتَّبِعُ not لَآ say قُل
of مِنَ I be أَنَا۠ and (will) not وَمَآ then إِذًا would go astray
the guided ٱلْمُهْتَدِينَ ﴿٥٦﴾

54. When those who believe in Our *Ayât* come to you, say: *"Salâmun 'Alaikum"* (peace be on you); your Lord has written (prescribed) Mercy for Himself, so that if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allâh), then surely, He is Oft-Forgiving, Most Merciful. **55.** And thus do We explain the *Ayât* in detail, that the way of the *Mujrimûn* (criminals, polytheists, sinners) may become manifest. **56.** Say (O Muhammad صلى الله عليه وسلم): "I have been forbidden to worship those whom you invoke (worship)

besides Allâh." Say: "I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided."

قُلْ إِنِّى عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَكَذَّبْتُم بِهِۦ ۚ مَا عِندِى مَا تَسْتَعْجِلُونَ بِهِۦٓ ۚ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ ۖ يَقُصُّ ٱلْحَقَّ ۖ وَهُوَ
خَيْرُ ٱلْفَٰصِلِينَ ﴿٥٧﴾ قُل لَّوْ أَنَّ عِندِى مَا تَسْتَعْجِلُونَ بِهِۦ لَقُضِىَ ٱلْأَمْرُ بَيْنِى وَبَيْنَكُمْ ۗ وَٱللَّهُ أَعْلَمُ
بِٱلظَّٰلِمِينَ ﴿٥٨﴾

my Lord رَّبِّى from مِّن a clear proof بَيِّنَةٍ on عَلَىٰ · I am إِنِّى say قُلْ
I have عِندِى do not مَا it بِهِۦ but you have rejected وَكَذَّبْتُم
(is) إِنِ which بِهِۦٓ you are demanding hastily تَسْتَعْجِلُونَ that مَا
He declares يَقُصُّ for Allah لِلَّهِ but إِلَّا the decision ٱلْحُكْمُ not
(of) the judges ٱلْفَٰصِلِينَ ﴿٥٧﴾ (is) Best خَيْرُ and He وَهُوَ the truth ٱلْحَقَّ
you are تَسْتَعْجِلُونَ what مَا I had عِندِى surely أَنَّ if لَّوْ say قُل
would have been decided لَقُضِىَ which بِهِۦ demanding hastily
وَٱللَّهُ and between you وَبَيْنَكُمْ between me بَيْنِى the matter ٱلْأَمْرُ
the wrong-doers بِٱلظَّٰلِمِينَ ﴿٥٨﴾ knows best أَعْلَمُ and Allah

57. Say (O Muhammad صلى الله عليه وسلم): "I am on clear proof from my Lord (Islâmic Monotheism), but you deny it (the truth that has come to me from Allâh). I have not gotten what you are asking for impatiently (the torment). The decision is only for Allâh, He declares the truth, and He is the Best of judges." **58.** Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between me and you, but Allâh knows best the *Zâlimûn* (polytheists and wrongdoers)."

۞ وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِى ٱلْبَرِّ وَٱلْبَحْرِ ۚ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا
حَبَّةٍ فِى ظُلُمَٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٥٩﴾ وَهُوَ ٱلَّذِى يَتَوَفَّىٰكُم بِٱلَّيْلِ وَيَعْلَمُ مَا
جَرَحْتُم بِٱلنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰٓ أَجَلٌ مُّسَمًّى ۖ ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾

none لَا (of) the unseen ٱلْغَيْبِ keys مَفَاتِحُ and He has ۞ وَعِندَهُۥ
what مَا and He knows وَيَعْلَمُ He هُوَ but إِلَّا knows them يَعْلَمُهَآ
and (does) not وَمَا and the sea وَٱلْبَحْرِ the earth ٱلْبَرِّ (is) in فِى
and not وَلَا He knows it يَعْلَمُهَا but إِلَّا a leaf مِن وَرَقَةٍ fall تَسْقُطُ
nor وَلَا (of) the earth ٱلْأَرْضِ darkness ظُلُمَٰتِ in فِى a grain حَبَّةٍ

but (is written) إِلَّا dry يَابِسٍ nor وَلَا wet (fresh) رَطْبٍ (anything)
Who ٱلَّذِى and it is He وَهُوَ Clear ﴿٥٩﴾ مُّبِينٍ a Book كِتَٰبٍ in فِى
and He وَيَعْلَمُ by night بِٱلَّيْلِ recalls you (your souls) يَتَوَفَّىٰكُم
يَبْعَثُكُمْ then ثُمَّ by day بِٱلنَّهَارِ you did جَرَحْتُم what مَا knows
the أَجَلٌ so that is fulfilled لِيُقْضَىٰٓ in it فِيهِ He raises you again
(will be) مَرْجِعُكُمْ unto Him إِلَيْهِ then ثُمَّ appointed مُّسَمًّى term
كُنتُمْ of what بِمَا He will inform you يُنَبِّئُكُم then ثُمَّ your return
do ﴿٦٠﴾ تَعْمَلُونَ you used to

59. And with Him are the keys of the *Ghaib* (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. **60.** It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (your life period) be fulfilled, then (in the end) unto Him will be your return. Then He will inform you of that which you used to do.

وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ ۖ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰٓ إِذَا جَآءَ أَحَدَكُمُ ٱلْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴿٦١﴾ ثُمَّ
رُدُّوٓا۟ إِلَى ٱللَّهِ مَوْلَىٰهُمُ ٱلْحَقِّ ۚ أَلَا لَهُ ٱلْحُكْمُ وَهُوَ أَسْرَعُ ٱلْحَٰسِبِينَ ﴿٦٢﴾ قُلْ مَن يُنَجِّيكُم مِّن ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ تَدْعُونَهُۥ
تَضَرُّعًا وَخُفْيَةً لَّئِنْ أَنجَىٰنَا مِنْ هَٰذِهِۦ لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ﴿٦٣﴾

His slaves عِبَادِهِۦ above فَوْقَ (is) the Omnipotent ٱلْقَاهِرُ and He وَهُوَ
حَتَّىٰٓ guardians (angels) حَفَظَةً over you عَلَيْكُمْ and He sends وَيُرْسِلُ
death ٱلْمَوْتُ one of you أَحَدَكُمُ approaches جَآءَ when إِذَا until
Our Messengers رُسُلُنَا cause him to die (take his soul) تَوَفَّتْهُ
neglect (their duty) ﴿٦١﴾ يُفَرِّطُونَ (do) not لَا and they وَهُمْ (angels)
their Lord مَوْلَىٰهُمُ Allah ٱللَّهِ to إِلَى they are returned رُدُّوٓا۟ then ثُمَّ
the judgement ٱلْحُكْمُ for Him (is) لَهُ is not أَلَا the Just ٱلْحَقِّ
say قُلْ (of) reckoners ﴿٦٢﴾ ٱلْحَٰسِبِينَ (is) the Swiftest أَسْرَعُ and He وَهُوَ
(of) the ٱلْبَرِّ darkness ظُلُمَٰتِ from مِّن saves you يُنَجِّيكُم who مَن
وَخُفْيَةً humbly تَضَرُّعًا you call Him تَدْعُونَهُۥ and the sea وَٱلْبَحْرِ land
لَنَكُونَنَّ this هَٰذِهِۦ from مِنْ saved us أَنجَىٰنَا if He لَّئِنْ and secretly
the thankful ﴿٦٣﴾ ٱلشَّٰكِرِينَ among مِنَ we shall be

61. He is the Irresistible (Supreme), over His slaves, and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you, until when death approaches one of you, Our messengers (angel of death and his assistants) take his soul, and they never neglect their duty. **62.** Then they are returned to Allâh, their True *Maulâ*. Surely, for Him is the judgement and He is the Swiftest in taking account. **63.** Say (O Muhammad صلى الله عليه وسلم): "Who rescues you from the darkness of the land and the sea (dangers like storms), (when) you call upon Him in humility and in secret (saying): If He (Allâh) only saves us from this (danger), we shall truly, be grateful."

قُلِ ٱللَّهُ يُنَجِّيكُم مِّنْهَا وَمِن كُلِّ كَرْبٍ ثُمَّ أَنتُمْ تُشْرِكُونَ ﴿٦٤﴾ قُلْ هُوَ ٱلْقَادِرُ عَلَىٰٓ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ
أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيَعًا وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ ۗ ٱنظُرْ كَيْفَ نُصَرِّفُ ٱلْـَٔايَـٰتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿٦٥﴾ وَكَذَّبَ بِهِۦ قَوْمُكَ
وَهُوَ ٱلْحَقُّ ۚ قُل لَّسْتُ عَلَيْكُم بِوَكِيلٍ ﴿٦٦﴾

and from وَمِن from this مِّنْهَا saves you يُنَجِّيكُم Allah ٱللَّهُ say قُلِ
associate تُشْرِكُونَ ﴿٦٤﴾ you أَنتُمْ yet ثُمَّ distress كَرْبٍ every كُلِّ
on عَلَىٰٓ (is) the Powerful ٱلْقَادِرُ He هُوَ say قُلْ partners with Allah
from مِّن torment عَذَابًا upon you عَلَيْكُمْ He sends يَبْعَثَ that أَن
أَوْ your feet أَرْجُلِكُمْ beneath تَحْتِ from مِن or أَوْ above you فَوْقِكُمْ
and lets وَيُذِيقَ mutual discord شِيَعًا confounds you with يَلْبِسَكُمْ or
ٱنظُرْ (of) one another بَعْضٍ violence بَأْسَ some of you بَعْضَكُم taste
لَعَلَّهُمْ (Our) Signs ٱلْـَٔايَـٰتِ variously We explain نُصَرِّفُ how كَيْفَ see
and have denied وَكَذَّبَ understand يَفْقَهُونَ ﴿٦٥﴾ so that they may
say قُل (is) the truth ٱلْحَقُّ and وَهُوَ your people قَوْمُكَ it بِهِۦ
a supervisor بِوَكِيلٍ ﴿٦٦﴾ over you عَلَيْكُم I am not لَّسْتُ

64. Say (O Muhammad صلى الله عليه وسلم): "Allâh rescues you from this and from all (other) distresses, and yet you worship others besides Allâh." **65.** Say: "He has power to send torment on you from above or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another." See how variously We explain the *Ayât*, so that they may understand. **66.** But your people (O Muhammad صلى الله عليه وسلم) have denied it (the Qur'ân) though it is the truth. Say: "I am not a *Wakîl* (guardian) over you."

لِكُلِّ نَبَإٍ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾ وَإِذَا رَأَيْتَ ٱلَّذِينَ يَخُوضُونَ فِىٓ ءَايَٰتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا۟ فِى حَدِيثٍ غَيْرِهِۦ ۚ وَإِمَّا
يُنسِيَنَّكَ ٱلشَّيْطَٰنُ فَلَا تَقْعُدْ بَعْدَ ٱلذِّكْرَىٰ مَعَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٦٨﴾ وَمَا عَلَى ٱلَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِم مِّن
شَىْءٍ وَلَٰكِن ذِكْرَىٰ لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾

and soon وَسَوْفَ (is) a fixed time مُّسْتَقَرٌّ news نَبَإٍ for every لِكُلِّ
تَعْلَمُونَ ﴿٦٧﴾ you shall know (it) وَإِذَا and when رَأَيْتَ you see ٱلَّذِينَ
turn فَأَعْرِضْ Our Signs ءَايَٰتِنَا in فِىٓ are engaged يَخُوضُونَ those who
in فِى they are engaged يَخُوضُوا۟ until حَتَّىٰ from them عَنْهُمْ away
causes you to يُنسِيَنَّكَ and if وَإِمَّا other than that غَيْرِهِۦ a talk حَدِيثٍ
after بَعْدَ you sit تَقْعُدْ then do not فَلَا Satan ٱلشَّيْطَٰنُ forget
ٱلظَّٰلِمِينَ ﴿٦٨﴾ the people ٱلْقَوْمِ with مَعَ the remembrance ٱلذِّكْرَىٰ
يَتَّقُونَ those who ٱلَّذِينَ on عَلَى and (there is) not وَمَا wrong-doers
anything مِّن شَىْءٍ their account حِسَابِهِم (from) مِنْ fear Allah
يَتَّقُونَ ﴿٦٩﴾ so that they may لَعَلَّهُمْ remembrance ذِكْرَىٰ but وَلَٰكِن
fear Allah

67. For every news there is a reality and you will come to know. **68.** And when you (Muhammad صلى الله عليه وسلم) see those who engage in a false conversation about Our Verses (of the Qur'ân) by mocking at them, stay away from them till they turn to another topic. And if *Shaitân* (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the *Zâlimûn* (polytheists and wrongdoers). **69.** Those who fear Allâh, keep their duty to Him and avoid evil are not responsible for them (the disbelievers) in any case, but (their duty) is to remind them, that they may fear Allâh (and refrain from mocking at the Qur'ân).

وَذَرِ ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا ۚ وَذَكِّرْ بِهِۦٓ أَن تُبْسَلَ نَفْسٌۢ بِمَا كَسَبَتْ
لَيْسَ لَهَا مِن دُونِ ٱللَّهِ وَلِىٌّ وَلَا شَفِيعٌ وَإِن تَعْدِلْ كُلَّ عَدْلٍ لَّا يُؤْخَذْ مِنْهَآ ۗ أُو۟لَٰٓئِكَ ٱلَّذِينَ أُبْسِلُوا۟ بِمَا كَسَبُوا۟ ۖ
لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌۢ بِمَا كَانُوا۟ يَكْفُرُونَ ﴿٧٠﴾

their دِينَهُمْ took ٱتَّخَذُوا۟ those who ٱلَّذِينَ and leave alone وَذَرِ
and beguiled وَغَرَّتْهُمُ and pastime وَلَهْوًا (as) a play لَعِبًا religion
but وَذَكِّرْ (of this) world ٱلدُّنْيَا life ٱلْحَيَوٰةُ (deceived) them
a soul نَفْسٌۢ is caught تُبْسَلَ lest أَن with it بِهِۦٓ remind (them)

for لَهَا neither (will be) لَيْسَ it has earned كَسَبَتْ for what بِمَا
an شَفِيعٌ nor وَلَا a protector وَلِيٌّ Allah ٱللَّهِ besides مِن دُونِ it
every كُلَّ it offers ransom تَعْدِلْ and even if وَإِن intercessor
أُو۟لَٰٓئِكَ from him مِنْهَآ it will be accepted يُؤْخَذْ not لَّا ransom عَدْلٍ
كَسَبُوا۟ for what بِمَا are caught أُبْسِلُوا۟ those who ٱلَّذِينَ these are
boiling حَمِيمٍ of مِّنْ a drink شَرَابٌ for them (is) لَهُمْ they earned
they كَانُوا۟ because بِمَا a painful أَلِيمٌۢ and torment وَعَذَابٌ water
disbelieve يَكْفُرُونَ ﴿٧٠﴾ used to

70. And leave alone those who take their religion as play and amusement, and whom the life of this world has deceived. But remind (them) with it (the Qur'ân) lest a person be given up to destruction for that which he has earned, when he will find for himself no protector or intercessor besides Allâh, and even if he offers every ransom, it will not be accepted from him. Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful torment because they used to disbelieve.

قُلْ أَنَدْعُوا۟ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰٓ أَعْقَابِنَا بَعْدَ إِذْ هَدَىٰنَا ٱللَّهُ كَٱلَّذِى ٱسْتَهْوَتْهُ ٱلشَّيَٰطِينُ فِى
ٱلْأَرْضِ حَيْرَانَ لَهُۥٓ أَصْحَٰبٌ يَدْعُونَهُۥٓ إِلَى ٱلْهُدَى ٱئْتِنَا ۗ قُلْ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلْهُدَىٰ ۖ وَأُمِرْنَا لِنُسْلِمَ لِرَبِّ
ٱلْعَٰلَمِينَ ﴿٧١﴾

Allah ٱللَّهِ others besides مِن دُونِ shall we invoke أَنَدْعُوا۟ say قُلْ
(can) يَضُرُّنَا nor وَلَا benefit us يَنفَعُنَا (can) neither لَا that مَا
after بَعْدَ our heels أَعْقَابِنَا on عَلَىٰٓ and shall we turn وَنُرَدُّ harm us
ٱسْتَهْوَتْهُ like the one كَٱلَّذِى Allah ٱللَّهُ has guided us هَدَىٰنَا when إِذْ
حَيْرَانَ the earth ٱلْأَرْضِ in فِى the devils ٱلشَّيَٰطِينُ whom misled
إِلَى who call him يَدْعُونَهُۥٓ companions أَصْحَٰبٌ he has لَهُۥٓ confused
هُدَى indeed إِنَّ say قُلْ come to us ٱئْتِنَا the guidance ٱلْهُدَى to
وَأُمِرْنَا guidance ٱلْهُدَىٰ is the هُوَ (of) Allah ٱللَّهِ guidance
to Lord لِرَبِّ that we submit لِنُسْلِمَ and we have been commanded
(of) the worlds ٱلْعَٰلَمِينَ ﴿٧١﴾

71. Say (O Muhammad صلى الله عليه وسلم): "Shall we invoke others besides Allâh (false deities), that can do us neither good nor harm, and shall we turn back on our heels after Allâh has guided us (to true Monotheism)? — like one whom the *Shayâtîn* (devils) have made to go astray in the land in confusion, his companions calling him to guidance (saying): 'Come to us.' " Say: "Verily, Allâh's Guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of the *'Âlamîn* (mankind, jinn and all that exists);

وَأَنْ أَقِيمُوا۟ ٱلصَّلَوٰةَ وَٱتَّقُوهُ ۚ وَهُوَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ ﴿٧٢﴾ وَهُوَ ٱلَّذِى خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ
بِٱلْحَقِّ ۖ وَيَوْمَ يَقُولُ كُن فَيَكُونُ ۚ قَوْلُهُ ٱلْحَقُّ ۚ وَلَهُ ٱلْمُلْكُ يَوْمَ يُنفَخُ فِى ٱلصُّورِ ۚ عَـٰلِمُ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ ۚ
وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ﴿٧٣﴾

وَهُوَ and fear Him وَٱتَّقُوهُ prayer ٱلصَّلَوٰةَ offer أَقِيمُوا۟ and to وَأَنْ
you shall be ﴿٧٢﴾ تُحْشَرُونَ to (Him) إِلَيْهِ Whom ٱلَّذِىٓ and (it is) He
ٱلسَّمَـٰوَٰتِ created خَلَقَ Who ٱلَّذِى and (it is) He وَهُوَ gathered
and (on وَيَوْمَ in truth بِٱلْحَقِّ and the earth وَٱلْأَرْضَ the heavens
and فَيَكُونُ be كُن He will say يَقُولُ the) Day (of Resurrection)
and His وَلَهُ (is) the truth ٱلْحَقُّ His Word قَوْلُهُ it shall become
will يُنفَخُ (on the) Day (when) يَوْمَ the dominion ٱلْمُلْكُ will be
(of) ٱلْغَيْبِ All-Knower عَـٰلِمُ the trumpet ٱلصُّورِ (in) فِى be blown
(is) the ٱلْحَكِيمُ and He وَهُوَ and the visible وَٱلشَّهَـٰدَةِ the invisible
the All-Aware ﴿٧٣﴾ ٱلْخَبِيرُ All-Wise

72. And to perform *As-Salât*, and to be obedient to Allâh and fear Him, and it is He to Whom you shall be gathered. **73.** It is He Who has created the heavens and the earth in truth, and on the Day (i.e. the Day of Resurrection) He will say: "Be!" — and it is! His Word is the Truth. His will be the dominion on the Day when the Trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well-Aware (of all things).

۞ وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ ءَازَرَ أَتَتَّخِذُ أَصْنَامًا ءَالِهَةً ۖ إِنِّىٓ أَرَىٰكَ وَقَوْمَكَ فِى ضَلَـٰلٍ مُّبِينٍ ﴿٧٤﴾ وَكَذَٰلِكَ نُرِىٓ إِبْرَٰهِيمَ
مَلَكُوتَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَلِيَكُونَ مِنَ ٱلْمُوقِنِينَ ﴿٧٥﴾ فَلَمَّا جَنَّ عَلَيْهِ ٱلَّيْلُ رَءَا كَوْكَبًا ۖ قَالَ هَـٰذَا رَبِّى ۖ فَلَمَّآ أَفَلَ قَالَ
لَآ أُحِبُّ ٱلْـَٔافِلِينَ ﴿٧٦﴾

to his لِأَبِيهِ Abraham إِبْرَٰهِيمُ said قَالَ and (remember) when ۞وَإِذْ
إِنِّيٓ as gods ءَالِهَةً idols أَصْنَامًا do you take أَتَتَّخِذُ Azar ءَازَرَ father
error ضَلَٰلٍ in فِي and your people وَقَوْمَكَ see you أَرَىٰكَ verily I
إِبْرَٰهِيمَ We showed نُرِيٓ and thus وَكَذَٰلِكَ manifest مُّبِينٍ ﴿٧٤﴾
and the وَٱلْأَرْضِ (of) the heavens ٱلسَّمَٰوَٰتِ kingdom مَلَكُوتَ Abraham
the firm ٱلْمُوقِنِينَ ﴿٧٥﴾ of مِنَ (and) so that he becomes وَلِيَكُونَ earth
the ٱلَّيْلُ over him عَلَيْهِ outspread جَنَّ so when فَلَمَّا believers
my رَبِّي this (is) هَٰذَا he said قَالَ a star كَوْكَبًا he saw رَءَا night
I love أُحِبُّ do not لَآ he said قَالَ it set أَفَلَ but when فَلَمَّآ Lord
those who set ٱلْأٓفِلِينَ ﴿٧٦﴾

74. And (remember) when Ibrâhîm (Abraham) said to his father Âzar: "Do you take idols as *âlihâ* (gods)? Verily, I see you and your people in manifest error." **75.** Thus did we show Ibrâhîm (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty. **76.** When the night covered him over with darkness he saw a star. He said: "This is my lord." But when it set, he said: "I like not those that set."

فَلَمَّا رَءَا ٱلْقَمَرَ بَازِغًا قَالَ هَٰذَا رَبِّي ۖ فَلَمَّآ أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ ٱلْقَوْمِ ٱلضَّآلِّينَ ﴿٧٧﴾ فَلَمَّا رَءَا
ٱلشَّمْسَ بَازِغَةً قَالَ هَٰذَا رَبِّي هَٰذَآ أَكْبَرُ ۖ فَلَمَّآ أَفَلَتْ قَالَ يَٰقَوْمِ إِنِّي بَرِيٓءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾ إِنِّي وَجَّهْتُ وَجْهِيَ
لِلَّذِي فَطَرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ حَنِيفًا ۖ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ﴿٧٩﴾

he قَالَ rising بَازِغًا the moon ٱلْقَمَرَ he saw رَءَا and when فَلَمَّا
he قَالَ it set أَفَلَ but when فَلَمَّآ my Lord رَبِّي this (is) هَٰذَا said
لَأَكُونَنَّ my Lord رَبِّي guide me يَهْدِنِي did not لَّمْ if لَئِن said
ٱلضَّآلِّينَ ﴿٧٧﴾ the people ٱلْقَوْمِ among مِنَ surely I would have become
بَازِغَةً the sun ٱلشَّمْسَ he saw رَءَا and when فَلَمَّا who go astray
أَكْبَرُ this (is) هَٰذَآ my Lord رَبِّي this (is) هَٰذَا he said قَالَ rising
O my يَٰقَوْمِ he said قَالَ it set أَفَلَتْ but when فَلَمَّآ the largest
you تُشْرِكُونَ ﴿٧٨﴾ from what مِّمَّا free بَرِيٓءٌ verily I (am) إِنِّي people
my وَجْهِيَ turned وَجَّهْتُ verily I (have) إِنِّي associate (with Allah)
the ٱلسَّمَٰوَٰتِ originated (created) فَطَرَ to He Who لِلَّذِي face

أَنَا and not وَمَآ exclusively حَنِيفًا and the earth وَٱلْأَرْضَ heavens polytheists ٱلْمُشْرِكِينَ ﴿٧٩﴾ of مِنَ I am

77. When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the people who went astray." **78.** When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as partners (in worship with Allâh). **79.** Verily, I have turned my face towards Him Who has created the heavens and the earth *Hanîfa* (Islâmic Monotheism, i.e. worshipping none but Allâh Alone), and I am not of *Al-Mushrikûn*."

وَحَآجَّهُۥ قَوْمُهُۥ ۚ قَالَ أَتُحَٰٓجُّوٓنِّى فِى ٱللَّهِ وَقَدْ هَدَىٰنِ ۚ وَلَآ أَخَافُ مَا تُشْرِكُونَ بِهِۦٓ إِلَّآ أَن يَشَآءَ رَبِّى شَيْـًٔا ۗ وَسِعَ رَبِّى
كُلَّ شَىْءٍ عِلْمًا ۗ أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾ وَكَيْفَ أَخَافُ مَآ أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِٱللَّهِ مَا
لَمْ يُنَزِّلْ بِهِۦ عَلَيْكُمْ سُلْطَٰنًا ۚ فَأَىُّ ٱلْفَرِيقَيْنِ أَحَقُّ بِٱلْأَمْنِ ۖ إِن كُنتُمْ تَعْلَمُونَ ﴿٨١﴾

أَتُحَٰٓجُّوٓنِّى he said قَالَ his people قَوْمُهُۥ and disputed with him وَحَآجَّهُۥ and He has وَقَدْ هَدَىٰنِ Allah ٱللَّهِ about فِى do you dispute with me you تُشْرِكُونَ what مَا I fear أَخَافُ and do not وَلَآ guided me my رَبِّى wills يَشَآءَ that أَن except إِلَّآ with Him بِهِۦٓ associate كُلَّ my Lord رَبِّى comprehends وَسِعَ anything شَيْـًٔا Lord then not أَفَلَا (in His) Knowledge عِلْمًا thing شَىْءٍ every I should أَخَافُ and how وَكَيْفَ will you remember ﴿٨٠﴾ تَتَذَكَّرُونَ and do not وَلَا you associate with Allah أَشْرَكْتُمْ what مَآ fear with بِٱللَّهِ associate (others) أَشْرَكْتُم that you أَنَّكُمْ you fear تَخَافُونَ for it بِهِۦ He send down يُنَزِّلْ did not لَمْ what مَا Allah (of) ٱلْفَرِيقَيْنِ then which فَأَىُّ any authority سُلْطَٰنًا to you عَلَيْكُمْ كُنتُمْ if إِن to security بِٱلْأَمْنِ has more right أَحَقُّ the two parties know ﴿٨١﴾ تَعْلَمُونَ you

80. His people disputed with him. He said: "Do you dispute with me concerning Allâh while He has guided me, and I fear not those whom you associate with Him (Allâh) in worship. (Nothing can happen to me) except when my Lord (Allâh)

wills something. My Lord comprehends in His Knowledge all things. Will you not then remember? **81.** "And how should I fear those whom you associate in worship with Allâh (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allâh things for which He has not sent down to you any authority. (So) which of the two parties has more right to be in security? If you but know."

ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَـٰنَهُم بِظُلْمٍ أُو۟لَـٰٓئِكَ لَهُمُ ٱلْأَمْنُ وَهُم مُّهْتَدُونَ ﴿٨٢﴾ وَتِلْكَ حُجَّتُنَآ ءَاتَيْنَـٰهَآ إِبْرَٰهِيمَ عَلَىٰ
قَوْمِهِۦ ۚ نَرْفَعُ دَرَجَـٰتٍ مَّن نَّشَآءُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾ وَوَهَبْنَا لَهُۥٓ إِسْحَـٰقَ وَيَعْقُوبَ ۚ كُلًّا هَدَيْنَا ۚ وَنُوحًا
هَدَيْنَا مِن قَبْلُ ۖ وَمِن ذُرِّيَّتِهِۦ دَاوُۥدَ وَسُلَيْمَـٰنَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَـٰرُونَ ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٨٤﴾

obscure يَلْبِسُوٓا۟ and did not وَلَمْ believed ءَامَنُوا۟ those who ٱلَّذِينَ
those أُو۟لَـٰٓئِكَ with worng-doing بِظُلْمٍ their belief إِيمَـٰنَهُم (confuse)
(are) مُّهْتَدُونَ ﴿٨٢﴾ and they وَهُم the security ٱلْأَمْنُ for them (is) لَهُمُ
ءَاتَيْنَـٰهَآ Our Argument حُجَّتُنَآ and that (was) وَتِلْكَ the guided
his people قَوْمِهِۦ against عَلَىٰ Abraham إِبْرَٰهِيمَ which We gave (to)
إِنَّ We will نَّشَآءُ whom مَّن (in) ranks دَرَجَـٰتٍ We raise نَرْفَعُ
All-Knowing عَلِيمٌ ﴿٨٣﴾ (is) All-Wise حَكِيمٌ your Lord رَبَّكَ indeed
and وَيَعْقُوبَ Isaac إِسْحَـٰقَ upon him لَهُۥٓ and We bestowed وَوَهَبْنَا
and Noah وَنُوحًا We guided هَدَيْنَا each of them كُلًّا Jacob
and among وَمِن before (that) مِن قَبْلُ We guided (him) هَدَيْنَا
and وَأَيُّوبَ and Solomon وَسُلَيْمَـٰنَ David دَاوُۥدَ his progeny ذُرِّيَّتِهِۦ
وَكَذَٰلِكَ and Aaron وَهَـٰرُونَ and Moses وَمُوسَىٰ and Joseph وَيُوسُفَ Job
the good-doers ٱلْمُحْسِنِينَ ﴿٨٤﴾ We reward نَجْزِى and thus

82. It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their Belief with *Zulm* (wrong, i.e. by worshipping others besides Allâh), for them (only) there is security and they are the guided. **83.** And that was Our Proof which We gave Ibrâhîm (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing. **84.** And We bestowed upon him Ishâq (Isaac) and Ya'qûb (Jacob), each of them We guided, and before him, We guided Nûh (Noah), and among his progeny Dâwûd (David), Sulaimân (Solomon), Ayyub (Job), Yûsuf (Joseph), Mûsâ (Moses), and Hârûn (Aaron). Thus do We reward *Al-Muhsinûn* (the good-doers. See the footnote of V.9:120).

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ ۖ كُلٌّ مِّنَ الصَّالِحِينَ ﴿٨٥﴾ وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا ۚ وَكُلًّا فَضَّلْنَا عَلَى
الْعَالَمِينَ ﴿٨٦﴾ وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ ۖ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٨٧﴾ ذَٰلِكَ هُدَى اللَّهِ يَهْدِي
بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ ۚ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُم مَّا كَانُوا يَعْمَلُونَ ﴿٨٨﴾

and وَإِلْيَاسَ and Jesus وَعِيسَىٰ and John وَيَحْيَىٰ and Zacharia وَزَكَرِيَّا
and وَإِسْمَاعِيلَ the righteous الصَّالِحِينَ ﴿٨٥﴾ of مِّنَ all (were) كُلٌّ Elias
وَكُلًّا and Lot وَلُوطًا and Jonah وَيُونُسَ and Elisha وَالْيَسَعَ Ishmael
وَمِنْ the worlds الْعَالَمِينَ ﴿٨٦﴾ over عَلَى We favoured فَضَّلْنَا and all
وَإِخْوَانِهِمْ and their progeny وَذُرِّيَّاتِهِمْ their forefathers آبَائِهِمْ and from
and We وَهَدَيْنَاهُمْ and We chose them وَاجْتَبَيْنَاهُمْ and their brethren
that ذَٰلِكَ the Straight مُّسْتَقِيمٍ ﴿٨٧﴾ Way صِرَاطٍ to إِلَىٰ guided them
مَن with it بِهِ He guides يَهْدِي (of) Allah اللَّهِ guidance هُدَى (is)
أَشْرَكُوا and if وَلَوْ His slaves عِبَادِهِ of مِنْ He wills يَشَاءُ whom
from عَنْهُم rendered vain لَحَبِطَ they associated others with Allah
do يَعْمَلُونَ ﴿٨٨﴾ they used to كَانُوا what مَّا them

85. And Zakariyyâ (Zachariya), and Yahyâ (John) and ‘Îsâ (Jesus) and Ilyâs (Elias), each one of them was of the righteous. **86.** And Ismâ‘îl (Ishmael) and Al-Yasaa‘ (Elisha), and Yûnus (Jonah) and Lût (Lot), and each one of them We preferred above the *‘Âlamîn* [mankind and jinn (of their times)]. **87.** And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to the Straight Path. **88.** This is the Guidance of Allâh with which He guides whomsoever He wills of His slaves. But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.

أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ۚ فَإِن يَكْفُرْ بِهَا هَٰؤُلَاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ ﴿٨٩﴾ أُولَٰئِكَ
الَّذِينَ هَدَى اللَّهُ ۖ فَبِهُدَاهُمُ اقْتَدِهْ ۗ قُل لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ هُوَ إِلَّا ذِكْرَىٰ لِلْعَالَمِينَ ﴿٩٠﴾

the Book الْكِتَابَ We gave (them) آتَيْنَاهُمُ whom الَّذِينَ those أُولَٰئِكَ
but if فَإِن and Prophethood وَالنُّبُوَّةَ and (sound) Judgement وَالْحُكْمَ
then indeed فَقَدْ these هَٰؤُلَاءِ in it (therein) بِهَا disbelieve يَكْفُرْ
who are not لَّيْسُوا people قَوْمًا it (to) بِهَا We have entrusted وَكَّلْنَا

ٱلَّذِينَ (they are) those أُو۟لَـٰٓئِكَ disbelievers بِكَـٰفِرِينَ ﴿٨٩﴾ in it بِهَا
ٱقْتَدِهْ so their guidance فَبِهُدَىٰهُمُ Allah ٱللَّهُ guided هَدَى whom
أَجْرًا on it عَلَيْهِ I ask you أَسْـَٔلُكُمْ do not لَّآ say قُل you follow
admonition ذِكْرَىٰ but إِلَّا this هُوَ (is) not إِنْ a reward
for the worlds لِلْعَـٰلَمِينَ ﴿٩٠﴾

89. They are those whom We gave the Book, *Al-Hukm* (understanding of the religious laws), and Prophethood. But if these disbelieve therein (the Book, *Al-Hukm* and Prophethood), then, indeed We have entrusted it to a people (such as the Companions of Prophet Muhammad صلى الله عليه وسلم) who are not disbelievers therein. **90.** They are those whom Allâh had guided. So follow their guidance. Say: "No reward I ask of you for this (the Qur'ân). It is only a reminder for the *'Âlamîn* (mankind and jinn)."

وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦٓ إِذْ قَالُوا۟ مَآ أَنزَلَ ٱللَّهُ عَلَىٰ بَشَرٍ مِّن شَىْءٍ ۗ قُلْ مَنْ أَنزَلَ ٱلْكِتَـٰبَ ٱلَّذِى جَآءَ بِهِۦ مُوسَىٰ نُورًا وَهُدًى
لِّلنَّاسِ ۖ تَجْعَلُونَهُۥ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا ۖ وَعُلِّمْتُم مَّا لَمْ تَعْلَمُوٓا۟ أَنتُمْ وَلَآ ءَابَآؤُكُمْ ۖ قُلِ ٱللَّهُ ۖ ثُمَّ ذَرْهُمْ فِى خَوْضِهِمْ
يَلْعَبُونَ ﴿٩١﴾ وَهَـٰذَا كِتَـٰبٌ أَنزَلْنَـٰهُ مُبَارَكٌ مُّصَدِّقُ ٱلَّذِى بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ ٱلْقُرَىٰ وَمَنْ حَوْلَهَا ۚ وَٱلَّذِينَ يُؤْمِنُونَ
بِٱلْـَٔاخِرَةِ يُؤْمِنُونَ بِهِۦ ۖ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾

قَدْرِهِۦٓ due حَقَّ Allah ٱللَّهَ they estimate قَدَرُوا۟ and did not وَمَا
send أَنزَلَ did not مَآ they said قَالُوا۟ when إِذْ estimation to Him
قُلْ thing شَىْءٍ any مِّن human being بَشَرٍ to عَلَىٰ Allah ٱللَّهُ down
جَآءَ which ٱلَّذِى the Book ٱلْكِتَـٰبَ sent down أَنزَلَ who مَنْ say
and a guidance وَهُدًى a light نُورًا Moses مُوسَىٰ [it] بِهِۦ brought
(into) sheets قَرَاطِيسَ which you have put تَجْعَلُونَهُۥ for people لِّلنَّاسِ
most كَثِيرًا and you conceal وَتُخْفُونَ you disclose (some of) it تُبْدُونَهَا
تَعْلَمُوٓا۟ neither لَمْ what مَّا though you were taught وَعُلِّمْتُم (of it)
Allah ٱللَّهُ say قُلِ your forefathers ءَابَآؤُكُمْ nor وَلَآ you أَنتُمْ knew
their argumentation خَوْضِهِمْ in فِى leave them ذَرْهُمْ then ثُمَّ
which أَنزَلْنَـٰهُ (is) a Book كِتَـٰبٌ and this وَهَـٰذَا they play يَلْعَبُونَ ﴿٩١﴾
which ٱلَّذِى confirming مُّصَدِّقُ blessed مُبَارَكٌ We have sent down
أُمَّ ٱلْقُرَىٰ so that you may warn وَلِتُنذِرَ (came) before it بَيْنَ يَدَيْهِ
حَوْلَهَا and those وَمَنْ (people of) Mother of Towns (Makkah)

in the بِٱلْءَاخِرَةِ believe يُؤْمِنُونَ and those who وَٱلَّذِينَ around it
صَلَاتِهِمْ over عَلَىٰ and they وَهُمْ in it بِهِۦ believe يُؤْمِنُونَ Hereafter
guard يُحَافِظُونَ ﴿٩٢﴾ their prayers

91. They (the Jews, Quraish pagans, idolators) did not estimate Allâh with an estimation due to Him when they said: "Nothing did Allâh send down to any human being (by Revelation)." Say (O Muhammad صلى الله عليه وسلم): "Who then sent down the Book which Mûsâ (Moses) brought, a light and a guidance to mankind which you (the Jews) have made into (separate) paper sheets, disclosing (some of it) and concealing (much). And you (believers in Allâh and His Messenger Muhammad صلى الله عليه وسلم) were taught (through the Qur'ân) that which neither you nor your fathers knew." Say: "Allâh (sent it down)." Then leave them to play in their vain discussions. **92.** And this (the Qur'ân) is a blessed Book which We have sent down, confirming (the Revelations) which came before it, so that you may warn the Mother of Towns (i.e. Makkah) and all those around it. Those who believe in the Hereafter believe in it (the Qur'ân), and they are constant in guarding their *Salât* (prayers).

وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ قَالَ أُوحِىَ إِلَىَّ وَلَمْ يُوحَ إِلَيْهِ شَىْءٌ وَمَن قَالَ سَأُنزِلُ مِثْلَ مَآ أَنزَلَ ٱللَّهُ وَلَوْ تَرَىٰٓ إِذِ
ٱلظَّٰلِمُونَ فِى غَمَرَٰتِ ٱلْمَوْتِ وَٱلْمَلَٰٓئِكَةُ بَاسِطُوٓا۟ أَيْدِيهِمْ أَخْرِجُوٓا۟ أَنفُسَكُمُ ٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ بِمَا
كُنتُمْ تَقُولُونَ عَلَى ٱللَّهِ غَيْرَ ٱلْحَقِّ وَكُنتُمْ عَنْ ءَايَٰتِهِۦ تَسْتَكْبِرُونَ ﴿٩٣﴾

ٱفْتَرَىٰ than he who مِمَّنِ (is) more unjust أَظْلَمُ and who وَمَنْ
أُوحِىَ said قَالَ or أَوْ a lie كَذِبًا Allah ٱللَّهِ against عَلَى invented
was يُوحَ while not وَلَمْ to Me إِلَىَّ revelation was sent down
سَأُنزِلُ said قَالَ and who وَمَن a thing شَىْءٌ to him إِلَيْهِ revealed
وَلَوْ Allah ٱللَّهُ has revealed أَنزَلَ what مَآ like مِثْلَ I would reveal
فِى the wrong-doers ٱلظَّٰلِمُونَ when إِذِ you could see تَرَىٰٓ and if
and the angels وَٱلْمَلَٰٓئِكَةُ (of) the death ٱلْمَوْتِ agonies غَمَرَٰتِ (are) in
deliver أَخْرِجُوٓا۟ their hands أَيْدِيهِمْ are stretching out بَاسِطُوٓا۟
you will be تُجْزَوْنَ this Day ٱلْيَوْمَ your souls أَنفُسَكُمُ
for بِمَا (of) humiliation ٱلْهُونِ torment عَذَابَ recompensed with
غَيْرَ Allah ٱللَّهِ against عَلَى utter تَقُولُونَ you used to كُنتُمْ what
ءَايَٰتِهِۦ concerning عَنْ and you used to وَكُنتُمْ the truth ٱلْحَقِّ other than
be arrogant تَسْتَكْبِرُونَ ﴿٩٣﴾ His Signs

93. And who can be more unjust than he who invents a lie against Allâh, or says: "A revelation has come to me" whereas no Revelation has come to him in anything; and who says, "I will reveal the like of what Allâh has revealed." And if you could but see when the *Zâlimûn* are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allâh other than the truth. And you used to reject His *Ayât* with disrespect!"

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُم مَّا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ ۖ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ
زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَٰٓؤُا ۚ لَقَد تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنكُم مَّا كُنتُمْ تَزْعُمُونَ ﴿٩٤﴾ ۞ إِنَّ اللَّهَ فَالِقُ الْحَبِّ
وَالنَّوَىٰ ۖ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ۚ ذَٰلِكُمُ اللَّهُ ۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿٩٥﴾

كَمَا all alone فُرَادَىٰ you have come to Us جِئْتُمُونَا and verily وَلَقَدْ
and you وَتَرَكْتُم time مَرَّةٍ first أَوَّلَ We had created you خَلَقْنَاكُمْ as
behind وَرَاءَ We had bestowed on you خَوَّلْنَاكُمْ what مَّا have left
with you مَعَكُمْ We see نَرَىٰ and do not وَمَا your backs ظُهُورِكُمْ
أَنَّهُمْ you claimed زَعَمْتُمْ those whom الَّذِينَ your intercessors شُفَعَاءَكُمُ
share with Allah شُرَكَٰٓؤُا in your (matters) فِيكُمْ that they (have)
between you بَيْنَكُمْ (bonds) have been severed تَّقَطَّعَ indeed لَقَد
you used to كُنتُمْ what مَّا you عَنكُم and have forsaken وَضَلَّ
Who فَالِقُ Allah اللَّهَ indeed (it is) ۞ إِنَّ imagine/claim تَزْعُمُونَ ﴿٩٤﴾
يُخْرِجُ and the fruit-kernel وَالنَّوَىٰ the grain الْحَبِّ causes to split
and وَمُخْرِجُ the dead الْمَيِّتِ from مِنَ the living الْحَيَّ He brings forth
such ذَٰلِكُمُ the living الْحَيِّ from مِنَ the dead الْمَيِّتِ brings forth
are you being mislead تُؤْفَكُونَ ﴿٩٥﴾ then how فَأَنَّىٰ Allah اللَّهُ (is)
(from the truth)

94. And truly, you have come unto Us alone (without wealth, companions or anything else) as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allâh. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you. **95.** Verily, it is Allâh Who causes the seed grain and the fruit stone (like date stone) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allâh, then how are you deluded away from the truth?

فَالِقُ ٱلْإِصْبَاحِ وَجَعَلَ ٱلَّيْلَ سَكَنًا وَٱلشَّمْسَ وَٱلْقَمَرَ حُسْبَانًا ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٩٦﴾ وَهُوَ ٱلَّذِى جَعَلَ لَكُمُ
ٱلنُّجُومَ لِتَهْتَدُوا۟ بِهَا فِى ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ قَدْ فَصَّلْنَا ٱلْءَايَٰتِ لِقَوْمٍ يَعْلَمُونَ ﴿٩٧﴾ وَهُوَ ٱلَّذِىٓ أَنشَأَكُم مِّن نَّفْسٍ وَٰحِدَةٍ
فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا ٱلْءَايَٰتِ لِقَوْمٍ يَفْقَهُونَ ﴿٩٨﴾

and He وَجَعَلَ (of) the day break ٱلْإِصْبَاحِ (He is the) Cleaver فَالِقُ
and وَٱلشَّمْسَ for stillness (resting) سَكَنًا the night ٱلَّيْلَ has made
this ذَٰلِكَ for reckoning (time) حُسْبَانًا and the Moon وَٱلْقَمَرَ the sun
the ٱلْعَلِيمِ ﴿٩٦﴾ (of) the All-Mighty ٱلْعَزِيزِ will/measuring تَقْدِيرُ (is)
for لَكُمُ made جَعَلَ Who ٱلَّذِى and (it is) He وَهُوَ All-Knowing
بِهَا so that you may guide yourselves لِتَهْتَدُوا۟ the stars ٱلنُّجُومَ you
and the وَٱلْبَحْرِ (of) the land ٱلْبَرِّ darkness ظُلُمَٰتِ in فِى by them
لِقَوْمٍ the signs ٱلْءَايَٰتِ We have made clear فَصَّلْنَا certainly قَدْ sea
Who ٱلَّذِىٓ and (it is) He وَهُوَ who know يَعْلَمُونَ ﴿٩٧﴾ for people
so فَمُسْتَقَرٌّ a single وَٰحِدَةٍ person نَّفْسٍ from مِّن created you أَنشَأَكُم
certainly قَدْ and a resting place وَمُسْتَوْدَعٌ (there is) a time-limit
for people لِقَوْمٍ the signs ٱلْءَايَٰتِ We have made clear فَصَّلْنَا
who understand يَفْقَهُونَ ﴿٩٨﴾

96. (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing. **97.** It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our *Ayât* for people who know. **98.** It is He Who has created you from a single person (Adam), and has given you a place of residing (on the earth or in your mother's wombs) and a place of storage. Indeed, We have explained in detail Our Revelations (this Qur'ân) for people who understand.

وَهُوَ ٱلَّذِىٓ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِۦ نَبَاتَ كُلِّ شَىْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا مُّتَرَاكِبًا
وَمِنَ ٱلنَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّٰتٍ مِّنْ أَعْنَابٍ وَٱلزَّيْتُونَ وَٱلرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَٰبِهٍ ٱنظُرُوٓا۟ إِلَىٰ ثَمَرِهِۦٓ إِذَآ
أَثْمَرَ وَيَنْعِهِۦٓ إِنَّ فِى ذَٰلِكُمْ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾

ٱلسَّمَآءِ from مِنَ has sent down أَنزَلَ Who ٱلَّذِىٓ and (it is) He وَهُوَ
thereby بِهِۦ and We have brought فَأَخْرَجْنَا water مَآءً the heaven

and We فَأَخْرَجْنَا thing (kind) شَيْءٍ (of) every كُلِّ vegetation نَبَاتَ
We نُّخْرِجُ green stalks خَضِرًا thereby مِنْهُ have brought forth
thick-clustered مُّتَرَاكِبًا grain حَبًّا from it مِنْهُ bring forth
قِنْوَانٌ its sprout طَلْعِهَا from مِن date-palm ٱلنَّخْلِ and from وَمِنَ
of مِّنْ and gardens وَجَنَّٰتٍ hanging low دَانِيَةٌ clusters of dates
مُشْتَبِهًا and pomegranates وَٱلرُّمَّانَ and olives وَٱلزَّيْتُونَ grapes أَعْنَابٍ
ثَمَرِهِۦٓ at إِلَىٰ look ٱنظُرُوٓا۟ and (yet) different وَغَيْرَ مُتَشَٰبِهٍ resembling
إِنَّ and its ripeness وَيَنْعِهِۦٓ it bears fruit أَثْمَرَ when إِذَآ its fruit
for people لِّقَوْمٍ (are) signs لَءَايَٰتٍ (all) this ذَٰلِكُمْ in فِى certainly
believing يُؤْمِنُونَ ﴿٩٩﴾

99. It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date palm and its spathe come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily, in these things there are signs for people who believe.

وَجَعَلُوا۟ لِلَّهِ شُرَكَآءَ ٱلْجِنَّ وَخَلَقَهُمْ ۖ وَخَرَقُوا۟ لَهُۥ بَنِينَ وَبَنَٰتٍۭ بِغَيْرِ عِلْمٍ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يَصِفُونَ ﴿١٠٠﴾ بَدِيعُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ أَنَّىٰ يَكُونُ لَهُۥ وَلَدٌ وَلَمْ تَكُن لَّهُۥ صَٰحِبَةٌ ۖ وَخَلَقَ كُلَّ شَىْءٍ ۖ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١٠١﴾ ذَٰلِكُمُ ٱللَّهُ
رَبُّكُمْ ۖ لَآ إِلَٰهَ إِلَّا هُوَ ۖ خَٰلِقُ كُلِّ شَىْءٍ فَٱعْبُدُوهُ ۚ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ ﴿١٠٢﴾

ٱلْجِنَّ associates شُرَكَآءَ with Allah لِلَّهِ and they have made وَجَعَلُوا۟
and they وَخَرَقُوا۟ though He has created them وَخَلَقَهُمْ the jinns
بِغَيْرِ and daughters وَبَنَٰتٍۭ sons بَنِينَ to Him لَهُۥ falsely attributed
and وَتَعَٰلَىٰ be He Glorified سُبْحَٰنَهُۥ knowledge عِلْمٍ without
(He is the) بَدِيعُ they attribute يَصِفُونَ ﴿١٠٠﴾ from what عَمَّا Exalted
how أَنَّىٰ and the earth وَٱلْأَرْضِ (of) the heavens ٱلسَّمَٰوَٰتِ Originator
لَّهُۥ when He did not وَلَمْ تَكُن a son وَلَدٌ He have لَهُۥ can He يَكُونُ
شَىْءٍ every كُلَّ and He has created وَخَلَقَ a mate صَٰحِبَةٌ He have
(is) ﴿١٠١﴾ عَلِيمٌ thing شَىْءٍ of every بِكُلِّ and He وَهُوَ thing

(there لَآ your Lord رَبُّكُمْ Allah ٱللَّهُ such is ذَٰلِكُمُ All-Knower
(of) كُلِّ the Creator خَٰلِقُ He هُوَ but إِلَّا god إِلَٰهَ is) no
[over] عَلَىٰ and He وَهُوَ so worship Him فَٱعْبُدُوهُ thing شَىْءٍ every
(is) Guardian وَكِيلٌ ﴿١٠٢﴾ thing شَىْءٍ every كُلِّ of

100. Yet, they join the jinn as partners in worship with Allâh, though He has created them (the jinn); and they attribute falsely without knowledge sons and daughters to Him. He is Glorified and Exalted above all that (evil) they attribute to Him. 101. He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything. 102. Such is Allâh, your Lord! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the *Wakîl* (Trustee, Disposer of affairs or Guardian) over all things.

لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ وَهُوَ يُدْرِكُ ٱلْأَبْصَٰرَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴿١٠٣﴾ قَدْ جَآءَكُم بَصَآئِرُ مِن رَّبِّكُمْ فَمَنْ أَبْصَرَ
فَلِنَفْسِهِۦ وَمَنْ عَمِىَ فَعَلَيْهَا وَمَآ أَنَا۠ عَلَيْكُم بِحَفِيظٍ ﴿١٠٤﴾ وَكَذَٰلِكَ نُصَرِّفُ ٱلْءَايَٰتِ وَلِيَقُولُوا۟ دَرَسْتَ وَلِنُبَيِّنَهُۥ
لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾

يُدْرِكُ but He وَهُوَ vision ٱلْأَبْصَٰرُ grasp Him تُدْرِكُهُ can not لَّا
the All-Subtle ٱللَّطِيفُ and He (is) وَهُوَ the vision ٱلْأَبْصَٰرَ grasps
بَصَآئِرُ have come to you جَآءَكُم verily قَدْ the All-Aware ﴿١٠٣﴾ ٱلْخَبِيرُ
فَلِنَفْسِهِۦ saw أَبْصَرَ so who فَمَنْ your Lord رَّبِّكُمْ from مِن proofs
remained blind عَمِىَ and who وَمَنْ (he did this) for his ownself
عَلَيْكُم I (am) أَنَا۠ and not وَمَآ (he did this) against himself فَعَلَيْهَا
We نُصَرِّفُ and thus وَكَذَٰلِكَ a keeper ﴿١٠٤﴾ بِحَفِيظٍ over you
and that they may وَلِيَقُولُوا۟ the Signs ٱلْءَايَٰتِ diversely explain
and that We may make it وَلِنُبَيِّنَهُۥ you have learned دَرَسْتَ say
having knowledge ﴿١٠٥﴾ يَعْلَمُونَ for people لِقَوْمٍ clear

103. No vision can grasp Him, but He grasps all vision. He is *Al-Latîf* (the Most Subtle and Courteous), Well-Acquainted with all things. 104. Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his ownself, and whosoever blinds himself, will do so to his own harm, and I (Muhammad صلى الله عليه وسلم) am not a watcher over you. 105. Thus We explain

variously the Verses so that they (the disbelievers) may say: "You have studied (the Books of the people of the Scripture and brought this Qur'ân from that)" and that We may make the matter clear for the people who have knowledge.

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِن رَّبِّكَ لَا إِلَٰهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿١٠٦﴾ وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ
عَلَيْهِمْ حَفِيظًا وَمَا أَنتَ عَلَيْهِم بِوَكِيلٍ ﴿١٠٧﴾ وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ
كَذَٰلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِم مَّرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾

مِن to you إِلَيْكَ has been inspired أُوحِيَ what مَا follow اتَّبِعْ
Him هُوَ but إِلَّا god إِلَٰهَ (there is) no لَا your Lord رَّبِّكَ from
وَلَوْ the polytheists الْمُشْرِكِينَ ﴿١٠٦﴾ from عَنِ and turn away وَأَعْرِضْ
they أَشْرَكُوا (would) not (have) مَا Allah اللَّهُ willed شَاءَ and had
We have made جَعَلْنَاكَ and not وَمَا associated others with Him
you (are) أَنتَ and not وَمَا a watcher حَفِيظًا over them عَلَيْهِمْ you
you تَسُبُّوا and (do) not وَلَا a guardian بِوَكِيلٍ ﴿١٠٧﴾ over them عَلَيْهِم
اللَّهِ other than مِن دُونِ invoke يَدْعُونَ those who الَّذِينَ revile
بِغَيْرِ out of spite عَدْوًا Allah اللَّهَ lest they revile فَيَسُبُّوا Allah
We have made زَيَّنَّا thus كَذَٰلِكَ knowledge عِلْمٍ without
then ثُمَّ their deeds عَمَلَهُمْ nation أُمَّةٍ to every لِكُلِّ fair-seeming
and then فَيُنَبِّئُهُم their return مَّرْجِعُهُمْ their Lord (is) رَبِّهِم to إِلَىٰ
do يَعْمَلُونَ ﴿١٠٨﴾ they used to كَانُوا of what بِمَا He will inform them

106. Follow what has been revealed to you (O Muhammad صلى الله عليه وسلم) from your Lord, *Lâ ilâha illa Huwa* (none has the right to be worshipped but He) and turn aside from *Al-Mushrikûn*. **107.** Had Allâh willed, they would not have taken others besides Him in worship. And We have not made you a watcher over them nor are you a *Wakîl* over them. **108.** And insult not those whom they (disbelievers) worship besides Allâh, lest they insult Allâh wrongfully without knowledge. Thus We have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَتْهُمْ آيَةٌ لَّيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِندَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا
يُؤْمِنُونَ ﴿١٠٩﴾ وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾

of	أَيْمَٰنِهِمْ	strongest	جَهْدَ	by Allah	بِٱللَّهِ	and they swore	وَأَقْسَمُوا۟	
they	لَّيُؤْمِنُنَّ	a sign	ءَايَةٌ	came to them	جَآءَتْهُمْ	that if	لَئِن	their oaths
the	ٱلْءَايَٰتُ	only	إِنَّمَا	say	قُلْ	in it	بِهَا	would certainly believe
will make	يُشْعِرُكُمْ	and what	وَمَا	Allah	ٱللَّهِ	(are) with	عِندَ	signs
not	لَا	come (those signs)	جَآءَتْ	when	إِذَا	that	أَنَّهَآ	you realize
their	أَفْـِٔدَتَهُمْ	and We shall turn	وَنُقَلِّبُ	they will believe	يُؤْمِنُونَ ﴿١٠٩﴾			
they	يُؤْمِنُوا۟	(did) not	لَمْ	as	كَمَا	and their eyes	وَأَبْصَٰرَهُمْ	hearts
and We shall leave	وَنَذَرُهُمْ	time	مَرَّةٍ	first	أَوَّلَ	in it	بِهِۦ	believe
to wander blindly	يَعْمَهُونَ ﴿١١٠﴾	their tyranny	طُغْيَٰنِهِمْ	in	فِى	them		

109. And they swear their strongest oaths by Allâh, that if there came to them a sign, they would surely, believe therein. Say: "Signs are but with Allâh and what will make you (Muslims) perceive that (even) if it (the sign) came, they will not believe?" **110.** And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.

۞ وَلَوْ أَنَّنَا نَزَّلْنَا إِلَيْهِمُ الْمَلَٰٓئِكَةَ وَكَلَّمَهُمُ الْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَّا كَانُوا لِيُؤْمِنُوٓا إِلَّآ أَن يَشَآءَ اللَّهُ
وَلَٰكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ﴿١١١﴾ وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَٰطِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ
زُخْرُفَ الْقَوْلِ غُرُورًا ۚ وَلَوْ شَآءَ رَبُّكَ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١١٢﴾

to them إِلَيْهِمُ sent down نَزَّلْنَا We had أَنَّنَا and even if ۞ وَلَوْ
the dead الْمَوْتَىٰ and had spoken to them وَكَلَّمَهُمُ the angels الْمَلَٰٓئِكَةَ
شَيْءٍ every كُلَّ before them عَلَيْهِمْ and We had gathered وَحَشَرْنَا
إِلَّآ to believe لِيُؤْمِنُوٓا they were كَانُوا not مَّا open قُبُلًا thing
most of أَكْثَرَهُمْ but وَلَٰكِنَّ Allah اللَّهُ wills يَشَآءَ that أَن unless
We جَعَلْنَا and as such وَكَذَٰلِكَ are ignorant يَجْهَلُونَ ﴿١١١﴾ them
شَيَٰطِينَ an enemy عَدُوًّا Prophet نَبِيٍّ for every لِكُلِّ have made
بَعْضُهُمْ inspiring يُوحِي and jinns وَالْجِنِّ (of) humans الْإِنسِ devils
غُرُورًا speech الْقَوْلِ adorned زُخْرُفَ some بَعْضٍ to إِلَىٰ some of them
مَا your Lord رَبُّكَ had willed شَآءَ and if وَلَوْ as a delusion
and وَمَا so leave them فَذَرْهُمْ they have done it فَعَلُوهُ (would) not
they fabricate يَفْتَرُونَ ﴿١١٢﴾ what

111. And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allâh willed, but most of them behave ignorantly.

112. And so We have appointed for every Prophet enemies — *Shayâtîn* (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it; so leave them alone with their fabrications.

وَلِتَصْغَىٰٓ إِلَيْهِ أَفْـِٔدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُم مُّقْتَرِفُونَ ﴿١١٣﴾ أَفَغَيْرَ اللَّهِ أَبْتَغِي
حَكَمًا وَهُوَ الَّذِيٓ أَنزَلَ إِلَيْكُمُ الْكِتَٰبَ مُفَصَّلًا ۚ وَالَّذِينَ ءَاتَيْنَٰهُمُ الْكِتَٰبَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِّن رَّبِّكَ بِالْحَقِّ ۖ فَلَا
تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١١٤﴾

(of) those who الَّذِينَ hearts أَفْـِٔدَةُ to it إِلَيْهِ so that incline وَلِتَصْغَىٰٓ
and وَلِيَرْضَوْهُ in the Hereafter بِالْآخِرَةِ believe يُؤْمِنُونَ (do) not لَا
and that they commit وَلِيَقْتَرِفُوا that they may be pleased with it
shall other than أَفَغَيْرَ commit مُّقْتَرِفُونَ ﴿١١٣﴾ they هُم what مَا

ٱلَّذِىٓ and He is وَهُوَ a judge حَكَمًا I seek أَبْتَغِى Allah ٱللَّهِ
مُفَصَّلًا the Book ٱلْكِتَٰبَ to you إِلَيْكُمُ has sent down أَنزَلَ Who
We have given them ءَاتَيْنَٰهُمُ and those to whom وَٱلَّذِينَ in detail
that it أَنَّهُۥ they know يَعْلَمُونَ the Scripture ٱلْكِتَٰبَ (previously)
so do فَلَا in truth بِٱلْحَقِّ your Lord رَّبِّكَ by مِّن (is) sent down مُنَزَّلٌ
doubters ٱلْمُمْتَرِينَ ﴿١١٤﴾ of مِنَ you be تَكُونَنَّ not

113. (And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing (all kinds of sins and evil deeds).
114. (Say): "Shall I seek a judge other than Allâh while it is He Who has sent down unto you the Book (the Qur'ân), explained in detail." Those unto whom We gave the Scripture know that it is revealed from your Lord in truth. So be not you of those who doubt.

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۚ لَّا مُبَدِّلَ لِكَلِمَٰتِهِۦ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١١٥﴾ وَإِن تُطِعْ أَكْثَرَ مَن فِى ٱلْأَرْضِ
يُضِلُّوكَ عَن سَبِيلِ ٱللَّهِ ۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾ إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَن يَضِلُّ عَن سَبِيلِهِۦ ۖ
وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ﴿١١٧﴾ فَكُلُوا۟ مِمَّا ذُكِرَ ٱسْمُ ٱللَّهِ عَلَيْهِ إِن كُنتُم بِـَٔايَٰتِهِۦ مُؤْمِنِينَ ﴿١١٨﴾

(of) your Lord رَبِّكَ the word كَلِمَتُ and has been prefected وَتَمَّتْ
one can change مُبَدِّلَ no لَّا and justice وَعَدْلًا in truth صِدْقًا
(is) the All-Hearing ٱلسَّمِيعُ and He وَهُوَ His Words لِكَلِمَٰتِهِۦ
most أَكْثَرَ you obey تُطِعْ and if وَإِن the All-Knowing ٱلْعَلِيمُ ﴿١١٥﴾
they will mislead يُضِلُّوكَ the earth ٱلْأَرْضِ on فِى those مَن (of)
they do يَتَّبِعُونَ not إِن (of) Allah ٱللَّهِ Way سَبِيلِ from عَن you
but إِلَّا they هُمْ and not وَإِنْ the conjecture ٱلظَّنَّ but إِلَّا follow
أَعْلَمُ (is) He Who هُوَ your Lord رَبَّكَ indeed إِنَّ guessing يَخْرُصُونَ ﴿١١٦﴾
وَهُوَ His Way سَبِيلِهِۦ from عَن strays يَضِلُّ who مَن knows best
so eat فَكُلُوا۟ the guided ones بِٱلْمُهْتَدِينَ ﴿١١٧﴾ knows best أَعْلَمُ and He
(of) Allah ٱللَّهِ name ٱسْمُ has been pronounced ذُكِرَ of what مِمَّا
مُؤْمِنِينَ ﴿١١٨﴾ in His Signs بِـَٔايَٰتِهِۦ you are كُنتُم if إِن on which عَلَيْهِ
believers

115. And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower. **116.** And if you obey most of those on the earth, they will mislead you far away from Allâh's path. They follow nothing but conjectures, and they do nothing but lie.
117. Verily, your Lord! It is He Who knows best who strays from His way, and He knows best the rightly guided ones. **118.** So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal), if you are believers in His *Ayât.*

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُم مَّا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ ۗ وَإِنَّ كَثِيرًا
لَّيُضِلُّونَ بِأَهْوَائِهِم بِغَيْرِ عِلْمٍ ۗ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٩﴾ وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ ۚ إِنَّ الَّذِينَ
يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ ﴿١٢٠﴾

you تَأْكُلُوا that do not أَلَّا to you لَكُمْ and what (happened) وَمَا
(of) اللَّهِ name اسْمُ has been pronounced ذُكِرَ of what مِمَّا eat
He has explained فَصَّلَ when indeed وَقَدْ on it عَلَيْهِ Allah
إِلَّا to you عَلَيْكُمْ He has forbidden حَرَّمَ what مَّا to you لَكُم
surely وَإِنَّ to it إِلَيْهِ you are constrained اضْطُرِرْتُمْ that مَا unless
for lack بِغَيْرِ by their desires بِأَهْوَائِهِم lead astray لَّيُضِلُّونَ many كَثِيرًا
(is) He هُوَ your Lord رَبَّكَ certainly إِنَّ knowledge عِلْمٍ of
and وَذَرُوا the transgressers بِالْمُعْتَدِينَ ﴿١١٩﴾ knows best أَعْلَمُ (Who)
and inwardness وَبَاطِنَهُ (of) sin الْإِثْمِ outwardness ظَاهِرَ forsake
سَيُجْزَوْنَ sin الْإِثْمَ earn يَكْسِبُونَ those who الَّذِينَ indeed إِنَّ thereof
يَقْتَرِفُونَ ﴿١٢٠﴾ they have كَانُوا for what بِمَا they shall be requited
committed

119. And why should you not eat of that (meat) on which Allâh's Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely, many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors. **120.** Leave (O mankind, all kinds of) sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit.

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ ۗ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ ۖ وَإِنْ
أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾ أَوَمَن كَانَ مَيْتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلُهُ فِي
الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا ۚ كَذَٰلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾

has been يُذْكَرِ not لَمْ of that مِمَّا you eat تَأْكُلُوا and do not وَلَا
وَإِنَّهُ on it عَلَيْهِ (of) Allah اللَّهِ name اسْمُ pronounced
the الشَّيَاطِينَ and indeed وَإِنَّ a transgression لَفِسْقٌ indeed it is
so لِيُجَادِلُوكُمْ their friends أَوْلِيَائِهِمْ to إِلَىٰ do inspire لَيُوحُونَ devils
you obeyed them أَطَعْتُمُوهُمْ and if وَإِنْ that they dispute with you
كَانَ is he who أَوَمَنْ polytheists لَمُشْرِكُونَ ﴿١٢١﴾ you would surely be إِنَّكُمْ
and We made وَجَعَلْنَا and We gave him life فَأَحْيَيْنَاهُ dead مَيْتًا was
among فِي by it بِهِ his likeness يَمْشِي a light نُورًا for him لَهُ
the الظُّلُمَاتِ is in فِي who is مَثَلُهُ like the one كَمَن men النَّاسِ
thus كَذَٰلِكَ of it مِّنْهَا come out بِخَارِجٍ he can not لَيْسَ darknesses
كَانُوا what مَا to disbelievers لِلْكَافِرِينَ was made fair-seeming زُيِّنَ
to do يَعْمَلُونَ ﴿١٢٢﴾ they used

121. Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is *Fisq* (a sin and disobedience of Allâh). And certainly, the *Shayâtîn* (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making *Al-Maitah* (a dead animal) legal by eating it], then you would indeed be *Mushrikûn* (polytheists); **122.** Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men — like him who is in the darkness from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do.

وَكَذَٰلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكَٰبِرَ مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا ۖ وَمَا يَمْكُرُونَ إِلَّا بِأَنفُسِهِمْ وَمَا
يَشْعُرُونَ ﴿١٢٣﴾ وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَن نُّؤْمِنَ حَتَّىٰ نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ ۘ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ
رِسَالَتَهُ ۗ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِندَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٤﴾

town قَرْيَةٍ every كُلِّ in فِي We have made جَعَلْنَا and thus وَكَذَٰلِكَ
to plot لِيَمْكُرُوا (of) its wicked ones مُجْرِمِيهَا leaders أَكَابِرَ
بِأَنفُسِهِمْ except إِلَّا they plot يَمْكُرُونَ but not وَمَا therein فِيهَا
وَإِذَا they perceive يَشْعُرُونَ ﴿١٢٣﴾ though do not وَمَا against themselves
لَن they say قَالُوا a sign آيَةٌ comes to them جَاءَتْهُمْ and when
like مِثْلَ we are given نُؤْتَىٰ until حَتَّىٰ we believe نُّؤْمِنَ shall not

ٱللَّهُ (of) Allah ٱللَّهِ Messengers رُسُلُ was given (to) أُوتِىَ what مَآ
His رِسَالَتَهُۥ to place يَجْعَلُ where حَيْثُ knows best أَعْلَمُ Allah
أَجْرَمُوا۟ those who ٱلَّذِينَ soon will meet with سَيُصِيبُ Message
Allah ٱللَّهِ from عِندَ humiliation صَغَارٌ have commited a crime
they used كَانُوا۟ for what بِمَا severe شَدِيدٌۢ and a torment وَعَذَابٌ
to plot يَمْكُرُونَ ﴿١٢٤﴾

123. And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against their ownselves, and they perceive (it) not. **124.** And when there comes to them a sign (from Allâh) they say: "We shall not believe until we receive the like of that which the Messengers of Allâh had received." Allâh knows best with whom to place His Message. Humiliation and disgrace from Allâh and a severe torment will overtake the criminals (polytheists and sinners) for that which they used to plot.

فَمَن يُرِدِ ٱللَّهُ أَن يَهْدِيَهُۥ يَشْرَحْ صَدْرَهُۥ لِلْإِسْلَٰمِ ۖ وَمَن يُرِدْ أَن يُضِلَّهُۥ يَجْعَلْ صَدْرَهُۥ ضَيِّقًا حَرَجًا كَأَنَّمَا
يَصَّعَّدُ فِى ٱلسَّمَآءِ ۚ كَذَٰلِكَ يَجْعَلُ ٱللَّهُ ٱلرِّجْسَ عَلَى ٱلَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾ وَهَٰذَا صِرَٰطُ رَبِّكَ مُسْتَقِيمًا ۗ
قَدْ فَصَّلْنَا ٱلْءَايَٰتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٦﴾

He يَهْدِيَهُۥ that أَن Allah ٱللَّهُ wills يُرِدِ and whomsoever فَمَن
وَمَن for Islam لِلْإِسْلَٰمِ his breast صَدْرَهُۥ He opens يَشْرَحْ guides him
He lets him go يُضِلَّهُۥ that أَن He wills يُرِدْ and whomsoever
حَرَجًا closed ضَيِّقًا his breast صَدْرَهُۥ He makes يَجْعَلْ astay
the ٱلسَّمَآءِ to فِى he is climbing يَصَّعَّدُ as if كَأَنَّمَا constricted
the impurity ٱلرِّجْسَ Allah ٱللَّهُ sets يَجْعَلُ thus كَذَٰلِكَ heaven
and وَهَٰذَا believe يُؤْمِنُونَ ﴿١٢٥﴾ do not لَا those who ٱلَّذِينَ over عَلَى
surely قَدْ Straight مُسْتَقِيمًا (of) your Lord رَبِّكَ Way صِرَٰطُ this (is)
for a people (who) لِقَوْمٍ the Signs ٱلْءَايَٰتِ We have detailed فَصَّلْنَا
take heed يَذَّكَّرُونَ ﴿١٢٦﴾

125. And whomsoever Allâh wills to guide, He opens his breast to Islâm; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allâh puts the wrath on those who believe not. **126.** And this is the path of your Lord (the Qur'ân and Islâm) leading straight. We have detailed Our Revelations for a people who take heed.

۞ لَهُمْ دَارُ ٱلسَّلَٰمِ عِندَ رَبِّهِمْ ۖ وَهُوَ وَلِيُّهُم بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٢٧﴾ وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَٰمَعْشَرَ ٱلْجِنِّ قَدِ
ٱسْتَكْثَرْتُم مِّنَ ٱلْإِنسِ ۖ وَقَالَ أَوْلِيَآؤُهُم مِّنَ ٱلْإِنسِ رَبَّنَا ٱسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَآ أَجَلَنَا ٱلَّذِىٓ أَجَّلْتَ لَنَا ۚ قَالَ
ٱلنَّارُ مَثْوَىٰكُمْ خَٰلِدِينَ فِيهَآ إِلَّا مَا شَآءَ ٱللَّهُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾

رَبِّهِمْ with عِندَ (of) peace ٱلسَّلَٰمِ abode دَارُ for them (is) لَهُمْ ۞
for what بِمَا (is) their Protector وَلِيُّهُم and He وَهُوَ their Lord
and on the Day (when) وَيَوْمَ to do يَعْمَلُونَ ﴿١٢٧﴾ they used كَانُوا۟
O you يَٰمَعْشَرَ all جَمِيعًا He will gather them together يَحْشُرُهُمْ
you have taken a lot ٱسْتَكْثَرْتُم surely قَدِ (of) jinns ٱلْجِنِّ assembly
their أَوْلِيَآؤُهُم and said (will say) وَقَالَ humans ٱلْإِنسِ from مِّنَ
ٱسْتَمْتَعَ our Lord رَبَّنَا the humans ٱلْإِنسِ among مِّنَ friends
and We have وَبَلَغْنَآ from some بِبَعْضٍ some of us بَعْضُنَا benefited
لَنَا You had appointed أَجَّلْتَ which ٱلَّذِىٓ our term أَجَلَنَا reached
to خَٰلِدِينَ (is) your abode مَثْوَىٰكُمْ the Fire ٱلنَّارُ He said قَالَ for us
ٱللَّهُ willed شَآءَ what مَا except إِلَّا therein فِيهَآ abide forever
عَلِيمٌ ﴿١٢٨﴾ (is) All-Wise حَكِيمٌ your Lord رَبَّكَ indeed إِنَّ Allah
All-Knowing

127. For them will be the home of peace (Paradise) with their Lord. And He will be their *Walî* (Helper and Protector) because of what they used to do. **128.** And on the Day when He will gather them (all) together (and say): "O you assembly of jinn! Many did you mislead of men," and their *Auliyâ'* (friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling place, you will dwell therein forever, except as Allâh may will. Certainly your Lord is All-Wise, All-Knowing."

وَكَذَٰلِكَ نُوَلِّى بَعْضَ ٱلظَّٰلِمِينَ بَعْضًۢا بِمَا كَانُوا۟ يَكْسِبُونَ ﴿١٢٩﴾ يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ
عَلَيْكُمْ ءَايَٰتِى وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا ۚ قَالُوا۟ شَهِدْنَا عَلَىٰٓ أَنفُسِنَا ۖ وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَشَهِدُوا۟ عَلَىٰٓ
أَنفُسِهِمْ أَنَّهُمْ كَانُوا۟ كَٰفِرِينَ ﴿١٣٠﴾

(of) the ٱلظَّٰلِمِينَ some بَعْضَ We make friends نُوَلِّى and thus وَكَذَٰلِكَ
they used to كَانُوا۟ for what بِمَا (of) some بَعْضًۢا wrong-doers
and وَٱلْإِنسِ (of) jinns ٱلْجِنِّ O assembly يَٰمَعْشَرَ earn يَكْسِبُونَ ﴿١٢٩﴾

مِّنكُمْ Messengers رُسُلٌ come to you يَأْتِكُمْ did not أَلَمْ humans
My Verses آيَاتِي to you عَلَيْكُمْ reciting يَقُصُّونَ from among you
(of) your Day يَوْمِكُمْ meeting لِقَاءَ and warning you (of) وَيُنذِرُونَكُمْ
أَنفُسِنَا against عَلَىٰ we bear witness شَهِدْنَا they said قَالُوا this هَٰذَا
(of) the world الدُّنْيَا life الْحَيَاةُ and deluded them وَغَرَّتْهُمُ ourselves
themselves أَنفُسِهِمْ against عَلَىٰ and they did bear witness وَشَهِدُوا
disbelievers كَافِرِينَ ﴿١٣٠﴾ (they) were كَانُوا that they أَنَّهُمْ

129. And thus We do make the *Zâlimûn* (polytheists and wrongdoers) *Auliyâ'* (supporters and helpers) of one another (in committing crimes), because of that which they used to earn. **130.** O you assembly of jinn and Mankind! "Did not there come to you Messengers from amongst you, reciting unto you My Verses and warning you of the Meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.

ذَٰلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ ٱلْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَٰفِلُونَ ﴿١٣١﴾ وَلِكُلٍّ دَرَجَٰتٌ مِّمَّا عَمِلُوا۟ ۚ وَمَا رَبُّكَ
بِغَٰفِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٢﴾ وَرَبُّكَ ٱلْغَنِيُّ ذُو ٱلرَّحْمَةِ ۚ إِن يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنۢ بَعْدِكُم مَّا
يَشَآءُ كَمَآ أَنشَأَكُم مِّن ذُرِّيَّةِ قَوْمٍ ءَاخَرِينَ ﴿١٣٣﴾

your Lord رَبُّكَ was يَكُن not لَّمْ that أَن this (is because) ذَٰلِكَ
and وَأَهْلُهَا unjustly بِظُلْمٍ the towns ٱلْقُرَىٰ Who destroys مُهْلِكَ
and for every one وَلِكُلٍّ (were) unware غَٰفِلُونَ ﴿١٣١﴾ their people
and not وَمَا they did عَمِلُوا۟ for what مِّمَّا (there are) ranks دَرَجَٰتٌ
they يَعْمَلُونَ ﴿١٣٢﴾ of what عَمَّا (is) unaware بِغَٰفِلٍ your Lord رَبُّكَ
Full ذُو ٱلرَّحْمَةِ (is) Self-Sufficient ٱلْغَنِيُّ and your Lord وَرَبُّكَ do
He takes you away يُذْهِبْكُمْ He wills يَشَأْ if إِن of Mercy
He يَشَآءُ whom مَّا after you مِنۢ بَعْدِكُم and lets succeed وَيَسْتَخْلِفْ
offspring ذُرِّيَّةِ from مِّن He raised you أَنشَأَكُم as كَمَآ wills
(of) other ءَاخَرِينَ ﴿١٣٣﴾ people قَوْمٍ

131. This is because your Lord would not destroy the (populations of) towns for their wrongdoing (i.e. associating others in worship along with Allâh) while their people were unaware (so the Messengers were sent). **132.** For all there will be degrees (or ranks) according to what they did. And your Lord is not unaware of

what they do. **133.** And your Lord is Rich (Free of all needs), full of Mercy; if He wills, He can destroy you, and in your place make whom He wills as your successors, as He raised you from the seed of other people.

إِنَّ مَا تُوعَدُونَ لَآتٍ ۖ وَمَا أَنتُم بِمُعْجِزِينَ ﴿١٣٤﴾ قُلْ يَٰقَوْمِ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنِّى عَامِلٌ ۖ فَسَوْفَ
تَعْلَمُونَ مَن تَكُونُ لَهُۥ عَٰقِبَةُ ٱلدَّارِ ۗ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ﴿١٣٥﴾ وَجَعَلُوا۟ لِلَّهِ مِمَّا ذَرَأَ مِنَ
ٱلْحَرْثِ وَٱلْأَنْعَٰمِ نَصِيبًا فَقَالُوا۟ هَٰذَا لِلَّهِ بِزَعْمِهِمْ وَهَٰذَا لِشُرَكَآئِنَا ۖ فَمَا كَانَ لِشُرَكَآئِهِمْ
فَلَا يَصِلُ إِلَى ٱللَّهِ ۖ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَآئِهِمْ ۗ سَآءَ مَا يَحْكُمُونَ ﴿١٣٦﴾

(is) لَآتٍ you are promised تُوعَدُونَ what مَا certainly إِنَّ
disable ﴿١٣٤﴾ بِمُعْجِزِينَ you أَنتُم and cannot وَمَا bound to Me
your مَكَانَتِكُمْ in عَلَىٰ work ٱعْمَلُوا۟ O people يَٰقَوْمِ say قُلْ (Allah)
تَعْلَمُونَ soon فَسَوْفَ (am) at work عَامِلٌ verily I (too) إِنِّى place
عَٰقِبَةُ for him لَهُۥ will be تَكُونُ whom مَن you will know
يُفْلِحُ do not لَا indeed إِنَّهُۥ (of) the House (Paradise) ٱلدَّارِ reward
and they assigned وَجَعَلُوا۟ the wrong-doers ﴿١٣٥﴾ ٱلظَّٰلِمُونَ succeed
the ٱلْحَرْثِ of مِنَ He has created ذَرَأَ of what مِمَّا to Allah لِلَّهِ
and they said فَقَالُوا۟ a share نَصِيبًا and the cattle وَٱلْأَنْعَٰمِ tilth
and وَهَٰذَا so they presume بِزَعْمِهِمْ (is) for Allah لِلَّهِ this هَٰذَا
is كَانَ but what فَمَا (is) for our partners لِشُرَكَآئِنَا this
reach يَصِلُ does not فَلَا for their partners (of Allah) لِشُرَكَآئِهِمْ
فَهُوَ for Allah لِلَّهِ is كَانَ and what وَمَا Allah ٱللَّهِ (to) إِلَى
their partners (of Allah) شُرَكَآئِهِمْ (to) إِلَىٰ reaches يَصِلُ that
they judge ﴿١٣٦﴾ يَحْكُمُونَ (is) what مَا evil سَآءَ

134. Surely, that which you are promised, will verily, come to pass, and you cannot escape (from the punishment of Allâh). **135.** Say (O Muhammad صلى الله عليه وسلم): "O my people! Work according to your way, surely, I too am working (in my way), and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the *Zâlimûn* (polytheists and wrongdoers) will not be successful." **136.** And they assign to Allâh a share of the tilth and cattle which He has created, and they say: "This is for Allâh" according to their claim, "and this is for our (Allâh's so-called) partners." But the share of their (Allâh's so-called) "partners" reaches not Allâh, while the share of Allâh reaches their (Allâh's so-called) "partners"! Evil is the way they judge!

وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَاؤُهُمْ لِيُرْدُوهُمْ
وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ ۖ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١٣٧﴾ وَقَالُوا هَٰذِهِ أَنْعَامٌ
وَحَرْثٌ حِجْرٌ لَّا يَطْعَمُهَا إِلَّا مَن نَّشَاءُ بِزَعْمِهِمْ وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ لَّا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا
افْتِرَاءً عَلَيْهِ ۚ سَيَجْزِيهِم بِمَا كَانُوا يَفْتَرُونَ ﴿١٣٨﴾

to لِكَثِيرٍ made fair-seeming زَيَّنَ and likewise وَكَذَٰلِكَ
أَوْلَادِهِمْ killing قَتْلَ the polytheists الْمُشْرِكِينَ of مِّنَ many
so لِيُرْدُوهُمْ their partners (of Allah) شُرَكَاؤُهُمْ (of) their children
عَلَيْهِمْ and so that they confound وَلِيَلْبِسُوا that they ruin them
had willed شَاءَ and if وَلَوْ (regarding) their religion دِينَهُمْ them
so leave فَذَرْهُمْ they would have done it فَعَلُوهُ not مَا Allah اللَّهُ
and they said وَقَالُوا they fabricate يَفْتَرُونَ ﴿١٣٧﴾ and what وَمَا them
لَّا (are) forbidden حِجْرٌ and crops وَحَرْثٌ cattle أَنْعَامٌ these هَٰذِهِ
we نَّشَاءُ whom مَن except إِلَّا should eat them يَطْعَمُهَا none
(are) حُرِّمَتْ and cattle وَأَنْعَامٌ as they presume بِزَعْمِهِمْ will
يَذْكُرُونَ do not لَّا and cattle وَأَنْعَامٌ their backs ظُهُورُهَا forbidden
افْتِرَاءً on it عَلَيْهَا (of) Allah اللَّهِ name اسْمَ they pronounce
He will سَيَجْزِيهِم against Him (Allah) عَلَيْهِ false fabrication
to ﴿١٣٨﴾ يَفْتَرُونَ they used كَانُوا for what بِمَا recompense them
fabricate

137. And so to many of the *Mushrikûn* (polytheists) their (Allâh's so-called) "partners" have made fair-seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allâh had willed, they would not have done so. So leave them alone with their fabrications. **138.** And according to their claim, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden (or any other work), and cattle on which (at slaughtering) the Name of Allâh is not pronounced; lying against Him (Allâh). He will recompense them for what they used to fabricate.

وَقَالُوا مَا فِي بُطُونِ هَٰذِهِ الْأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا ۖ وَإِن يَكُن مَّيْتَةً فَهُمْ فِيهِ
شُرَكَاءُ ۚ سَيَجْزِيهِمْ وَصْفَهُمْ ۚ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿١٣٩﴾ قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ
وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ ۚ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٤٠﴾

(of) هَٰذِهِ bellies بُطُونِ (is) in فِي what مَا and they said وَقَالُوا
for our males لِّذُكُورِنَا is exclusively خَالِصَةٌ cattle الْأَنْعَامِ these
يَكُن but if وَإِن our females أَزْوَاجِنَا to عَلَىٰ and forbidden وَمُحَرَّمٌ
شُرَكَاءُ (are) in it (therein) فِيهِ then they فَهُمْ dead مَّيْتَةً it is
(for) their وَصْفَهُمْ He will recompense them سَيَجْزِيهِمْ partners
﴿١٣٩﴾ عَلِيمٌ (is) All-Wise حَكِيمٌ indeed He إِنَّهُ attribution
those who الَّذِينَ suffered loss خَسِرَ certainly قَدْ All-Knowing
عِلْمٍ without بِغَيْرِ foolishly سَفَهًا their children أَوْلَادَهُمْ killed قَتَلُوا
رَزَقَهُمُ what مَا and they made unlawful وَحَرَّمُوا knowledge
عَلَى inventing a lie افْتِرَاءً Allah اللَّهُ sustenance provided them
and وَمَا they have gone astray ضَلُّوا surely قَدْ Allah اللَّهِ against
guided ones ﴿١٤٠﴾ مُهْتَدِينَ they are كَانُوا not

139. And they say: "What is in the bellies of such and such cattle (milk or foetus) is for our males alone, and forbidden to our females (girls and women), but if it is born dead, then all have shares therein." He will punish them for their attribution (of such false orders to Allâh). Verily, He is All-Wise, All-Knower. **140.** Indeed lost are they who have killed their children, foolishly, without knowledge, and have forbidden that which Allâh has provided for them, inventing a lie against Allâh. They have indeed gone astray and were not guided.

۞ وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكُلُهُ وَالزَّيْتُونَ وَالرُّمَّانَ
مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ ۚ كُلُوا مِن ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ ۖ وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ
الْمُسْرِفِينَ ﴿١٤١﴾ وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرْشًا ۚ كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ
إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٤٢﴾

جَنَّاتٍ brought into being أَنشَأَ who الَّذِي and (it is) He ۞ وَهُوَ
وَالنَّخْلَ trellised مَّعْرُوشَاتٍ and not وَغَيْرَ trellised مَّعْرُوشَاتٍ gardens
أُكُلُهُ (of) varying مُخْتَلِفًا and crops وَالزَّرْعَ and the date-palm
مُتَشَابِهًا and pomegranates وَالرُّمَّانَ and the olive وَالزَّيْتُونَ tastes
of مِن eat كُلُوا resembling مُتَشَابِهٍ and not وَغَيْرَ resembling
حَقَّهُ and give وَآتُوا it bears fruit أَثْمَرَ when إِذَا its fruit ثَمَرِهِ
and do not وَلَا (of) its harvest حَصَادِهِ (on) day يَوْمَ its due

like يُحِبُّ does not لَا indeed He إِنَّهُۥ exceed the limits تُسْرِفُوٓا۟
the ٱلْأَنْعَٰمِ and of وَمِنَ those who exceed limits ٱلْمُسْرِفِينَ ﴿١٤١﴾
and to be laid on وَفَرْشًا for burden حَمُولَةً cattle (are some)
Allah ٱللَّهُ provided you رَزَقَكُمُ that what مِمَّا eat كُلُوا۟ ground
(of) ٱلشَّيْطَٰنِ footsteps خُطُوَٰتِ you follow تَتَّبِعُوا۟ and do not وَلَا
(is) open مُّبِينٌ ﴿١٤٢﴾ enemy عَدُوٌّ to you لَكُمْ indeed he إِنَّهُۥ Satan

141. And it is He Who produces gardens trellised and untrellised, and date palms, and crops of different shape and taste (their fruits and their seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (their *Zakât,* according to Allâh's Orders, 1/10th or 1/20th) on the day of their harvest, and waste not by extravagance. Verily, He likes not *Al-Musrifûn* (those who waste by extravagance), **142.** And of the cattle (are some) for burden (like camel) and (some are) small (unable to carry burden like sheep and goats for food, meat, milk and wool). Eat of what Allâh has provided for you, and follow not the footsteps of *Shaitân* (Satan). Surely, he is to you an open enemy.

ثَمَٰنِيَةَ أَزْوَٰجٍ مِّنَ ٱلضَّأْنِ ٱثْنَيْنِ وَمِنَ ٱلْمَعْزِ ٱثْنَيْنِ قُلْ ءَآلذَّكَرَيْنِ حَرَّمَ أَمِ ٱلْأُنثَيَيْنِ أَمَّا ٱشْتَمَلَتْ عَلَيْهِ
أَرْحَامُ ٱلْأُنثَيَيْنِ نَبِّـُٔونِى بِعِلْمٍ إِن كُنتُمْ صَٰدِقِينَ ﴿١٤٣﴾ وَمِنَ ٱلْإِبِلِ ٱثْنَيْنِ وَمِنَ ٱلْبَقَرِ ٱثْنَيْنِ قُلْ ءَآلذَّكَرَيْنِ
حَرَّمَ أَمِ ٱلْأُنثَيَيْنِ أَمَّا ٱشْتَمَلَتْ عَلَيْهِ أَرْحَامُ ٱلْأُنثَيَيْنِ أَمْ كُنتُمْ شُهَدَآءَ إِذْ وَصَّىٰكُمُ ٱللَّهُ بِهَٰذَا فَمَنْ
أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا لِّيُضِلَّ ٱلنَّاسَ بِغَيْرِ عِلْمٍ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٤٤﴾

and two ٱثْنَيْنِ sheep ٱلضَّأْنِ of مِّنَ (in) pairs أَزْوَٰجٍ eight ثَمَٰنِيَةَ
has the two ءَآلذَّكَرَيْنِ say قُلْ two ٱثْنَيْنِ the goats ٱلْمَعْزِ and of وَمِنَ
أَمَّا the two females ٱلْأُنثَيَيْنِ or أَمِ He has forbidden حَرَّمَ males
(of) the two ٱلْأُنثَيَيْنِ wombs أَرْحَامُ which عَلَيْهِ contain ٱشْتَمَلَتْ or
you كُنتُمْ if إِن with knowledge بِعِلْمٍ tell me نَبِّـُٔونِى females
two ٱثْنَيْنِ the camels ٱلْإِبِلِ and of وَمِنَ truthful صَٰدِقِينَ ﴿١٤٣﴾ are
has the ءَآلذَّكَرَيْنِ say قُلْ two ٱثْنَيْنِ the cows ٱلْبَقَرِ and of وَمِنَ
أَمَّا two females ٱلْأُنثَيَيْنِ or أَمِ He has forbidden حَرَّمَ two males
(of) the two ٱلْأُنثَيَيْنِ wombs أَرْحَامُ which عَلَيْهِ contain ٱشْتَمَلَتْ or
when إِذْ witnesses شُهَدَآءَ were you كُنتُمْ or أَمْ females

then who	فَمَنْ	of this	بِهَـٰذَا	Allah	ٱللَّهُ	ordered you	وَصَّىٰكُمُ
عَلَى	fabricated	ٱفْتَرَىٰ	than one who	مِمَّنِ	(is) more unjust	أَظْلَمُ	
ٱلنَّاسَ	so that he may mislead	لِيُضِلَّ	a lie	كَذِبًا	Allah	ٱللَّهِ	against
لَا	Allah	ٱللَّهَ	indeed	إِنَّ	knowledge	عِلْمٍ	without	بِغَيْرِ	the people
(who are)	ٱلظَّـٰلِمِينَ ﴿١٤٤﴾	the people	ٱلْقَوْمَ	guide	يَهْدِى	does not	
						wrong-doers	

143. Eight pairs: of the sheep two (male and female), and of the goats two (male and female). Say: "Has He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose? Inform me with knowledge if you are truthful." **144.** And of the camels two (male and female), and of oxen two (male and female). Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allâh ordered you such a thing? Then who does more wrong than one who invents a lie against Allâh, to lead mankind astray without knowledge. Certainly Allâh guides not the people who are *Zâlimûn* (polytheists and wrongdoers)."

قُل لَّآ أَجِدُ فِى مَآ أُوحِىَ إِلَىَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُۥٓ إِلَّآ أَن يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ
فَإِنَّهُۥ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ ۚ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيمٌ ﴿١٤٥﴾

has been	أُوحِىَ	what	مَآ	in	فِى	I find	أَجِدُ	do not	لَّآ	say	قُل
يَطْعَمُهُۥٓ	an eater	طَاعِمٍ	to	عَلَىٰ	prohibited	مُحَرَّمًا	to me	إِلَىَّ	inspired
مَيْتَةً	it be	يَكُونَ	that	أَن	except	إِلَّآ	who intends to eat it		
flesh	لَحْمَ	or	أَوْ	out poured	مَّسْفُوحًا	blood	دَمًا	or	أَوْ	carrion
or	أَوْ	(is) unclean	رِجْسٌ	for that certainly	فَإِنَّهُۥ	(of) swine	خِنزِيرٍ		
of other	لِغَيْرِ	having been invoked name	أُهِلَّ	abomination	فِسْقًا				
is compelled	ٱضْطُرَّ	but whoever	فَمَنِ	on it	بِهِۦ	Allah	ٱللَّهِ	than	
then	فَإِنَّ	transgressing	عَادٍ	nor	وَلَا	craving	بَاغٍ	neither	غَيْرَ
Most	رَّحِيمٌ ﴿١٤٥﴾	(is) All-Forgiving	غَفُورٌ	your Lord	رَبَّكَ	certainly			
						Merciful			

145. Say (O Muhammad صلى الله عليه وسلم): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be *Maitah* (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of

swine (pork); for that surely, is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allâh. But whosoever is forced by necessity without wilful disobedience, nor transgressing due limits; (for him) certainly, your Lord is Oft-Forgiving, Most Merciful."

وَعَلَى ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا كُلَّ ذِى ظُفُرٍ ۖ وَمِنَ ٱلْبَقَرِ وَٱلْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَآ إِلَّا مَا
حَمَلَتْ ظُهُورُهُمَآ أَوِ ٱلْحَوَايَآ أَوْ مَا ٱخْتَلَطَ بِعَظْمٍ ۚ ذَٰلِكَ جَزَيْنَٰهُم بِبَغْيِهِمْ ۖ وَإِنَّا لَصَٰدِقُونَ ﴿١٤٦﴾ فَإِن كَذَّبُوكَ
فَقُل رَّبُّكُمْ ذُو رَحْمَةٍ وَٰسِعَةٍ وَلَا يُرَدُّ بَأْسُهُۥ عَنِ ٱلْقَوْمِ ٱلْمُجْرِمِينَ ﴿١٤٧﴾

We حَرَّمْنَا were Jews هَادُوا۟ those who ٱلَّذِينَ and to وَعَلَى
and of وَمِنَ with claws ذِى ظُفُرٍ every (animal) كُلَّ forbade
عَلَيْهِمْ We prohibited حَرَّمْنَا and the sheep وَٱلْغَنَمِ the cows ٱلْبَقَرِ
carried حَمَلَتْ what مَا except إِلَّا their fat شُحُومَهُمَآ to them
which مَا or أَوْ entrails ٱلْحَوَايَآ or أَوِ their backs ظُهُورُهُمَآ
We جَزَيْنَٰهُم thus ذَٰلِكَ with bone بِعَظْمٍ is mixed ٱخْتَلَطَ
and verily we وَإِنَّا for their rebellion بِبَغْيِهِمْ recompensed them
فَقُل they deny you كَذَّبُوكَ and if فَإِن (are) truthful لَصَٰدِقُونَ ﴿١٤٦﴾
Vast وَٰسِعَةٍ Mercy رَحْمَةٍ (is) Owner of ذُو your Lord رَّبُّكُمْ say
ٱلْقَوْمِ from عَنِ His punishment بَأْسُهُۥ averted يُرَدُّ but is not وَلَا
guilty ٱلْمُجْرِمِينَ ﴿١٤٧﴾ people

146. And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion (committing crimes like murdering the Prophets and eating of *Ribâ*). And verily, We are Truthful. **147.** If they (Jews) belie you (Muhammad صلى الله عليه وسلم) say: "Your Lord is the Owner of vast mercy, and never will His Wrath be turned back from the people who are *Mujrimûn*."

سَيَقُولُ ٱلَّذِينَ أَشْرَكُوا۟ لَوْ شَآءَ ٱللَّهُ مَآ أَشْرَكْنَا وَلَآ ءَابَآؤُنَا وَلَا حَرَّمْنَا مِن شَىْءٍ ۚ كَذَٰلِكَ كَذَّبَ ٱلَّذِينَ مِن
قَبْلِهِمْ حَتَّىٰ ذَاقُوا۟ بَأْسَنَا ۗ قُلْ هَلْ عِندَكُم مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَنَآ ۖ إِن تَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ أَنتُمْ إِلَّا
تَخْرُصُونَ ﴿١٤٨﴾

لَوْ made partners with Allah أَشْرَكُوا۟ those who ٱلَّذِينَ will say سَيَقُولُ
We would have أَشْرَكْنَا neither مَآ Allah ٱللَّهُ had willed شَآءَ if

nor وَلَآ our forefathers ءَابَآؤُنَا nor وَلَآ made partners with Allah
كَذَٰلِكَ anything مِن شَيْءٍ We would have prohibited حَرَّمْنَا
(were) before مِن قَبْلِهِمْ those who ٱلَّذِينَ denied كَذَّبَ likewise
say قُلْ Our punishment بَأْسَنَا they tasted ذَاقُوا۟ until حَتَّىٰ them
فَتُخْرِجُوهُ any knowledge مِّنْ عِلْمٍ (there) with you عِندَكُم is هَلْ
you do follow تَتَّبِعُونَ not إِن to us لَنَا which you can provide
but إِلَّا you are أَنتُمْ and not وَإِنْ conjecture ٱلظَّنَّ but إِلَّا
guessing تَخْرُصُونَ ﴿١٤٨﴾

148. Those who took partners (in worship) with Allâh will say: "If Allâh had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)." Likewise belied those who were before them, (they argued falsely with Allâh's Messengers), till they tasted Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie."

قُلْ فَلِلَّهِ ٱلْحُجَّةُ ٱلْبَٰلِغَةُ فَلَوْ شَآءَ لَهَدَىٰكُمْ أَجْمَعِينَ ﴿١٤٩﴾ قُلْ هَلُمَّ شُهَدَآءَكُمُ ٱلَّذِينَ يَشْهَدُونَ أَنَّ ٱللَّهَ حَرَّمَ هَٰذَا فَإِن
شَهِدُوا۟ فَلَا تَشْهَدْ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَآءَ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ وَهُم بِرَبِّهِمْ
يَعْدِلُونَ ﴿١٥٠﴾

and فَلَوْ conclusive ٱلْبَٰلِغَةُ argument ٱلْحُجَّةُ Allah has فَلِلَّهِ say قُلْ
أَجْمَعِينَ ﴿١٤٩﴾ He would have guided you لَهَدَىٰكُمْ He willed شَآءَ had
يَشْهَدُونَ who ٱلَّذِينَ your witnesses شُهَدَآءَكُمُ bring هَلُمَّ say قُلْ all
then فَإِن this هَٰذَا has prohibited حَرَّمَ Allah ٱللَّهَ that أَنَّ testify
with مَعَهُمْ you testify تَشْهَدْ do not فَلَا they testify شَهِدُوا۟ if
(of) ٱلَّذِينَ desires أَهْوَآءَ you follow تَتَّبِعْ and do not وَلَا them
and those وَٱلَّذِينَ Our Signs بِـَٔايَٰتِنَا have rejected كَذَّبُوا۟ those who
and وَهُم in the Hereafter بِٱلْـَٔاخِرَةِ believe يُؤْمِنُونَ do not لَا who
set up equals يَعْدِلُونَ ﴿١٥٠﴾ with their Lord بِرَبِّهِمْ they

149. Say: "With Allâh is the perfect proof and argument, (i.e. the Oneness of Allâh, the sending of His Messengers and His Holy Books, to mankind); had He so willed, He would indeed have guided you all." **150.** Say: "Bring forward your witnesses, who can testify that Allâh has forbidden this." Then if they testify,

testify not you (O Muhammad صلى الله عليه وسلم) with them. And you should not follow the vain desires of such as treat Our *Ayât* as falsehoods, and such as believe not in the Hereafter, and they hold others as equal (in worship) with their Lord.

۞قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ وَلَا تَقْتُلُوا
أَوْلَادَكُم مِّنْ إِمْلَاقٍ ۖ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۖ وَلَا
تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾

has حَرَّمَ what مَا I shall recite أَتْلُ come تَعَالَوْا say ۞قُلْ
that do not أَلَّا to you عَلَيْكُمْ your Lord رَبُّكُمْ prohibited
and with وَبِالْوَالِدَيْنِ anything شَيْئًا with Him بِهِ you associate تُشْرِكُوا
أَوْلَادَكُم you kill تَقْتُلُوا and do not وَلَا do good إِحْسَانًا parents
نَرْزُقُكُمْ We نَّحْنُ poverty إِمْلَاقٍ (for fear) of مِّنْ your children
and do not وَلَا and for them وَإِيَّاهُمْ provide sustenance for you
committed ظَهَرَ that مَا shameful deeds الْفَوَاحِشَ draw near تَقْرَبُوا
وَلَا committed secretly بَطَنَ or that وَمَا of these مِنْهَا openly
has حَرَّمَ which الَّتِي a life النَّفْسَ you kill تَقْتُلُوا and do not
this ذَٰلِكُمْ in a just cause بِالْحَقِّ except إِلَّا Allah اللَّهُ forbidden
so that you may لَعَلَّكُمْ of it بِهِ He has commanded you وَصَّاكُم
understand تَعْقِلُونَ ﴿١٥١﴾

151. Say (O Muhammad صلى الله عليه وسلم): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty" — We provide sustenance for you and for them" Come not near to *Al-Fawâhish* (shameful sins and illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allâh has forbidden, except for a just cause (according to Islâmic law). This He has commanded you that you may understand."

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۖ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ ۖ لَا نُكَلِّفُ نَفْسًا
إِلَّا وُسْعَهَا ۖ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ وَبِعَهْدِ اللَّهِ أَوْفُوا ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ
تَذَكَّرُونَ ﴿١٥٢﴾ وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۚ ذَٰلِكُمْ
وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾

(of) the ٱلْيَتِيمِ wealth مَالَ draw near تَقْرَبُوا۟ and do not وَلَا
حَتَّىٰ (is) better أَحْسَنُ which هِىَ with that بِٱلَّتِى except إِلَّا orphan
and give full وَأَوْفُوا۟ his maturity أَشُدَّهُۥ he reaches يَبْلُغَ until
do لَا with justice بِٱلْقِسْطِ and weight وَٱلْمِيزَانَ measure ٱلْكَيْلَ
to his capacity وُسْعَهَا but إِلَّا anyone نَفْسًا We burden نُكَلِّفُ not
كَانَ even if وَلَوْ be just فَٱعْدِلُوا۟ you speak قُلْتُمْ and when وَإِذَا
(of) Allah ٱللَّهِ and the Covenant وَبِعَهْدِ a relative ذَا قُرْبَىٰ he is
of بِهِۦ He has commanded you وَصَّىٰكُم this ذَٰلِكُمْ you fulfil أَوْفُوا۟
هَٰذَا and that وَأَنَّ take heed ﴿١٥٢﴾ تَذَكَّرُونَ so that you may لَعَلَّكُمْ it
وَلَا so follow it فَٱتَّبِعُوهُ Straight مُسْتَقِيمًا (is) My Way صِرَٰطِى this
lest they فَتَفَرَّقَ (other) paths ٱلسُّبُلَ you follow تَتَّبِعُوا۟ and do not
He وَصَّىٰكُم this ذَٰلِكُمْ His Path سَبِيلِهِۦ from عَن you بِكُمْ scatter
﴿١٥٣﴾ تَتَّقُونَ so that you may لَعَلَّكُمْ of it بِهِۦ has commanded you
become pious

152. "And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice." — We burden not any person, but that which he can bear — "And whenever you give your word (i.e. judge between men or give evidence), say the truth even if a near relative is concerned, and fulfil the Covenant of Allâh. This He commands you, that you may remember." **153.** "And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may become *Al-Muttaqûn* (the pious)."

ثُمَّ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ تَمَامًا عَلَى ٱلَّذِيٓ أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُم بِلِقَآءِ رَبِّهِمْ
يُؤْمِنُونَ ﴿١٥٤﴾ وَهَٰذَا كِتَٰبٌ أَنزَلْنَٰهُ مُبَارَكٌ فَٱتَّبِعُوهُ وَٱتَّقُوا۟ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾ أَن تَقُولُوٓا۟ إِنَّمَآ أُنزِلَ ٱلْكِتَٰبُ عَلَىٰ
طَآئِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّا عَن دِرَاسَتِهِمْ لَغَٰفِلِينَ ﴿١٥٦﴾

to تَمَامًا the Book ٱلْكِتَٰبَ Moses مُوسَى We gave ءَاتَيْنَا then ثُمَّ
did good أَحْسَنَ him who ٱلَّذِىٓ upon عَلَى complete (Our Favour)
and وَهُدًى thing شَىْءٍ (for) every لِّكُلِّ and explain وَتَفْصِيلًا
in بِلِقَآءِ so that they may لَّعَلَّهُم and a mercy وَرَحْمَةً a guidance

and وَهَٰذَا they believe يُؤْمِنُونَ ﴿١٥٤﴾ their Lord رَبِّهِمْ meeting with
مُبَارَكٌ which We have sent down أَنزَلْنَٰهُ (is) a Book كِتَٰبٌ this
so that لَعَلَّكُمْ and fear (Allah) وَٱتَّقُوا۟ so follow it فَٱتَّبِعُوهُ blessed
إِنَّمَآ you say تَقُولُوٓا۟ lest أَن be shown mercy تُرْحَمُونَ ﴿١٥٥﴾ you may
two طَآئِفَتَيْنِ to عَلَىٰ the Book ٱلْكِتَٰبُ was sent down أُنزِلَ only
from عَن we were كُنَّا and indeed وَإِن before us مِن قَبْلِنَا groups
unware لَغَٰفِلِينَ ﴿١٥٦﴾ their study دِرَاسَتِهِمْ

154. Then, We gave Mûsâ (Moses) the Book, to complete (Our Favour) upon those who would do right, and explaining all things in detail and a guidance and a mercy that they might believe in the Meeting with their Lord. **155.** And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. saved from the torment of Hell). **156.** Lest you (pagan Arabs) should say: "The Book was sent down only to two sects before us (the Jews and the Christians), and for our part, we were in fact unaware of what they studied."

أَوْ تَقُولُوا۟ لَوْ أَنَّآ أُنزِلَ عَلَيْنَا ٱلْكِتَٰبُ لَكُنَّآ أَهْدَىٰ مِنْهُمْ ۚ فَقَدْ جَآءَكُم بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ ۚ فَمَنْ
أَظْلَمُ مِمَّن كَذَّبَ بِـَٔايَٰتِ ٱللَّهِ وَصَدَفَ عَنْهَا ۗ سَنَجْزِى ٱلَّذِينَ يَصْدِفُونَ عَنْ ءَايَٰتِنَا سُوٓءَ ٱلْعَذَابِ بِمَا كَانُوا۟
يَصْدِفُونَ ﴿١٥٧﴾ هَلْ يَنظُرُونَ إِلَّآ أَن تَأْتِيَهُمُ ٱلْمَلَٰٓئِكَةُ أَوْ يَأْتِىَ رَبُّكَ أَوْ يَأْتِىَ بَعْضُ ءَايَٰتِ رَبِّكَ ۗ يَوْمَ يَأْتِى بَعْضُ ءَايَٰتِ رَبِّكَ لَا
يَنفَعُ نَفْسًا إِيمَٰنُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِىٓ إِيمَٰنِهَا خَيْرًا ۗ قُلِ ٱنتَظِرُوٓا۟ إِنَّا مُنتَظِرُونَ ﴿١٥٨﴾

عَلَيْنَا was sent down أُنزِلَ verily أَنَّآ if لَوْ you say تَقُولُوا۟ or أَوْ
better أَهْدَىٰ we would have been لَكُنَّآ the Book ٱلْكِتَٰبُ to us
بَيِّنَةٌ has come to you جَآءَكُم surely فَقَدْ than they مِنْهُمْ guided
and a guidance وَهُدًى your Lord رَّبِّكُمْ from مِّن clear proof
than مِمَّن more unjust أَظْلَمُ who is then فَمَنْ and a mercy وَرَحْمَةٌ
and وَصَدَفَ (of) Allah ٱللَّهِ Signs بِـَٔايَٰتِ rejected كَذَّبَ he who
those ٱلَّذِينَ We shall requite سَنَجْزِى from them عَنْهَا turned away
(evil) سُوٓءَ Our Signs ءَايَٰتِنَا from عَنْ turn away يَصْدِفُونَ who
يَصْدِفُونَ ﴿١٥٧﴾ they used to كَانُوا۟ for what بِمَا torment ٱلْعَذَابِ severe
تَأْتِيَهُمُ that أَن except إِلَّآ they waiting يَنظُرُونَ are هَلْ turn away
your Lord رَبُّكَ comes يَأْتِىَ or أَوْ the angels ٱلْمَلَٰٓئِكَةُ come to them

يَوْمَ (of) your Lord رَبِّكَ Signs ءَايَٰتِ some بَعْضُ come يَأْتِىَ or أَوْ
(of) your رَبِّكَ Signs ءَايَٰتِ some بَعْضُ come يَأْتِى the day (when)
not لَمْ its belief إِيمَٰنُهَا a soul نَفْسًا will benefit يَنفَعُ not لَا Lord
فِىٓ earned كَسَبَتْ or أَوْ before مِن قَبْلُ believed ءَامَنَتْ it had تَكُنْ
we إِنَّا you wait ٱنتَظِرُوٓا۟ say قُلِ good خَيْرًا its faith إِيمَٰنِهَا through
(are) waiting مُنتَظِرُونَ ﴿١٥٨﴾ (too)

157. Or lest you (pagan Arabs) should say: "If only the Book had been sent down to us, we would surely, have been better guided than they (Jews and Christians)." So now has come unto you a clear proof (the Qur'ân) from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the *Ayât* of Allâh and turns away therefrom? We shall requite those who turn away from Our *Ayât* with an evil torment, because of their turning away (from them).
158. Do they then wait for anything other than that the angels should come to them, or that your Lord (Allâh) should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour, e.g., rising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: "Wait you! we (too) are waiting."

إِنَّ ٱلَّذِينَ فَرَّقُوا۟ دِينَهُمْ وَكَانُوا۟ شِيَعًا لَّسْتَ مِنْهُمْ فِى شَىْءٍ ۚ إِنَّمَآ أَمْرُهُمْ إِلَى ٱللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا۟ يَفْعَلُونَ ﴿١٥٩﴾ مَن جَآءَ
بِٱلْحَسَنَةِ فَلَهُۥ عَشْرُ أَمْثَالِهَا ۖ وَمَن جَآءَ بِٱلسَّيِّئَةِ فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾ قُلْ إِنَّنِى هَدَىٰنِى رَبِّىٓ إِلَىٰ
صِرَٰطٍ مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿١٦١﴾

وَكَانُوا۟ their religion دِينَهُمْ split up فَرَّقُوا۟ those who ٱلَّذِينَ indeed إِنَّ
with مِنْهُمْ you have no concern لَّسْتَ factions شِيَعًا and became
(is) إِلَى their case أَمْرُهُمْ verily إِنَّمَآ the least شَىْءٍ in فِى them
كَانُوا۟ what بِمَا He will tell them يُنَبِّئُهُم then ثُمَّ Allah ٱللَّهِ with
with بِٱلْحَسَنَةِ came جَآءَ who مَن doing يَفْعَلُونَ ﴿١٥٩﴾ they had been
times like thereof أَمْثَالِهَا ten عَشْرُ he will have فَلَهُۥ a good deed
will not be فَلَا with an evil deed بِٱلسَّيِّئَةِ came جَآءَ and who وَمَن
and they وَهُمْ like thereof مِثْلَهَا but (with) إِلَّا he rewarded يُجْزَىٰٓ
has هَدَىٰنِى indeed إِنَّنِى say قُلْ will be wronged يُظْلَمُونَ ﴿١٦٠﴾ not لَا

دِينًا	Straight	مُّسْتَقِيمٍ	a Way	صِرَٰطٍ	to	إِلَىٰ	my Lord	رَبِّىٓ	guided me		
the	حَنِيفًا	(of) Abraham	إِبْرَٰهِيمَ	way	مِّلَّةَ	a right	قِيَمًا	religion			
the polytheists	ٱلْمُشْرِكِينَ ﴿١٦١﴾	of	مِنَ	he was	كَانَ	and not	وَمَا	upright			

159. Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad صلى الله عليه وسلم) have no concern in them in the least. Their affair is only with Allâh, Who then will tell them what they used to do. **160.** Whoever brings a good deed shall have ten times the like thereof to his credit, and whoever brings an evil deed shall have only the recompense of the like thereof, and they will not be wronged. **161.** Say (O Muhammad صلى الله عليه وسلم): "Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibrâhîm (Abraham), *Hanîfa* and he was not of *Al-Mushrikûn*."

قُلْ إِنَّ صَلَاتِى وَنُسُكِى وَمَحْيَاىَ وَمَمَاتِى لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُۥ ۖ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا۠ أَوَّلُ ٱلْمُسْلِمِينَ ﴿١٦٣﴾ قُلْ أَغَيْرَ ٱللَّهِ أَبْغِى رَبًّا وَهُوَ رَبُّ كُلِّ شَىْءٍ ۚ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٤﴾

وَمَحْيَاىَ	and my sacrifice	وَنُسُكِى	my prayer	صَلَاتِى	surely	إِنَّ	say	قُلْ
Lord	رَبِّ	(are) for Allah	لِلَّهِ	and my dying	وَمَمَاتِى	and my living		
وَبِذَٰلِكَ	He has	لَهُۥ	partner	شَرِيكَ	no	لَا	(of) the worlds	ٱلْعَٰلَمِينَ ﴿١٦٢﴾
first	أَوَّلُ	and I am	وَأَنَا۠	I have been commanded	أُمِرْتُ	and of this		
ٱللَّهِ	(shall) other than	أَغَيْرَ	say	قُلْ	of those who surrender	ٱلْمُسْلِمِينَ ﴿١٦٣﴾		
كُلِّ	(is) Lord	رَبُّ	and He	وَهُوَ	a Lord	رَبًّا	I seek	أَبْغِى	Allah
every	كُلُّ	earn	تَكْسِبُ	and does not	وَلَا	thing	شَىْءٍ	(of) every
تَزِرُ	and will not	وَلَا	against itself	عَلَيْهَا	but	إِلَّا	soul	نَفْسٍ
(of)	أُخْرَىٰ	burden	وِزْرَ	bearer of burdens	وَازِرَةٌ	bear a burden		
your return	مَّرْجِعُكُمْ	your Lord is	رَبِّكُم	to	إِلَىٰ	then	ثُمَّ	another
فِيهِ	you had been	كُنتُمْ	of what	بِمَا	and He will tell you	فَيُنَبِّئُكُم		
differing	تَخْتَلِفُونَ ﴿١٦٤﴾	wherein						

162. Say (O Muhammad صلى الله عليه وسلم): "Verily, my *Salât* (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the *'Âlamîn*. **163.** "He has no partner. And of this I have been commanded, and I am the first of the Muslims." **164.** Say: "Shall I seek a lord other than Allâh, while He is the Lord of all things?

No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another. Then unto your Lord is your return, so He will tell you that wherein you have been differing."

وَهُوَ ٱلَّذِى جَعَلَكُمْ خَلَٰٓئِفَ ٱلْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ لِّيَبْلُوَكُمْ فِى مَآ ءَاتَىٰكُمْ ۗ إِنَّ رَبَّكَ سَرِيعُ
ٱلْعِقَابِ وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌۢ ﴿١٦٥﴾

وَهُوَ and (it is) He ٱلَّذِى Who جَعَلَكُمْ has made you خَلَٰٓئِفَ	
inheritors ٱلْأَرْضِ (of) the earth وَرَفَعَ and exalted بَعْضَكُمْ some of	
you فَوْقَ over بَعْضٍ others دَرَجَٰتٍ in ranks لِّيَبْلُوَكُمْ that He may try	
you فِى in مَآ what ءَاتَىٰكُمْ He has given you إِنَّ indeed رَبَّكَ your	
Lord سَرِيعُ (is) Swift ٱلْعِقَابِ (in) retribution وَإِنَّهُۥ and He certainly	
لَغَفُورٌ (is) All-Forgiving رَّحِيمٌ ﴿١٦٥﴾ Most Merciful	

165. And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely, your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.

سُورَةُ الأَعْرَافِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓمٓصٓ ﴿١﴾ كِتَٰبٌ أُنزِلَ إِلَيْكَ فَلَا يَكُن فِى صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنذِرَ بِهِۦ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ﴿٢﴾ ٱتَّبِعُوا۟ مَآ أُنزِلَ إِلَيْكُم
مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ ۗ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٣﴾ وَكَم مِّن قَرْيَةٍ أَهْلَكْنَٰهَا فَجَآءَهَا بَأْسُنَا بَيَٰتًا أَوْ هُمْ
قَآئِلُونَ ﴿٤﴾

الٓمٓصٓ ﴿١﴾ Alif-Lam-Mim-Sad كِتَٰبٌ a Book أُنزِلَ sent down إِلَيْكَ to	
you فَلَا so let not يَكُن there be فِى in صَدْرِكَ your breast حَرَجٌ	
a heaviness/straitness/narrowness مِّنْهُ from it لِتُنذِرَ that you may	
warn بِهِۦ with it وَذِكْرَىٰ and (that it be) an admonition لِلْمُؤْمِنِينَ ﴿٢﴾	
to the believers ٱتَّبِعُوا۟ you follow مَآ what أُنزِلَ has been sent	
down إِلَيْكُم to you مِّن from رَّبِّكُمْ your Lord وَلَا and (do) not	
تَتَّبِعُوا۟ you follow مِن دُونِهِۦٓ besides Him أَوْلِيَآءَ (any) protectors قَلِيلًا	
little مَّا that تَذَكَّرُونَ ﴿٣﴾ you remember وَكَم and how many مِّن	

بَأْسُنَا came to them فَجَاءَهَا We destroyed them أَهْلَكْنَاهَا towns قَرْيَةٍ
slept ﴿٤﴾ قَائِلُونَ (when) they هُمْ or أَوْ by night بَيَاتًا Our Torment
at noon

Sûrat 7. Al-A'râf
[The Heights (or The Wall with Elevations)]

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. *Alif-Lâm-Mîm-Sâd.* [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.] **2.** (This is the) Book (the Qur'ân) sent down unto you (O Muhammad صلى الله عليه وسلم), so let not your breast be narrow therefrom, that you warn thereby; and a reminder unto the believers. **3.** [Say (O Muhammad صلى الله عليه وسلم) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord, and follow not any *Auliyâ'*, besides Him (Allâh). Little do you remember! **4.** And a great number of towns (their population) We destroyed (for their crimes). Our torment came upon them (suddenly) by night or while they were taking their midday nap.

فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُم بَأْسُنَا إِلَّا أَن قَالُوا إِنَّا كُنَّا ظَالِمِينَ ﴿٥﴾ فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ
الْمُرْسَلِينَ ﴿٦﴾ فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ ﴿٧﴾ وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَن ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ ﴿٨﴾

came to them جَاءَهُمْ when إِذْ their plea دَعْوَاهُمْ was كَانَ not فَمَا
indeed إِنَّا they said قَالُوا that أَن but إِلَّا Our punishment بَأْسُنَا
We shall certainly فَلَنَسْأَلَنَّ wrong-doers ﴿٥﴾ ظَالِمِينَ We were كُنَّا
إِلَيْهِمْ (Our Message) was sent down أُرْسِلَ those الَّذِينَ question
the ﴿٦﴾ الْمُرْسَلِينَ and We shall certainly question وَلَنَسْأَلَنَّ to them
with بِعِلْمٍ to them عَلَيْهِم then We shall narrate فَلَنَقُصَّنَّ Messengers
and وَالْوَزْنُ absent ﴿٧﴾ غَائِبِينَ we were كُنَّا and not وَمَا knowledge
(will be) the true (weighing) الْحَقُّ that day يَوْمَئِذٍ the weighing
his scale (of good) مَوَازِينُهُ became heavy ثَقُلَتْ so who فَمَن
the successful ﴿٨﴾ الْمُفْلِحُونَ they (will be) هُمُ those فَأُولَٰئِكَ

5. No cry did they utter when Our Torment came upon them but this: "Verily, we were *Zâlimûn.*" **6.** Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers. **7.** Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We have not been absent. **8.** And the weighing on that day (Day of Resurrection) will be the true (weighing). So as for those whose Scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).

وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُو۟لَـٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُم بِمَا كَانُوا۟ بِـَٔايَـٰتِنَا يَظْلِمُونَ ﴿٩﴾ وَلَقَدْ مَكَّنَّـٰكُمْ فِى ٱلْأَرْضِ
وَجَعَلْنَا لَكُمْ فِيهَا مَعَـٰيِشَ ۗ قَلِيلًا مَّا تَشْكُرُونَ ﴿١٠﴾ وَلَقَدْ خَلَقْنَـٰكُمْ ثُمَّ صَوَّرْنَـٰكُمْ ثُمَّ قُلْنَا لِلْمَلَـٰٓئِكَةِ ٱسْجُدُوا۟ لِـَٔادَمَ
فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ لَمْ يَكُن مِّنَ ٱلسَّـٰجِدِينَ ﴿١١﴾

فَأُو۟لَـٰٓئِكَ his scale (of good) مَوَٰزِينُهُۥ became light خَفَّتْ and who وَمَنْ
upon themselves أَنفُسَهُم incurred loss خَسِرُوٓا۟ (are) who ٱلَّذِينَ those
be unjust ﴿٩﴾ يَظْلِمُونَ with Our Signs بِـَٔايَـٰتِنَا they used to كَانُوا۟ for بِمَا
the ٱلْأَرْضِ on فِى We established you مَكَّنَّـٰكُمْ and surely وَلَقَدْ
مَعَـٰيِشَ in it فِيهَا for you لَكُمْ and We made وَجَعَلْنَا earth
you give ﴿١٠﴾ تَشْكُرُونَ that مَّا little قَلِيلًا a livelihood
صَوَّرْنَـٰكُمْ then ثُمَّ We created you خَلَقْنَـٰكُمْ and surely وَلَقَدْ thanks
ٱسْجُدُوا۟ to angels لِلْمَلَـٰٓئِكَةِ We said قُلْنَا then ثُمَّ We gave you shape
except إِلَّآ and they prostrated فَسَجَدُوٓا۟ to Adam لِـَٔادَمَ prostrate
those who ﴿١١﴾ ٱلسَّـٰجِدِينَ of مِّنَ he was يَكُن not لَمْ Iblis إِبْلِيسَ
prostrated

9. And as for those whose Scale will be light, they are those who will lose their ownselves (by entering Hell) because they denied and rejected Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). **10.** And surely, We gave you authority on the earth and appointed for you therein provisions (for your life). Little thanks do you give. **11.** And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being); then We told the angels, "Prostrate yourselves to Adam", and they prostrated themselves, except *Iblîs* (Satan), he refused to be of those who prostrated themselves.

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۖ قَالَ أَنَا۠ خَيْرٌ مِّنْهُ خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ ﴿١٢﴾ قَالَ فَٱهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَن
تَتَكَبَّرَ فِيهَا فَٱخْرُجْ إِنَّكَ مِنَ ٱلصَّـٰغِرِينَ ﴿١٣﴾ قَالَ أَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٤﴾ قَالَ إِنَّكَ مِنَ ٱلْمُنظَرِينَ ﴿١٥﴾

تَسْجُدَ that do not أَلَّا prevented you مَنَعَكَ what مَا He said قَالَ
I أَنَا he said قَالَ I commanded you أَمَرْتُكَ when إِذْ you prostrate
نَّارٍ from مِن You created me خَلَقْتَنِي than him مِّنْهُ better خَيْرٌ (am)
He said قَالَ clay طِينٍ ⑫ from مِن and You created him وَخَلَقْتَهُ fire
أَن for you لَكَ it is يَكُونُ not فَمَا from this مِنْهَا get down فَٱهْبِطْ
إِنَّكَ get out فَٱخْرُجْ in this فِيهَا you show arrogance تَتَكَبَّرَ that
He said قَالَ the disgraced ones ٱلصَّٰغِرِينَ ⑬ of مِنَ indeed you (are)
they are raised up يُبْعَثُونَ ⑭ the Day يَوْمِ till إِلَىٰ reprieve me أَنظِرْنِيٓ
the reprieved ٱلْمُنظَرِينَ ⑮ of مِنَ indeed you (are) إِنَّكَ He said قَالَ
ones

12. (Allâh) said: "What prevented you (O *Iblîs*) that you did not prostrate yourself, when I commanded you?" *Iblîs* said: "I am better than him (Adam), You created me from fire, and him You created from clay." 13. (Allâh) said: "(O *Iblîs*) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced." 14. (*Iblîs*) said: "Allow me respite till the Day they are raised up (i.e. the Day of Resurrection)." 15. (Allâh) said: "You are of those respited."

قَالَ فَبِمَآ أَغْوَيْتَنِى لَأَقْعُدَنَّ لَهُمْ صِرَٰطَكَ ٱلْمُسْتَقِيمَ ⑯ ثُمَّ لَءَاتِيَنَّهُم مِّنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَٰنِهِمْ وَعَن شَمَآئِلِهِمْ وَلَا
تَجِدُ أَكْثَرَهُمْ شَٰكِرِينَ ⑰ قَالَ ٱخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا لَّمَن تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنكُمْ أَجْمَعِينَ ⑱

You have sent me astray أَغْوَيْتَنِى because that فَبِمَآ He said قَالَ
(on) Your صِرَٰطَكَ for them لَهُمْ I would surely sit in ambush لَأَقْعُدَنَّ
مِّنۢ I shall come to them لَءَاتِيَنَّهُم then ثُمَّ Straight ٱلْمُسْتَقِيمَ ⑯ Way
وَعَنْ behind them خَلْفِهِمْ and from وَمِنْ before them بَيْنِ أَيْدِيهِمْ from
and وَلَا their left شَمَآئِلِهِمْ and from وَعَن their right أَيْمَٰنِهِمْ and from
قَالَ grateful شَٰكِرِينَ ⑰ most of them أَكْثَرَهُمْ You find تَجِدُ (will) not
مَّدْحُورًا disgraced مَذْءُومًا from this مِنْهَا get out ٱخْرُجْ He said
لَأَمْلَأَنَّ of them مِنْهُمْ followed you تَبِعَكَ whoever لَّمَن expelled
all أَجْمَعِينَ ⑱ with you مِنكُمْ Hell جَهَنَّمَ indeed I would fill

16. (*Iblîs*) said: "Because You have sent me astray, surely, I will sit in wait against them (human beings) on Your straight path. 17. "Then I will come to them from

before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)."
18. (Allâh) said (to *Iblîs*): "Get out from this (Paradise), disgraced and expelled. Whoever of them (mankind) will follow you, then surely, I will fill Hell with you all."

وَيَـٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَـٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّـٰلِمِينَ ﴿١٩﴾ فَوَسْوَسَ لَهُمَا
ٱلشَّيْطَـٰنُ لِيُبْدِىَ لَهُمَا مَا وُۥرِىَ عَنْهُمَا مِن سَوْءَٰتِهِمَا وَقَالَ مَا نَهَىٰكُمَا رَبُّكُمَا عَنْ هَـٰذِهِ ٱلشَّجَرَةِ إِلَّآ أَن تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا
مِنَ ٱلْخَـٰلِدِينَ ﴿٢٠﴾ وَقَاسَمَهُمَآ إِنِّى لَكُمَا لَمِنَ ٱلنَّـٰصِحِينَ ﴿٢١﴾

ٱلْجَنَّةَ and your wife وَزَوْجُكَ you أَنتَ dwell ٱسْكُنْ and O Adam وَيَـٰٓـَٔادَمُ
شِئْتُمَا where حَيْثُ from مِنْ and eat (you both) فَكُلَا (in) Paradise
this هَـٰذِهِ approach (you both) تَقْرَبَا and (do) not وَلَا you wish
the ٱلظَّـٰلِمِينَ ﴿١٩﴾ of مِنَ or you (both) will be فَتَكُونَا tree ٱلشَّجَرَةَ
to them (both) لَهُمَا then whispered suggestios فَوَسْوَسَ wrong-doers
وُۥرِىَ what مَا to them (both) لَهُمَا to expose لِيُبْدِىَ Satan ٱلشَّيْطَـٰنُ
their private سَوْءَٰتِهِمَا from مِن to them (both) عَنْهُمَا was concealed
your رَبُّكُمَا forbid you نَهَىٰكُمَا did not مَا and he said وَقَالَ parts
you تَكُونَا that أَن save إِلَّآ tree ٱلشَّجَرَةِ this هَـٰذِهِ from عَنْ Lord
of مِنَ you (two) become تَكُونَا or أَوْ angels مَلَكَيْنِ two become
إِنِّى and he swore to them both وَقَاسَمَهُمَآ the immortals ٱلْخَـٰلِدِينَ ﴿٢٠﴾
the sincere ٱلنَّـٰصِحِينَ ﴿٢١﴾ of لَمِنَ to you (both) لَكُمَا that I am
advisers

19. "And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the *Zâlimûn* (unjust and wrongdoers)." **20.** Then *Shaitân* (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: "Your Lord did not forbid you this tree save you should become angels or become of the immortals." **21.** And he [*Shaitân* (Satan)] swore by Allâh to them both (saying): "Verily, I am one of the sincere well-wishers for you both."

فَدَلَّىٰهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا ٱلشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَٰتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ ٱلْجَنَّةِ وَنَادَىٰهُمَا رَبُّهُمَآ أَلَمْ
أَنْهَكُمَا عَن تِلْكُمَا ٱلشَّجَرَةِ وَأَقُل لَّكُمَآ إِنَّ ٱلشَّيْطَـٰنَ لَكُمَا عَدُوٌّ مُّبِينٌ ﴿٢٢﴾ قَالَا رَبَّنَا ظَلَمْنَآ أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا
وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ ٱلْخَـٰسِرِينَ ﴿٢٣﴾

ذَاقَا but when فَلَمَّا with deceit بِغُرُورٍ thus he led them (both) فَدَلَّىٰهُمَا
to them لَهُمَا was exposed بَدَتْ the tree ٱلشَّجَرَةَ they both tasted
يَخْصِفَانِ and they began وَطَفِقَا their private parts سَوْءَٰتُهُمَا both
(of) ٱلْجَنَّةِ leaves وَرَقِ with مِن themselves عَلَيْهِمَا covering
did أَلَمْ their Lord رَبُّهُمَآ and called out to them وَنَادَىٰهُمَا Paradise
and وَأَقُل tree ٱلشَّجَرَةِ that تِلْكُمَا [from] عَن I forbid you أَنْهَكُمَا not
(is) enemy عَدُوٌّ to you لَكُمَا Satan ٱلشَّيْطَـٰنَ verily إِنَّ you لَّكُمَآ tell
we have ظَلَمْنَآ our Lord رَبَّنَا they (both) said قَالَا open مُّبِينٌ ﴿٢٢﴾
You forgive تَغْفِرْ did not لَّمْ and if وَإِن ourselves أَنفُسَنَا wronged
we would certainly be لَنَكُونَنَّ and have Mercy on us وَتَرْحَمْنَا us لَنَا
the losers ٱلْخَـٰسِرِينَ ﴿٢٣﴾ of مِنَ

22. So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to cover themselves with the leaves of Paradise (in order to cover their shame). And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, *Shaitân* (Satan) is an open enemy unto you?"
23. They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."

قَالَ ٱهْبِطُوا۟ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِى ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَـٰعٌ إِلَىٰ حِينٍ ﴿٢٤﴾ قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا
تُخْرَجُونَ ﴿٢٥﴾ يَـٰبَنِىٓ ءَادَمَ قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَٰرِى سَوْءَٰتِكُمْ وَرِيشًا ۖ وَلِبَاسُ ٱلتَّقْوَىٰ ذَٰلِكَ خَيْرٌ ۚ ذَٰلِكَ مِنْ ءَايَـٰتِ ٱللَّهِ
لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٦﴾

to some لِبَعْضٍ some of you بَعْضُكُمْ get down ٱهْبِطُوا۟ He said قَالَ
the earth ٱلْأَرْضِ on فِى and for you وَلَكُمْ (are) enemy عَدُوٌّ (other)
حِينٍ ﴿٢٤﴾ for إِلَىٰ and a livelihood وَمَتَـٰعٌ (is) a dwelling place مُسْتَقَرٌّ
and in it وَفِيهَا you shall live تَحْيَوْنَ in it فِيهَا He said قَالَ a time
you shall be taken تُخْرَجُونَ ﴿٢٥﴾ and from it وَمِنْهَا you shall die تَمُوتُونَ
We have sent أَنزَلْنَا verily قَدْ (of) Adam ءَادَمَ O Children يَـٰبَنِىٓ out
your سَوْءَٰتِكُمْ which covers يُوَٰرِى clothing لِبَاسًا to you عَلَيْكُمْ down
ٱلتَّقْوَىٰ and garment وَلِبَاسُ and (as an) adornment وَرِيشًا private parts

(is) a Sign مِنۡ ءَايَٰتِ this ذَٰلِكَ (is) better خَيۡرٞ that ذَٰلِكَ (of) piety
remember يَذَّكَّرُونَ ٢٦ so that they may لَعَلَّهُمۡ (of) Allah ٱللَّهِ

24. (Allâh) said: "Get down, one of you an enemy to the other [i.e. Adam, Hawwâ, (Eve), and *Shaitân* (Satan)]. On earth will be a dwelling place for you and an enjoyment for a time." **25.** He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e. resurrected)." **26.** O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts) and as an adornment; and the raiment of righteousness, that is better. Such are among the *Ayât* of Allâh, that they may remember (i.e. leave falsehood and follow truth).

يَٰبَنِيٓ ءَادَمَ لَا يَفۡتِنَنَّكُمُ ٱلشَّيۡطَٰنُ كَمَآ أَخۡرَجَ أَبَوَيۡكُم مِّنَ ٱلۡجَنَّةِ يَنزِعُ عَنۡهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوۡءَٰتِهِمَآۚ إِنَّهُۥ
يَرَىٰكُمۡ هُوَ وَقَبِيلُهُۥ مِنۡ حَيۡثُ لَا تَرَوۡنَهُمۡۗ إِنَّا جَعَلۡنَا ٱلشَّيَٰطِينَ أَوۡلِيَآءَ لِلَّذِينَ لَا يُؤۡمِنُونَ ٢٧ وَإِذَا فَعَلُواْ فَٰحِشَةٗ قَالُواْ وَجَدۡنَا
عَلَيۡهَآ ءَابَآءَنَا وَٱللَّهُ أَمَرَنَا بِهَاۗ قُلۡ إِنَّ ٱللَّهَ لَا يَأۡمُرُ بِٱلۡفَحۡشَآءِۖ أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعۡلَمُونَ ٢٨

seduce you يَفۡتِنَنَّكُمُ let not لَا (of) Adam ءَادَمَ O Children يَٰبَنِيٓ
مِّنَ your parents أَبَوَيۡكُم he drove out أَخۡرَجَ as كَمَآ Satan ٱلشَّيۡطَٰنُ
their لِبَاسَهُمَا them of عَنۡهُمَا stripping يَنزِعُ Paradise ٱلۡجَنَّةِ from
their private parts سَوۡءَٰتِهِمَآ to expose [to them] لِيُرِيَهُمَا garments
مِنۡ حَيۡثُ and his host وَقَبِيلُهُۥ he هُوَ does see you يَرَىٰكُمۡ indeed إِنَّهُۥ
We have جَعَلۡنَا verily إِنَّا you see them تَرَوۡنَهُمۡ do not لَا where
do not لَا of those who لِلَّذِينَ guardians أَوۡلِيَآءَ devils ٱلشَّيَٰطِينَ made
some فَٰحِشَةٗ they do فَعَلُواْ and when وَإِذَا believe يُؤۡمِنُونَ ٢٧
our ءَابَآءَنَا on it عَلَيۡهَآ we found وَجَدۡنَا they say قَالُواْ lewdness
say قُلۡ of it بِهَا has commanded us أَمَرَنَا and Allah وَٱللَّهُ fathers
of بِٱلۡفَحۡشَآءِ command يَأۡمُرُ does not لَا Allah ٱللَّهَ certainly إِنَّ
لَا what مَا Allah ٱللَّهِ on عَلَى do you say أَتَقُولُونَ lewdness
you know تَعۡلَمُونَ ٢٨ do not

27. O Children of Adam! Let not *Shaitân* (Satan) deceive you, as he got your parents out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and *Qabîluhu* (his soldiers from the jinn or his tribe) see you from where you cannot see them. Verily, We made the *Shayâtîn* (devils) *Auliyâ'* (protectors and helpers) for those who believe not. **28.** And when they

commit a *Fâhisha* (evil deed, going round the Ka‘bah in naked state, every kind of unlawful sexual intercourse), they say: “We found our fathers doing it, and Allâh has commanded it on us.” Say: “Nay, Allâh never commands *Fâhisha*. Do you say of Allâh what you know not?”

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ ۖ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۚ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾
فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ ۗ إِنَّهُمُ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِن دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُم
مُّهْتَدُونَ ﴿٣٠﴾ ۞ يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾

of justice بِالْقِسْطِ my Lord رَبِّي has commanded أَمَرَ say قُلْ
كُلِّ at عِندَ your faces (to Him) وُجُوهَكُمْ and keep straight وَأَقِيمُوا
and invoke Him وَادْعُوهُ prayer (place)/mosque مَسْجِدٍ every
He بَدَأَكُمْ as كَمَا (in) faith الدِّينَ to Him لَهُ being sincere مُخْلِصِينَ
He هَدَىٰ a group فَرِيقًا (so) shall you return ﴿٢٩﴾ تَعُودُونَ created you
the الضَّلَالَةُ on them عَلَيْهِمُ deserved حَقَّ and a group وَفَرِيقًا guided
guardians أَوْلِيَاءَ devils الشَّيَاطِينَ took اتَّخَذُوا verily they إِنَّهُمُ error
that أَنَّهُم and they consider وَيَحْسَبُونَ Allah اللَّهِ instead of مِن دُونِ
(of) Adam آدَمَ O Children ۞ يَا بَنِي (are) guided ﴿٣٠﴾ مُّهْتَدُونَ they
prayer مَسْجِدٍ every كُلِّ at عِندَ your adornment زِينَتَكُمْ take خُذُوا
تُسْرِفُوا but do not وَلَا and drink وَاشْرَبُوا and eat وَكُلُوا place/mosque
like يُحِبُّ does not لَا indeed He إِنَّهُ waste by extravagance
the wasters ﴿٣١﴾ الْمُسْرِفِينَ

29. Say (O Muhammad (صلى الله عليه وسلم)): My Lord has commanded justice and (said) that you should face Him only in each and every place of worship, in prayers (and not to face other false deities and idols), and invoke Him only making your religion sincere to Him. As He brought you (into being) in the beginning, so shall you be brought into being. **30.** A group He has guided, and a group deserved to be in error; (because) surely, they took the *Shayâtîn* (devils) as *Auliyâ'* instead of Allâh, and think that they are guided. **31.** O Children of Adam! Take your adornment (by wearing your clean clothes) while praying and eat and drink but waste not by extravagance, certainly He (Allâh) likes not *Al-Musrifûn*.

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ ۚ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ
الْقِيَامَةِ ۗ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾ قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ
الْحَقِّ وَأَن تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾

(of) ٱللَّهِ adornment زِينَةَ has forbidden حَرَّمَ who مَنْ say قُلْ
for His slaves لِعِبَادِهِۦ He has produced أَخْرَجَ which ٱلَّتِىٓ Allah
هِىَ say قُلْ the sustenance ٱلرِّزْقِ of مِنَ and good things وَٱلطَّيِّبَٰتِ
ٱلدُّنْيَا life ٱلْحَيَوٰةِ in فِى believe ءَامَنُوا۟ (are) for those who لِلَّذِينَ these
(of) ٱلْقِيَٰمَةِ (on) Day يَوْمَ exclusively خَالِصَةً (of this) world
لِقَوْمٍ the Signs ٱلْءَايَٰتِ We explain نُفَصِّلُ thus كَذَٰلِكَ Resurrection
has حَرَّمَ indeed إِنَّمَا say قُلْ who know يَعْلَمُونَ ﴿٣٢﴾ for people
ظَهَرَ which مَا shameful deeds ٱلْفَوَٰحِشَ my Lord رَبِّىَ forbidden
were بَطَنَ and which وَمَا ,of them مِنْهَا were committed openly
بِغَيْرِ and transgression وَٱلْبَغْىَ and sins وَٱلْإِثْمَ committed secretly
you associate others تُشْرِكُوا۟ and that وَأَن the right ٱلْحَقِّ without
for it بِهِۦ He sent يُنَزِّلْ has not لَمْ what مَا with Allah بِٱللَّهِ
ٱللَّهِ on عَلَى you say تَقُولُوا۟ and that وَأَن any authority سُلْطَٰنًا
you know تَعْلَمُونَ ﴿٣٣﴾ do not لَا what مَا Allah

32. Say (O Muhammad صلى الله عليه وسلم): "Who has forbidden the adornment with clothes given by Allâh, which He has produced for His slaves, and *At-Tayyibât* [all kinds of *Halâl* (lawful) things] of food?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them)." Thus We explain the *Ayât* (Islâmic laws) in detail for people who have knowledge.
33. Say (O Muhammad صلى الله عليه وسلم): "(But) the things that my Lord has indeed forbidden are *Al-Fawâhish* (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge."

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَآءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٣٤﴾ يَٰبَنِىٓ ءَادَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ
عَلَيْكُمْ ءَايَٰتِى فَمَنِ ٱتَّقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٥﴾ وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَٱسْتَكْبَرُوا۟ عَنْهَآ أُو۟لَٰٓئِكَ
أَصْحَٰبُ ٱلنَّارِ هُمْ فِيهَا خَٰلِدُونَ ﴿٣٦﴾

and فَإِذَا (is) a fixed term أَجَلٌ people أُمَّةٍ and for every وَلِكُلِّ
they يَسْتَأْخِرُونَ will not لَا their term أَجَلُهُمْ approached جَآءَ when
they will يَسْتَقْدِمُونَ ﴿٣٤﴾ nor وَلَا an hour سَاعَةً be able to delay (it)

if إِمَّا (of) Adam ءَادَمَ O Children يَٰبَنِيٓ be able to bring it earlier
يَقُصُّونَ from among you مِّنكُمْ Messengers رُسُلٌ come to you يَأْتِيَنَّكُمْ
feared ٱتَّقَىٰ then who فَمَنِ My Verses ءَايَٰتِي to you عَلَيْكُمْ reciting
any fear خَوْفٌ will not be فَلَا and mended himself وَأَصْلَحَ Allah
وَٱلَّذِينَ will grieve يَحْزَنُونَ ٣٥ they هُمْ and not وَلَا upon them عَلَيْهِمْ
and وَٱسْتَكْبَرُوا Our Signs بِـَٔايَٰتِنَا rejected كَذَّبُوا and those who
أَصْحَٰبُ those (are) أُو۟لَٰٓئِكَ them عَنْهَآ treated with arrogance
would خَٰلِدُونَ ٣٦ therein فِيهَا they هُمْ (of) the Fire ٱلنَّارِ dwellers
abide forever

34. And every nation has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (or a moment). 35. O Children of Adam! If there come to you Messengers from amongst you, reciting to you My Verses, then whosoever becomes pious and righteous, on them shall be no fear nor shall they grieve. 36. But those who reject Our *Ayât* and treat them with arrogance, they are the dwellers of the (Hell) Fire, they will abide therein forever.

فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَٰتِهِۦٓ أُو۟لَٰٓئِكَ يَنَالُهُمْ نَصِيبُهُم مِّنَ ٱلْكِتَٰبِ حَتَّىٰٓ إِذَا جَآءَتْهُمْ رُسُلُنَا
يَتَوَفَّوْنَهُمْ قَالُوٓا۟ أَيْنَ مَا كُنتُمْ تَدْعُونَ مِن دُونِ ٱللَّهِ قَالُوا۟ ضَلُّوا۟ عَنَّا وَشَهِدُوا۟ عَلَىٰٓ أَنفُسِهِمْ أَنَّهُمْ كَانُوا۟ كَٰفِرِينَ ٣٧

ٱفْتَرَىٰ than him who مِمَّنِ (is) more unjust أَظْلَمُ then who فَمَنْ
rejected كَذَّبَ or أَوْ a lie كَذِبًا Allah ٱللَّهِ against عَلَى invented
will reach them يَنَالُهُمْ they are those أُو۟لَٰٓئِكَ His Verses بِـَٔايَٰتِهِۦٓ
حَتَّىٰٓ the Book (of Decrees) ٱلْكِتَٰبِ from مِّنَ their share نَصِيبُهُم
Our Messengers (angels) رُسُلُنَا come to them جَآءَتْهُمْ when إِذَا until
مَا where (are) أَيْنَ they ask قَالُوٓا causing them to die يَتَوَفَّوْنَهُمْ
ٱللَّهِ other than مِن دُونِ to invoke تَدْعُونَ you used كُنتُمْ those
and وَشَهِدُوا us عَنَّا they have forsaken ضَلُّوا they say قَالُوا Allah
كَانُوا that indeed أَنَّهُمْ themselves أَنفُسِهِمْ against عَلَىٰٓ they testify
disbelievers كَٰفِرِينَ ٣٧ they were

37. Who is more unjust than one who invents a lie against Allâh or rejects His *Ayât*? For such their appointed portion (good things of this worldly life and their period of stay therein) will reach them from the Book (of Decrees) until when Our messengers (the angel of death and his assistants) come to them to take their

souls, they (the angels) will say: "Where are those whom you used to invoke and worship besides Allâh," they will reply, "They have vanished and deserted us." And they will bear witness against themselves, that they were disbelievers.

قَالَ ٱدْخُلُوا۟ فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِكُم مِّنَ ٱلْجِنِّ وَٱلْإِنسِ فِى ٱلنَّارِ ۖ كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا ۖ حَتَّىٰٓ إِذَا ٱدَّارَكُوا۟
فِيهَا جَمِيعًا قَالَتْ أُخْرَىٰهُمْ لِأُولَىٰهُمْ رَبَّنَا هَٰٓؤُلَآءِ أَضَلُّونَا فَـَٔاتِهِمْ عَذَابًا ضِعْفًا مِّنَ ٱلنَّارِ ۖ قَالَ لِكُلٍّ ضِعْفٌ وَلَٰكِن لَّا
تَعْلَمُونَ ﴿٣٨﴾

who قَدْ خَلَتْ nations أُمَمٍ among فِىٓ you enter ٱدْخُلُوا۟ He said قَالَ
and وَٱلْإِنسِ jinns ٱلْجِنِّ of مِّنَ before you مِن قَبْلِكُم passed away
أُمَّةٌ entered دَخَلَتْ every time كُلَّمَا the Fire ٱلنَّارِ in فِى humans
when إِذَا until حَتَّىٰٓ its sister (group) أُخْتَهَا it cursed لَّعَنَتْ a group
will say قَالَتْ all جَمِيعًا in it (therein) فِيهَا they will gather ٱدَّارَكُوا۟
هَٰٓؤُلَآءِ Our Lord رَبَّنَا to the first of them لِأُولَىٰهُمْ last of them أُخْرَىٰهُمْ
ضِعْفًا torment عَذَابًا so give them فَـَٔاتِهِمْ misled us أَضَلُّونَا these
for every one لِكُلٍّ He will say قَالَ the Fire ٱلنَّارِ of مِّنَ double
you تَعْلَمُونَ ﴿٣٨﴾ do not لَّا but وَلَٰكِن (is) double (torment) ضِعْفٌ
know

38. (Allâh) will say: "Enter you in the company of nations who passed away before you, of men and jinn, into the Fire." Every time a new nation enters, it curses its sister nation (that went before) until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not."

وَقَالَتْ أُولَىٰهُمْ لِأُخْرَىٰهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِن فَضْلٍ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْسِبُونَ ﴿٣٩﴾ إِنَّ ٱلَّذِينَ
كَذَّبُوا۟ بِـَٔايَٰتِنَا وَٱسْتَكْبَرُوا۟ عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَٰبُ ٱلسَّمَآءِ وَلَا يَدْخُلُونَ ٱلْجَنَّةَ حَتَّىٰ يَلِجَ ٱلْجَمَلُ فِى سَمِّ ٱلْخِيَاطِ ۚ
وَكَذَٰلِكَ نَجْزِى ٱلْمُجْرِمِينَ ﴿٤٠﴾ لَهُم مِّن جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ ۚ وَكَذَٰلِكَ نَجْزِى ٱلظَّٰلِمِينَ ﴿٤١﴾

فَمَا to last of them لِأُخْرَىٰهُمْ first of them أُولَىٰهُمْ and will say وَقَالَتْ
فَضْلٍ any مِن upon us عَلَيْنَا for you لَكُمْ is كَانَ not
كُنتُمْ for what بِمَا the torment ٱلْعَذَابَ so taste فَذُوقُوا۟ superiority
كَذَّبُوا۟ those who ٱلَّذِينَ indeed إِنَّ to earn تَكْسِبُونَ ﴿٣٩﴾ you used
to عَنْهَا and showed arrogance وَٱسْتَكْبَرُوا۟ Our Signs بِـَٔايَٰتِنَا rejected

(of) السَّمَاءِ gates أَبْوَابُ to them لَهُمْ be opened تُفَتَّحُ will not لَا it
يَلِجَ until حَتَّىٰ Paradise الْجَنَّةَ they will enter يَدْخُلُونَ nor وَلَا heaven
(of) a needle الْخِيَاطِ eye سَمِّ through فِي a camel الْجَمَلُ passes
the criminals الْمُجْرِمِينَ (٤٠) We recompense نَجْزِي and thus وَكَذَٰلِكَ
and وَمِن فَوْقِهِمْ bed مِهَادٌ Hell جَهَنَّمَ of مِّن for them (will be) لَهُم
do We نَجْزِي and thus وَكَذَٰلِكَ (its) covering غَوَاشٍ above them
the wrong-doers الظَّالِمِينَ (٤١) recompense

39. The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn." **40.** Verily, those who belie Our *Ayât* and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We recompense the *Mujrimûn*. **41.** Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the *Zâlimûn*.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ (٤٢)
وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ تَجْرِي مِن تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ
هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ وَنُودُوا أَن تِلْكُمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ (٤٣)

الصَّالِحَاتِ and did وَعَمِلُوا believed آمَنُوا but those who وَالَّذِينَ
إِلَّا any person نَفْسًا We burden نُكَلِّفُ do not لَا righteous deeds
people أَصْحَابُ they are أُولَٰئِكَ to his capacity وُسْعَهَا but
abide خَالِدُونَ (٤٢) in it فِيهَا they هُمْ (of) Paradise الْجَنَّةِ (dwellers)
their صُدُورِهِم (is) in فِي what مَا and We removed وَنَزَعْنَا forever
الْأَنْهَارُ under them مِن تَحْتِهِمُ flow تَجْرِي rancour غِلٍّ of مِّنْ breasts
be to لِلَّهِ all the praises الْحَمْدُ and they will say وَقَالُوا the rivers
كُنَّا and never وَمَا to this لِهَٰذَا guided us هَدَانَا Who الَّذِي Allah
had هَدَانَا that أَنْ if not لَوْلَا found guidance لِنَهْتَدِيَ We had
رَبِّنَا Messengers رُسُلُ came جَاءَتْ indeed لَقَدْ Allah اللَّهُ guided us
and it will be cried out to وَنُودُوا with the truth بِالْحَقِّ (of) our Lord
which أُورِثْتُمُوهَا the Paradise الْجَنَّةُ this (is) تِلْكُمُ that أَن them
to do تَعْمَلُونَ (٤٣) you used كُنتُمْ for what بِمَا you have inherited

42. But those who believed, and worked righteousness — We tax not any person
beyond his scope — such are the dwellers of Paradise. They will abide therein.
43. And We shall remove from their breasts any (mutual) hatred or sense of injury
(which they had, if at all, in the life of this world); rivers flowing under them, and
they will say: "All the praises and thanks be to Allâh, Who has guided us to this,
and never could we have found guidance, were it not that Allâh had guided us!
Indeed, the Messengers of our Lord did come with the truth." And it will be cried
out to them: "This is the Paradise which you have inherited for what you used to
do."

وَنَادَىٰٓ أَصۡحَٰبُ ٱلۡجَنَّةِ أَصۡحَٰبَ ٱلنَّارِ أَن قَدۡ وَجَدۡنَا مَا وَعَدَنَا رَبُّنَا حَقّٗا فَهَلۡ وَجَدتُّم مَّا وَعَدَ رَبُّكُمۡ حَقّٗاۖ قَالُواْ نَعَمۡۚ فَأَذَّنَ مُؤَذِّنُۢ بَيۡنَهُمۡ
أَن لَّعۡنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ ﴿٤٤﴾ ٱلَّذِينَ يَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَيَبۡغُونَهَا عِوَجٗا وَهُم بِٱلۡأٓخِرَةِ كَٰفِرُونَ ﴿٤٥﴾

أَصۡحَٰبَ (of) Paradise ٱلۡجَنَّةِ dwellers أَصۡحَٰبُ and called out وَنَادَىٰٓ
We have found وَجَدۡنَا verily قَدۡ that أَن (of) the Fire ٱلنَّارِ dwellers
فَهَلۡ true حَقّٗا our Lord رَبُّنَا had promised to us وَعَدَنَا what مَا
your Lord رَبُّكُمۡ had promised وَعَدَ what مَّا you found وَجَدتُّم have
a herald مُؤَذِّنُۢ then cried out فَأَذَّنَ yes نَعَمۡ they said قَالُواْ true حَقّٗا
(be) عَلَى (of) Allah ٱللَّهِ curse لَّعۡنَةُ that أَن between them بَيۡنَهُمۡ
hinder يَصُدُّونَ those who ٱلَّذِينَ the wrong-doers ﴿٤٤﴾ ٱلظَّٰلِمِينَ upon
and seek to make وَيَبۡغُونَهَا (of) Allah ٱللَّهِ Path سَبِيلِ from عَن (men)
﴿٤٥﴾ كَٰفِرُونَ in the Hereafter بِٱلۡأٓخِرَةِ and they وَهُم crooked عِوَجٗا it
(are) disbelievers

44. And the dwellers of Paradise will call out to the dwellers of the Fire (saying):
"We have indeed found true what our Lord had promised us; have you also found
true what your Lord promised (warned)?" They shall say: "Yes." Then a crier will
proclaim between them: "The Curse of Allâh is on the *Zâlimûn*." **45.** Those who
hindered (men) from the path of Allâh, and would seek to make it crooked, and
they were disbelievers in the Hereafter.

وَبَيۡنَهُمَا حِجَابٞۚ وَعَلَى ٱلۡأَعۡرَافِ رِجَالٞ يَعۡرِفُونَ كُلَّۢا بِسِيمَىٰهُمۡۚ وَنَادَوۡاْ أَصۡحَٰبَ ٱلۡجَنَّةِ أَن سَلَٰمٌ عَلَيۡكُمۡۚ لَمۡ يَدۡخُلُوهَا وَهُمۡ يَطۡمَعُونَ ﴿٤٦﴾
۞ وَإِذَا صُرِفَتۡ أَبۡصَٰرُهُمۡ تِلۡقَآءَ أَصۡحَٰبِ ٱلنَّارِ قَالُواْ رَبَّنَا لَا تَجۡعَلۡنَا مَعَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ ﴿٤٧﴾ وَنَادَىٰٓ أَصۡحَٰبُ ٱلۡأَعۡرَافِ رِجَالٗا يَعۡرِفُونَهُم
بِسِيمَىٰهُمۡ قَالُواْ مَآ أَغۡنَىٰ عَنكُمۡ جَمۡعُكُمۡ وَمَا كُنتُمۡ تَسۡتَكۡبِرُونَ ﴿٤٨﴾

ٱلْأَعْرَافِ	and on	وَعَلَى	a barrier	حِجَابٌ	and between them is	وَبَيْنَهُمَا	
who would recognize	يَعْرِفُونَ	(will be) men	رِجَالٌ	Al-Araf (heights)			
and they called out	وَنَادَوْا	by their marks	بِسِيمَاهُمْ	every one	كُلًّا		
peace	سَلَامٌ	that	أَن	(of) Paradise	ٱلْجَنَّةِ	people (dwellers)	أَصْحَابَ
but they	وَهُمْ	they enter it	يَدْخُلُوهَا	did not	لَمْ	be on you	عَلَيْكُمْ
will turn	صُرِفَتْ	and when	وَإِذَا	would long (to do so)	يَطْمَعُونَ ﴿٤٦﴾		
قَالُوا	(of) the Fire	ٱلنَّارِ	dwellers	أَصْحَابِ	towards	تِلْقَآءَ	their eyes أَبْصَٰرُهُمْ
ٱلْقَوْمِ	with	مَعَ	place us	تَجْعَلْنَا	do not	لَا	Our Lord رَبَّنَا they will say
أَصْحَابُ	and called out	وَنَادَىٰٓ	wrong-doers	ٱلظَّٰلِمِينَ ﴿٤٧﴾	the people		
whom they	يَعْرِفُونَهُم	men	رِجَالًا	(of) Al-Araf (heights)	ٱلْأَعْرَافِ	dwellers	
أَغْنَىٰ	did not	مَآ	saying	قَالُوا	by their marks	بِسِيمَاهُمْ	would recognize
you used	كُنتُمْ	and what	وَمَا	your number	جَمْعُكُمْ	you عَنكُمْ	avail
			show arrogance	تَسْتَكْبِرُونَ ﴿٤٨﴾	to		

46. And between them will be a (barrier) screen and on *Al-A'râf* (a wall with elevated places) will be men (whose good and evil deeds would be equal in Scale), who would recognise all (of the Paradise and Hell people), by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black faces). And they will call out to the dwellers of Paradise, "*Salâmun 'Alaikûm*" (peace be on you), and at that time they (men on *Al-A'râf*) will not yet have entered it (Paradise), but they will hope to enter (it) with certainty. **47.** And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are *Zâlimûn*." **48.** And the men on *Al-A'râf* (the wall) will call unto the men whom they would recognise by their marks, saying: "Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance (against Faith)?"

أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ ٱللَّهُ بِرَحْمَةٍ ۚ ٱدْخُلُوا۟ ٱلْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَآ أَنتُمْ تَحْزَنُونَ ﴿٤٩﴾ وَنَادَىٰٓ أَصْحَٰبُ
ٱلنَّارِ أَصْحَٰبَ ٱلْجَنَّةِ أَنْ أَفِيضُوا۟ عَلَيْنَا مِنَ ٱلْمَآءِ أَوْ مِمَّا رَزَقَكُمُ ٱللَّهُ ۚ قَالُوٓا۟ إِنَّ ٱللَّهَ حَرَّمَهُمَا عَلَى ٱلْكَٰفِرِينَ ﴿٥٠﴾
ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا ۚ فَٱلْيَوْمَ نَنسَىٰهُمْ كَمَا نَسُوا۟ لِقَآءَ يَوْمِهِمْ
هَٰذَا وَمَا كَانُوا۟ بِـَٔايَٰتِنَا يَجْحَدُونَ ﴿٥١﴾

will not	لَا	you swore	أَقْسَمْتُمْ	those who	ٱلَّذِينَ	are they	أَهَٰٓؤُلَآءِ
ٱلْجَنَّةَ	enter	ٱدْخُلُوا۟	(His) Mercy	بِرَحْمَةٍ	Allah ٱللَّهُ	grant them	يَنَالُهُمُ

أَنتُمْ nor وَلَآ (shall be) on you عَلَيْكُمْ fear خَوْفٌ no لَا Paradise
dwellers أَصْحَٰبُ and cried out وَنَادَىٰٓ grieve تَحْزَنُونَ ﴿٤٩﴾ (shall) you
أَفِيضُوا that أَنْ (of) Paradise ٱلْجَنَّةِ dwellers أَصْحَٰبَ (of) the Fire ٱلنَّارِ
رَزَقَكُمُ of what مِمَّا or أَوْ water ٱلْمَآءِ some مِنَ on us عَلَيْنَا pour
Allah ٱللَّهُ indeed إِنَّ they said قَالُوٓا Allah ٱللَّهُ has provided you
the disbelievers ٱلْكَٰفِرِينَ ﴿٥٠﴾ to عَلَى has forbidden both حَرَّمَهُمَا
as لَهْوًا their religion دِينَهُمْ took ٱتَّخَذُوا those who ٱلَّذِينَ
life ٱلْحَيَوٰةُ and deceived them وَغَرَّتْهُمُ and play وَلَعِبًا amusement
We will forget them نَنسَىٰهُمْ so today فَٱلْيَوْمَ (of) the world ٱلدُّنْيَا
this هَٰذَا their Day يَوْمِهِمْ meeting لِقَآءَ they forgot نَسُوا as كَمَا
يَجْحَدُونَ ﴿٥١﴾ Our Signs بِـَٔايَٰتِنَا they used to كَانُوا and because وَمَا
reject

49. Are they those, of whom you swore that Allâh would never show them mercy. (Behold! It has been said to them): "Enter Paradise, no fear shall be on you, nor shall you grieve." **50.** And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allâh has provided you with." They will say: "Both (water and provision) Allâh has forbidden to the disbelievers." **51.** "Who took their religion as an amusement and play, and the life of the world deceived them." So this Day We shall forget them as they forgot their Meeting of this Day, and as they used to reject Our *Ayât*.

وَلَقَدْ جِئْنَٰهُم بِكِتَٰبٍ فَصَّلْنَٰهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾ هَلْ يَنظُرُونَ إِلَّا تَأْوِيلَهُۥ يَوْمَ يَأْتِى تَأْوِيلُهُۥ
يَقُولُ ٱلَّذِينَ نَسُوهُ مِن قَبْلُ قَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ فَهَل لَّنَا مِن شُفَعَآءَ فَيَشْفَعُوا۟ لَنَآ أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ ٱلَّذِى
كُنَّا نَعْمَلُ قَدْ خَسِرُوٓا۟ أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٥٣﴾

a Book بِكِتَٰبٍ We have brought to them جِئْنَٰهُم and verily وَلَقَدْ
هُدًى knowledge عِلْمٍ with عَلَىٰ which We have expounded فَصَّلْنَٰهُ
﴿٥٢﴾ يُؤْمِنُونَ to a people لِّقَوْمٍ and a mercy وَرَحْمَةً a guidance
its تَأْوِيلَهُۥ but (that) إِلَّا they waiting يَنظُرُونَ are هَلْ believing
its تَأْوِيلُهُۥ comes يَأْتِى (when) the Day يَوْمَ reality is unfolded
had نَسُوهُ those who ٱلَّذِينَ will say يَقُولُ reality will be unfolded
رُسُلُ had come جَآءَتْ verily قَدْ before مِن قَبْلُ forgot it
لَّنَا do فَهَل with the truth بِٱلْحَقِّ (of) our Lord رَبِّنَا Messengers

for لَّنَا who intercede فَيَشْفَعُوا۟ intercessors شُفَعَآءَ any مِن we have
غَيْرَ so that we do deeds فَنَعْمَلَ we are sent back نُرَدُّ or أَوْ us
خَسِرُوٓا۟ verily قَدْ to do نَعْمَلُ we used كُنَّا those ٱلَّذِى other than
عَنْهُم and has forsaken وَضَلَّ themselves أَنفُسَهُمْ they have lost
to fabricate يَفْتَرُونَ ﴿٥٣﴾ they used كَانُوا۟ what مَّا them

52. Certainly, We have brought to them a Book (the Qur'ân) which We have explained in detail with knowledge, — a guidance and a mercy to a people who believe. **53.** Await they just for the final fulfillment of the event? On the Day the event is finally fulfilled (i.e. the Day of Resurrection), those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do?" Verily, they have lost their ownselves (i.e. destroyed themselves) and that which they used to fabricate (invoking and worshipping others besides Allâh) has gone away from them.

إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ
حَثِيثًا وَٱلشَّمْسَ وَٱلْقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتٍۭ بِأَمْرِهِۦٓ ۗ أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ ۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٥٤﴾ ٱدْعُوا۟ رَبَّكُمْ
تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُعْتَدِينَ ﴿٥٥﴾

خَلَقَ Who ٱلَّذِى (is) Allah ٱللَّهُ your Lord رَبَّكُمُ indeed إِنَّ
six سِتَّةِ in فِى and the earth وَٱلْأَرْضَ the heavens ٱلسَّمَٰوَٰتِ created
يُغْشِى the throne ٱلْعَرْشِ He ascended ٱسْتَوَىٰ عَلَى then ثُمَّ days أَيَّامٍ
which seeks it يَطْلُبُهُۥ the day ٱلنَّهَارَ the night ٱلَّيْلَ He lets cover
and وَٱلنُّجُومَ and the moon وَٱلْقَمَرَ and the sun وَٱلشَّمْسَ swiftly حَثِيثًا
verily أَلَا to His Command بِأَمْرِهِۦٓ are subjected مُسَخَّرَٰتٍۭ the stars
تَبَارَكَ and the command وَٱلْأَمْرُ the creation ٱلْخَلْقُ His (is) لَهُ
ٱدْعُوا۟ (of) the worlds ٱلْعَٰلَمِينَ ﴿٥٤﴾ Lord رَبُّ Allah ٱللَّهُ blessed be
إِنَّهُۥ and in secret وَخُفْيَةً humbly تَضَرُّعًا your Lord رَبَّكُمْ call upon
the transgressors ٱلْمُعْتَدِينَ ﴿٥٥﴾ He likes يُحِبُّ does not لَا indeed

54. Indeed, your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (*Istawâ*) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He

created) the sun, the moon, the stars subjected to His Command. Surely, His is the creation and commandment. Blessed is Allâh, the Lord of the *'Âlamîn*! **55.** Invoke your Lord with humility and in secret. He likes not the aggressors.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾
وَهُوَ الَّذِي يُرْسِلُ الرِّيَاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۖ حَتَّىٰ إِذَا أَقَلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنزَلْنَا بِهِ
الْمَاءَ فَأَخْرَجْنَا بِهِ مِن كُلِّ الثَّمَرَاتِ ۚ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾

بَعْدَ the earth الْأَرْضِ in فِي make mischief تُفْسِدُوا and do not وَلَا
with fear خَوْفًا and call Him وَادْعُوهُ its order إِصْلَاحِهَا after
قَرِيبٌ (of) Allah اللَّهِ Mercy رَحْمَتَ indeed إِنَّ and longing وَطَمَعًا
and (it is) He وَهُوَ the good-doers ﴿٥٦﴾ الْمُحْسِنِينَ to مِّنَ (is) close
(as) glad tidings بُشْرًا the winds الرِّيَاحَ sends يُرْسِلُ Who الَّذِي
إِذَا until حَتَّىٰ His Mercy رَحْمَتِهِ [in presence of] (with) بَيْنَ يَدَيْ
We سُقْنَاهُ heavy-laden ثِقَالًا a cloud سَحَابًا they carry أَقَلَّتْ when
بِهِ then We sent down فَأَنزَلْنَا dead مَّيِّتٍ to a land لِبَلَدٍ drive it
بِهِ then We brought forth فَأَخْرَجْنَا (rain) water الْمَاءَ from it
similarly كَذَٰلِكَ (of) fruit الثَّمَرَاتِ every (kind) مِن كُلِّ therewith
﴿٥٧﴾ تَذَكَّرُونَ that you may لَعَلَّكُمْ the dead الْمَوْتَىٰ We will raise نُخْرِجُ
take heed

56. And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allâh's Mercy is (ever) near unto the good-doers. **57.** And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ ۖ وَالَّذِي خَبُثَ لَا يَخْرُجُ إِلَّا نَكِدًا ۚ كَذَٰلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ
يَشْكُرُونَ ﴿٥٨﴾ لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ
يَوْمٍ عَظِيمٍ ﴿٥٩﴾ قَالَ الْمَلَأُ مِن قَوْمِهِ إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُّبِينٍ ﴿٦٠﴾ قَالَ يَا قَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَٰكِنِّي رَسُولٌ
مِّن رَّبِّ الْعَالَمِينَ ﴿٦١﴾

its نَبَاتُهُۥ comes forth يَخْرُجُ good ٱلطَّيِّبُ and land وَٱلْبَلَدُ
and which وَٱلَّذِى (of) its Lord رَبِّهِۦ by the Order بِإِذْنِ vegetation
little نَكِدًا but إِلَّا come forth يَخْرُجُ (does) not لَا (is) bad خَبُثَ
لِقَوْمٍ the signs ٱلْءَايَٰتِ We diversely expound نُصَرِّفُ thus كَذَٰلِكَ
We sent أَرْسَلْنَا verily لَقَدْ (who) give thanks يَشْكُرُونَ ﴿٥٨﴾ for people
O my يَٰقَوْمِ and he said فَقَالَ his people قَوْمِهِۦ to إِلَىٰ Noah نُوحًا
you have لَكُم do not مَا Allah ٱللَّهَ (you) worship ٱعْبُدُوا۟ people
عَلَيْكُمْ I fear أَخَافُ certainly إِنِّىٓ but Him غَيْرُهُۥٓ god إِلَٰهٍ any مِّنْ
قَالَ Great (awful) عَظِيمٍ ﴿٥٩﴾ (of) a Day يَوْمٍ torment عَذَابَ for you
لَنَرَىٰكَ verily we إِنَّا his people قَوْمِهِۦٓ of مِن the leaders ٱلْمَلَأُ said
يَٰقَوْمِ he said قَالَ plain مُّبِينٍ ﴿٦٠﴾ error ضَلَٰلٍ in فِى we see you
وَلَٰكِنِّى an error ضَلَٰلَةٌ in me بِى (there is) not لَيْسَ O my people
(of) ٱلْعَٰلَمِينَ ﴿٦١﴾ Lord رَّبِّ from مِّن a Messenger رَسُولٌ but I (am)
the worlds

58. The vegetation of a good land comes forth (easily) by the Permission of its Lord; and that which is bad, brings forth nothing but (a little) with difficulty. Thus do We explain variously the *Ayât* for a people who give thanks. **59.** Indeed, We sent Nûh (Noah) to his people and he said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. Certainly, I fear for you the torment of a Great Day!" **60.** The leaders of his people said: "Verily, we see you in plain error." **61.** said: "O my people! There is no error in me, but I am a Messenger from the Lord of the *'Âlamîn*!

أُبَلِّغُكُمْ رِسَٰلَٰتِ رَبِّى وَأَنصَحُ لَكُمْ وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٢﴾ أَوَعَجِبْتُمْ أَن جَآءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ
رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا۟ وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٣﴾ فَكَذَّبُوهُ فَأَنجَيْنَٰهُ وَٱلَّذِينَ مَعَهُۥ فِى ٱلْفُلْكِ وَأَغْرَقْنَا ٱلَّذِينَ كَذَّبُوا۟
بِـَٔايَٰتِنَآ ۚ إِنَّهُمْ كَانُوا۟ قَوْمًا عَمِينَ ﴿٦٤﴾

وَأَنصَحُ (of) my Lord رَبِّى Messages رِسَٰلَٰتِ I convey to you أُبَلِّغُكُمْ
ٱللَّهِ from مِنَ and I know وَأَعْلَمُ to you لَكُمْ and give advice
you عَجِبْتُمْ or أَوَ you know تَعْلَمُونَ ﴿٦٢﴾ do not لَا that مَا Allah
from مِّن a reminder ذِكْرٌ has come to you جَآءَكُمْ that أَن wonder
لِيُنذِرَكُمْ among you مِّنكُمْ a man رَجُلٍ upon عَلَىٰ your Lord رَّبِّكُمْ

وَلَعَلَّكُمْ so that you may fear Allah وَلِتَتَّقُوا۟ that he may warn you
but they denied فَكَذَّبُوهُ shown mercy تُرْحَمُونَ ﴿٦٣﴾ and that you may be
فِى with him مَعَهُۥ and those وَٱلَّذِينَ and We saved him فَأَنجَيْنَٰهُ Him
كَذَّبُوا۟ those who ٱلَّذِينَ and We drowned وَأَغْرَقْنَا the ship ٱلْفُلْكِ in
قَوْمًا they were كَانُوا۟ indeed they إِنَّهُمْ Our Signs بِـَٔايَٰتِنَآ denied
blind عَمِينَ ﴿٦٤﴾ people

62. "I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allâh what you know not. **63.** "Do you wonder that there has come to you a Reminder from your Lord through a man from amongst you, that he may warn you, so that you may fear Allâh and that you may receive (His) Mercy?" **64.** But they belied him, so We saved him and those along with him in the ship, and We drowned those who belied Our *Ayât*. They were indeed a blind people.

۞ وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۗ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ۚ أَفَلَا تَتَّقُونَ ﴿٦٥﴾ قَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن
قَوْمِهِۦٓ إِنَّا لَنَرَىٰكَ فِى سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ ٱلْكَٰذِبِينَ ﴿٦٦﴾ قَالَ يَٰقَوْمِ لَيْسَ بِى سَفَاهَةٌ وَلَٰكِنِّى رَسُولٌ
مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٦٧﴾ أُبَلِّغُكُمْ رِسَٰلَٰتِ رَبِّى وَأَنَا۠ لَكُمْ نَاصِحٌ أَمِينٌ ﴿٦٨﴾

قَالَ Hud هُودًا their brother أَخَاهُمْ 'Ad (We sent) عَادٍ and to ۞ وَإِلَىٰ
do not مَا Allah ٱللَّهَ worship ٱعْبُدُوا۟ O My people يَٰقَوْمِ he said
will not then أَفَلَا but Him غَيْرُهُۥٓ god إِلَٰهٍ any مِّنْ you have لَكُم
of those who ٱلَّذِينَ leaders ٱلْمَلَأُ said قَالَ you fear Allah تَتَّقُونَ ﴿٦٥﴾
verily we إِنَّا his people قَوْمِهِۦٓ of مِن had disbelieved كَفَرُوا۟
لَنَظُنُّكَ and verily we وَإِنَّا folly سَفَاهَةٍ in فِى we see you لَنَرَىٰكَ
يَٰقَوْمِ he said قَالَ the liars ٱلْكَٰذِبِينَ ﴿٦٦﴾ of مِنَ we consider you
but I وَلَٰكِنِّى folly سَفَاهَةٌ in me بِى (there is) not لَيْسَ O my people
(of) the ٱلْعَٰلَمِينَ ﴿٦٧﴾ Lord رَّبِّ from مِّن a Messenger رَسُولٌ (am)
(of) my رَبِّى Messages رِسَٰلَٰتِ I convey to you أُبَلِّغُكُمْ worlds
trusworthy أَمِينٌ ﴿٦٨﴾ adviser نَاصِحٌ to you لَكُمْ and I (am) وَأَنَا۠ Lord

65. And to 'Âd (people, We sent) their brother Hûd. He said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. Will you not fear (Allâh)?" **66.** The leaders of those who disbelieved among his people said: "Verily, we see you in foolishness, and verily, we think you are one of the liars."

67. (Hûd) said: "O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of the *'Âlamîn*! **68.** "I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you.

أَوَعَجِبْتُمْ أَن جَآءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ ۚ وَاذْكُرُوٓا إِذْ جَعَلَكُمْ خُلَفَآءَ مِنۢ بَعْدِ قَوْمِ
نُوحٍ وَزَادَكُمْ فِى ٱلْخَلْقِ بَصْۜطَةً ۖ فَٱذْكُرُوٓا ءَالَآءَ ٱللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٦٩﴾ قَالُوٓا أَجِئْتَنَا لِنَعْبُدَ ٱللَّهَ وَحْدَهُۥ
وَنَذَرَ مَا كَانَ يَعْبُدُ ءَابَآؤُنَا ۖ فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٧٠﴾

ذِكْرٌ has come to you جَآءَكُمْ that أَن you wonder عَجِبْتُمْ or أَوَ
a man رَجُلٍ upon عَلَىٰ your Lord رَّبِّكُمْ from مِّن a reminder
وَاذْكُرُوٓا that he may warn you لِيُنذِرَكُمْ from among you مِّنكُمْ
مِنۢ successors خُلَفَآءَ He made you جَعَلَكُمْ when إِذْ and remember
فِى and increased you وَزَادَكُمْ (of) Noah نُوحٍ people قَوْمِ after بَعْدِ
ءَالَآءَ so remember فَٱذْكُرُوٓا amply بَصْۜطَةً stature ٱلْخَلْقِ in
succeed تُفْلِحُونَ ﴿٦٩﴾ so that you may لَعَلَّكُمْ (of) Allah ٱللَّهِ Bounties
that we worship لِنَعْبُدَ have you come to us أَجِئْتَنَا they said قَالُوٓا
used كَانَ what مَا and forsake وَنَذَرَ Alone وَحْدَهُۥ Allah ٱللَّهَ
بِمَا so bring to us فَأْتِنَا our forefathers ءَابَآؤُنَا worship يَعْبُدُ to
ٱلصَّٰدِقِينَ ﴿٧٠﴾ of مِنَ you are كُنتَ if إِن you promise تَعِدُنَآ of what
the truthful

69. "Do you wonder that there has come to you a Reminder (and an advice) from your Lord through a man from amongst you to warn you? And remember that He made you successors after the people of Nûh (Noah) and increased you amply in stature. So remember the graces (bestowed upon you) from Allâh so that you may be successful." **70.** They said: "You have come to us that we should worship Allâh Alone and forsake that which our fathers used to worship. So bring us that wherewith you have threatened us if you are of the truthful."

قَالَ قَدْ وَقَعَ عَلَيْكُم مِّن رَّبِّكُمْ رِجْسٌ وَغَضَبٌ ۖ أَتُجَٰدِلُونَنِى فِىٓ أَسْمَآءٍ سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّا
نَزَّلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ ۚ فَٱنتَظِرُوٓا إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ ﴿٧١﴾ فَأَنجَيْنَٰهُ وَٱلَّذِينَ مَعَهُۥ بِرَحْمَةٍ مِّنَّا
وَقَطَعْنَا دَابِرَ ٱلَّذِينَ كَذَّبُوا بِـَٔايَٰتِنَا ۖ وَمَا كَانُوا مُؤْمِنِينَ ﴿٧٢﴾

مِّن upon you عَلَيْكُم has fallen وَقَعَ verily قَدْ he said قَالَ
and anger وَغَضَبٌ punishment رِجْسٌ your Lord رَّبِّكُمْ from

(mere) names أَسْمَآءٍ about فِىٓ do you dispute with me أَتُجَٰدِلُونَنِى
and وَءَابَآؤُكُم you أَنتُمْ which you have named (assigned) سَمَّيْتُمُوهَآ
for which بِهَا Allah ٱللَّهُ sent down نَزَّلَ has not مَّا your fathers
verily I (am) إِنِّى then wait you فَٱنتَظِرُوٓا۟ sanction سُلْطَٰنٍ any مِن
then فَأَنجَيْنَٰهُ those who wait ٱلْمُنتَظِرِينَ ﴿٧١﴾ of مِّنَ with you مَعَكُم
by a Mercy بِرَحْمَةٍ with him مَعَهُۥ and those وَٱلَّذِينَ We saved him
(of) those ٱلَّذِينَ last remanent دَابِرَ and We cut وَقَطَعْنَا from Us مِّنَّا
they were كَانُوا۟ and not وَمَا Our Signs بِـَٔايَٰتِنَا belied كَذَّبُوا۟ who
believers مُؤْمِنِينَ ﴿٧٢﴾

71. (Hûd) said: "Torment and wrath have already fallen on you from your Lord. Dispute you with me over names which you have named — you and your fathers — with no authority from Allâh? Then wait, I am with you among those who wait." **72.** So We saved him and those who were with him by a mercy from Us, and We cut the roots of those who belied Our *Ayât*; and they were not believers.

وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا ۗ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ قَدْ جَآءَتْكُم بَيِّنَةٌ مِّن
رَّبِّكُمْ ۖ هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمْ ءَايَةً ۖ فَذَرُوهَا تَأْكُلْ فِىٓ أَرْضِ ٱللَّهِ ۖ وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابٌ
أَلِيمٌ ﴿٧٣﴾ وَٱذْكُرُوٓا۟ إِذْ جَعَلَكُمْ خُلَفَآءَ مِنۢ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِى ٱلْأَرْضِ تَتَّخِذُونَ مِن سُهُولِهَا قُصُورًا
وَتَنْحِتُونَ ٱلْجِبَالَ بُيُوتًا ۖ فَٱذْكُرُوٓا۟ ءَالَآءَ ٱللَّهِ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ﴿٧٤﴾

صَٰلِحًا thier brother أَخَاهُمْ Thamud (We sent) ثَمُودَ and to وَإِلَىٰ
Allah ٱللَّهَ worship ٱعْبُدُوا۟ O my people يَٰقَوْمِ he said قَالَ Salih
قَدْ but Him غَيْرُهُۥ god إِلَٰهٍ any مِّنْ you have لَكُم do not مَا
from مِّن a clear proof بَيِّنَةٌ has come to you جَآءَتْكُم verily
لَكُمْ (of) Allah ٱللَّهِ she-camel نَاقَةُ this هَٰذِهِۦ your Lord رَّبِّكُمْ
فِىٓ to graze تَأْكُلْ so you leave her فَذَرُوهَا (is) a sign ءَايَةً to you
touch her تَمَسُّوهَا and do not وَلَا (of) Allah ٱللَّهِ earth أَرْضِ on
a torment عَذَابٌ lest should seize you فَيَأْخُذَكُمْ with harm بِسُوٓءٍ
He made جَعَلَكُمْ when إِذْ and remember وَٱذْكُرُوٓا۟ painful أَلِيمٌ ﴿٧٣﴾
and We وَبَوَّأَكُمْ `Ad عَادٍ after مِنۢ بَعْدِ successors خُلَفَآءَ you
مِن you take تَتَّخِذُونَ the land ٱلْأَرْضِ in فِى gave you habitation

and you carve out وَتَنْحِتُونَ palaces قُصُورًا its plains سُهُولِهَا in
ءَالَآءَ so remember فَٱذْكُرُوٓا۟ as homes بُيُوتًا mountains ٱلْجِبَالَ
فِى you go about تَعْثَوْا۟ and do not وَلَا (of) Allah ٱللَّهِ Bounties
(as) the mischief-makers مُفْسِدِينَ ﴿٧٤﴾ the land ٱلْأَرْضِ in

73. And to Thamûd (people, We sent) their brother Sâlih (Saleh). He said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. Indeed there has come to you a clear sign (the miracle of the coming out of a huge she-camel from the midst of a rock) from your Lord. This she-camel of Allâh is a sign unto you; so you leave her to graze in Allâh's earth, and touch her not with harm, lest a painful torment should seize you. **74.** And remember when He made you successors after 'Âd (people) and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allâh, and do not go about making mischief on the earth."

قَالَ ٱلْمَلَأُ ٱلَّذِينَ ٱسْتَكْبَرُوا۟ مِن قَوْمِهِۦ لِلَّذِينَ ٱسْتُضْعِفُوا۟ لِمَنْ ءَامَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَـٰلِحًا
مُّرْسَلٌ مِّن رَّبِّهِۦ ۚ قَالُوٓا۟ إِنَّا بِمَآ أُرْسِلَ بِهِۦ مُؤْمِنُونَ ﴿٧٥﴾ قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا بِٱلَّذِىٓ ءَامَنتُم بِهِۦ
كَـٰفِرُونَ ﴿٧٦﴾ فَعَقَرُوا۟ ٱلنَّاقَةَ وَعَتَوْا۟ عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا۟ يَـٰصَـٰلِحُ ٱئْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ
ٱلْمُرْسَلِينَ ﴿٧٧﴾

behaved ٱسْتَكْبَرُوا۟ (of) those who ٱلَّذِينَ leaders ٱلْمَلَأُ said قَالَ
ٱسْتُضْعِفُوا۟ to those who لِلَّذِينَ his people قَوْمِهِۦ of مِن arrogantly
among مِنْهُمْ had believed ءَامَنَ to those who لِمَنْ were oppressed
(is) one مُّرْسَلٌ Salih صَـٰلِحًا that أَنَّ do you know أَتَعْلَمُونَ them
بِمَآ indeed we إِنَّا they said قَالُوٓا۟ his Lord رَّبِّهِۦ from مِّن sent
(are) ﴿٧٥﴾ مُؤْمِنُونَ with بِهِۦ he has been sent أُرْسِلَ in what
they showed arrogance ٱسْتَكْبَرُوٓا۟ who ٱلَّذِينَ said قَالَ believers
in بِهِۦ you believe ءَامَنتُم in that which بِٱلَّذِىٓ verily we إِنَّا
the ٱلنَّاقَةَ then they hamstrung فَعَقَرُوا۟ disbelive ﴿٧٦﴾ كَـٰفِرُونَ
رَبِّهِمْ the Order عَنْ أَمْرِ and insolently defied وَعَتَوْا۟ she-camel
bring us ٱئْتِنَا O Salih يَـٰصَـٰلِحُ and they said وَقَالُوا۟ (of) their Lord
you are كُنتَ if إِن you have been promising us تَعِدُنَآ what بِمَا
the Messengers ﴿٧٧﴾ ٱلْمُرْسَلِينَ (one) of مِنَ

75. The leaders of those who were arrogant among his people said to those who were counted weak — to such of them as believed: "Know you that Sâlih (Saleh) is one sent from his Lord." They said: "We indeed believe in that with which he has been sent." **76.** Those who were arrogant said: "Verily, we disbelieve in that which you believe in." **77.** So they killed the she-camel and insolently defied the Commandment of their Lord, and said: "O Sâlih (Saleh)! Bring about your threats if you are indeed one of the Messengers (of Allâh)."

فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى دَارِهِمْ جَـٰثِمِينَ ﴿٧٨﴾ فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَـٰقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّى
وَنَصَحْتُ لَكُمْ وَلَـٰكِن لَّا تُحِبُّونَ ٱلنَّـٰصِحِينَ ﴿٧٩﴾ وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ أَتَأْتُونَ ٱلْفَـٰحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ
مِّنَ ٱلْعَـٰلَمِينَ ﴿٨٠﴾

and in the فَأَصْبَحُوا۟ an earthquake ٱلرَّجْفَةُ so took them فَأَخَذَتْهُمُ
they were lying dead جَـٰثِمِينَ ﴿٧٨﴾ their homes دَارِهِمْ in فِى morning
وَقَالَ from them عَنْهُمْ then he turned away فَتَوَلَّىٰ on their faces
I have أَبْلَغْتُكُمْ verily لَقَدْ O my people يَـٰقَوْمِ and said
and وَنَصَحْتُ (of) my lord رَبِّى Message رِسَالَةَ conveyed to you
you like تُحِبُّونَ do not لَّا but وَلَـٰكِن to you لَكُمْ gave good advice
he قَالَ when إِذْ and Lot وَلُوطًا advisers ٱلنَّـٰصِحِينَ ﴿٧٩﴾
lewdness ٱلْفَـٰحِشَةَ do you commit أَتَأْتُونَ to his people لِقَوْمِهِۦٓ said
مِّنَ one أَحَدٍ any مِنْ therein بِهَا has preceded you سَبَقَكُم not مَا
the worlds ٱلْعَـٰلَمِينَ ﴿٨٠﴾ of

78. So the earthquake seized them, and they lay (dead), prostrate in their homes. **79.** Then he [Sâlih (Saleh)] turned from them, and said: "O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice but you like not good advisers." **80.** And (remember) Lût (Lot), when he said to his people: "Do you commit the worst sin such as none preceding you has committed in the *'Âlamîn*?

إِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ شَهْوَةً مِّن دُونِ ٱلنِّسَآءِ ۚ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾ وَمَا كَانَ جَوَابَ قَوْمِهِۦٓ
إِلَّآ أَن قَالُوٓا۟ أَخْرِجُوهُم مِّن قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ﴿٨٢﴾ فَأَنجَيْنَـٰهُ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ كَانَتْ مِنَ
ٱلْغَـٰبِرِينَ ﴿٨٣﴾ وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَٱنظُرْ كَيْفَ كَانَ عَـٰقِبَةُ ٱلْمُجْرِمِينَ ﴿٨٤﴾

lustfully شَهْوَةً men ٱلرِّجَالَ you approach لَتَأْتُونَ verily you إِنَّكُمْ
(are) قَوْمٌ you أَنتُمْ nay بَلْ women ٱلنِّسَآءِ instead of مِّن دُونِ
was كَانَ and not وَمَا who exceed limits مُّسْرِفُونَ ﴿٨١﴾ people
they قَالُوٓا۟ that أَن but إِلَّآ (of) his people قَوْمِهِۦٓ answer جَوَابَ
إِنَّهُمْ your town قَرْيَتِكُمْ of مِّن drive them out أَخْرِجُوهُم said
wanting to be pure يَتَطَهَّرُونَ ﴿٨٢﴾ (are) people أُنَاسٌ verily they
except إِلَّا and his family وَأَهْلَهُۥٓ then We delivered him فَأَنجَيْنَٰهُ
those who ٱلْغَٰبِرِينَ ﴿٨٣﴾ among مِنَ she was كَانَتْ his wife ٱمْرَأَتَهُۥ
a rain مَّطَرًا on them عَلَيْهِم and We rained وَأَمْطَرْنَا stayed behind
ٱلْمُجْرِمِينَ ﴿٨٤﴾ end عَٰقِبَةُ was كَانَ how كَيْفَ so observe فَٱنظُرْ
(of) the evil-doers

81. "Verily, you practise your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins)." **82.** And the answer of his people was only that they said: "Drive them out of your town, these are indeed men who want to be pure (from sins)!" **83.** Then We saved him and his family, except his wife; she was of those who remained behind (in the torment). **84.** And We rained down on them a rain (of stones). Then see what was the end of the *Mujrimûn*.

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۗ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ قَدْ جَآءَتْكُم بَيِّنَةٌ مِّن
رَّبِّكُمْ ۖ فَأَوْفُوا۟ ٱلْكَيْلَ وَٱلْمِيزَانَ وَلَا تَبْخَسُوا۟ ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ بَعْدَ
إِصْلَٰحِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٨٥﴾

شُعَيْبًا their brother أَخَاهُمْ Madyan (We sent) مَدْيَنَ and to وَإِلَىٰ
ٱللَّهَ worship ٱعْبُدُوا۟ O my people يَٰقَوْمِ he said قَالَ Shuhaib
but Him غَيْرُهُۥ god إِلَٰهٍ any مِّنْ you have لَكُم do not مَا Allah
مِّن a clear proof بَيِّنَةٌ has come to you جَآءَتْكُم verily قَدْ
measure ٱلْكَيْلَ so give full فَأَوْفُوا۟ your Lord رَّبِّكُمْ from
(to) ٱلنَّاسَ diminish تَبْخَسُوا۟ and do not وَلَا and weight وَٱلْمِيزَانَ
mischief تُفْسِدُوا۟ and do not وَلَا their things أَشْيَآءَهُمْ the people
its being set in order إِصْلَٰحِهَا after بَعْدَ the earth ٱلْأَرْضِ on فِى
you are كُنتُم if إِن for you لَّكُمْ good خَيْرٌ that (is) ذَٰلِكُمْ
believers مُّؤْمِنِينَ ﴿٨٥﴾

85. And to (the people of) Madyan (Midian), (We sent) their brother Shu‘aib. He said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. Verily, a clear proof (sign) from your Lord has come unto you; so give full measure and full weight and wrong not men in their things, and do not do mischief on the earth after it has been set in order, that will be better for you, if you are believers.

وَلَا تَقْعُدُوا۟ بِكُلِّ صِرَٰطٍ تُوعِدُونَ وَتَصُدُّونَ عَن سَبِيلِ ٱللَّهِ مَنْ ءَامَنَ بِهِۦ وَتَبْغُونَهَا عِوَجًا
وَٱذْكُرُوٓا۟ إِذْ كُنتُمْ قَلِيلًا فَكَثَّرَكُمْ ۖ وَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُفْسِدِينَ ﴿٨٦﴾ وَإِن كَانَ
طَآئِفَةٌ مِّنكُمْ ءَامَنُوا۟ بِٱلَّذِىٓ أُرْسِلْتُ بِهِۦ وَطَآئِفَةٌ لَّمْ يُؤْمِنُوا۟ فَٱصْبِرُوا۟ حَتَّىٰ يَحْكُمَ ٱللَّهُ بَيْنَنَا ۚ وَهُوَ خَيْرُ
ٱلْحَٰكِمِينَ ﴿٨٧﴾

وَلَا and do not تَقْعُدُوا۟ sit بِكُلِّ by every صِرَٰطٍ road تُوعِدُونَ
threatening وَتَصُدُّونَ and hindering عَن from سَبِيلِ Path ٱللَّهِ (of)
Allah مَنْ those who ءَامَنَ believe بِهِۦ in Him وَتَبْغُونَهَا and
seeking to make it عِوَجًا crooked وَٱذْكُرُوٓا۟ and remember إِذْ
when كُنتُمْ you were قَلِيلًا a few فَكَثَّرَكُمْ and He multiplied
you وَٱنظُرُوا۟ and see كَيْفَ how كَانَ was عَٰقِبَةُ end ٱلْمُفْسِدِينَ ﴿٨٦﴾
(of) the mischief-makers وَإِن and if كَانَ there is طَآئِفَةٌ a party
مِّنكُمْ of you ءَامَنُوا۟ (who) believed بِٱلَّذِىٓ in that which أُرْسِلْتُ
I have been sent بِهِۦ with وَطَآئِفَةٌ and a party لَّمْ did not يُؤْمِنُوا۟
who believe فَٱصْبِرُوا۟ then have patience حَتَّىٰ till يَحْكُمَ shall judge
ٱللَّهُ Allah بَيْنَنَا between us وَهُوَ and He خَيْرُ (is) Best ٱلْحَٰكِمِينَ ﴿٨٧﴾
(of) the judges

86. "And sit not on every road, threatening, and hindering from the path of Allâh those who believe in Him, and seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the end of the *Mufsidûn*. **87.** "And if there is a party of you who believes in that with which I have been sent and a party who does not believe, so be patient until Allâh judges between us, and He is the Best of judges."

۞ قَالَ ٱلْمَلَأُ ٱلَّذِينَ ٱسْتَكْبَرُوا۟ مِن قَوْمِهِۦ لَنُخْرِجَنَّكَ يَٰشُعَيْبُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَكَ مِن قَرْيَتِنَآ أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا ۚ قَالَ
أَوَلَوْ كُنَّا كَٰرِهِينَ ﴿٨٨﴾ قَدِ ٱفْتَرَيْنَا عَلَى ٱللَّهِ كَذِبًا إِنْ عُدْنَا فِى مِلَّتِكُم بَعْدَ إِذْ نَجَّىٰنَا ٱللَّهُ مِنْهَا ۚ وَمَا يَكُونُ لَنَآ أَن نَّعُودَ فِيهَآ
إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّنَا ۚ وَسِعَ رَبُّنَا كُلَّ شَىْءٍ عِلْمًا ۚ عَلَى ٱللَّهِ تَوَكَّلْنَا ۚ رَبَّنَا ٱفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِٱلْحَقِّ وَأَنتَ خَيْرُ
ٱلْفَٰتِحِينَ ﴿٨٩﴾

puffed up ٱسْتَكْبَرُوا۟ (of) those who ٱلَّذِينَ chiefs ٱلْمَلَأُ said ۞ قَالَ
We shall certainly لَنُخْرِجَنَّكَ his people قَوْمِهِۦ of مِن with pride
have ءَامَنُوا۟ and those who وَٱلَّذِينَ O Shuaib يَٰشُعَيْبُ banish you
you لَتَعُودُنَّ or أَوْ our town قَرْيَتِنَآ from مِن with you مَعَكَ believed
even أَوَلَوْ he said قَالَ our religion مِلَّتِنَا to فِى shall return
we ٱفْتَرَيْنَا verily قَدِ (who) hate (that) كَٰرِهِينَ ﴿٨٨﴾ we are كُنَّا though
عُدْنَا if إِنْ a lie كَذِبًا Allah ٱللَّهِ against عَلَى would be fabricating
إِذْ after بَعْدَ your faith or religion مِلَّتِكُم to فِى we returned
it is يَكُونُ and not وَمَا from it مِنْهَا Allah ٱللَّهُ rescued us نَجَّىٰنَا when
that أَن except إِلَّآ to it فِيهَآ we return نَّعُودَ that أَن for us لَنَآ
our رَبُّنَا comprehends وَسِعَ our Lord رَبُّنَا Allah ٱللَّهُ wills يَشَآءَ
ٱللَّهِ in عَلَى in (His) knowledge عِلْمًا thing شَىْءٍ every كُلَّ Lord
بَيْنَنَا judge ٱفْتَحْ our Lord! رَبَّنَا we put our trust تَوَكَّلْنَا Allah
وَأَنتَ in truth بِٱلْحَقِّ our people قَوْمِنَا and between وَبَيْنَ between us
(of) the judges ٱلْفَٰتِحِينَ ﴿٨٩﴾ (are) best خَيْرُ and You

88. The chiefs of those who were arrogant among his people said: “We shall certainly drive you out, O Shu‘aib, and those who have believed with you from our town, or else you (all) shall return to our religion.” He said: “Even though we hate it?” **89.** “We should have invented a lie against Allâh if we returned to your religion, after Allâh has rescued us from it. And it is not for us to return to it unless Allâh, our Lord, should will. Our Lord comprehends all things in His Knowledge. In Allâh (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment.”

وَقَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦ لَئِنِ ٱتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَّخَٰسِرُونَ ﴿٩٠﴾ فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى دَارِهِمْ
جَٰثِمِينَ ﴿٩١﴾ ٱلَّذِينَ كَذَّبُوا۟ شُعَيْبًا كَأَن لَّمْ يَغْنَوْا۟ فِيهَا ۚ ٱلَّذِينَ كَذَّبُوا۟ شُعَيْبًا كَانُوا۟ هُمُ ٱلْخَٰسِرِينَ ﴿٩٢﴾ فَتَوَلَّىٰ
عَنْهُمْ وَقَالَ يَٰقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَٰلَٰتِ رَبِّى وَنَصَحْتُ لَكُمْ ۖ فَكَيْفَ ءَاسَىٰ عَلَىٰ قَوْمٍ كَٰفِرِينَ ﴿٩٣﴾

كَفَرُوا (of) those who ٱلَّذِينَ the chiefs ٱلْمَلَأُ and said وَقَالَ
you ٱتَّبَعْتُمْ if لَئِنِ his people قَوْمِهِۦ among مِن disbelieved
(will ﴿٩٠﴾ لَّخَٰسِرُونَ then إِذًا indeed you إِنَّكُمْ Shuaib شُعَيْبًا followed
the earthquake ٱلرَّجْفَةُ then took them فَأَخَذَتْهُمُ be) the losers
﴿٩١﴾ جَٰثِمِينَ their homes دَارِهِمْ in فِى and they became فَأَصْبَحُوا
كَأَن Shuaib شُعَيْبًا denied كَذَّبُوا those who ٱلَّذِينَ prostrate
ٱلَّذِينَ therein فِيهَا they lived يَغْنَوْا not لَّمْ were as if
they هُمُ they were كَانُوا Shuaib شُعَيْبًا denied كَذَّبُوا those who
وَقَالَ from them عَنْهُمْ so he turned فَتَوَلَّىٰ the losers ﴿٩٢﴾ ٱلْخَٰسِرِينَ
I conveyed to أَبْلَغْتُكُمْ indeed لَقَدْ O my people يَٰقَوْمِ and said
and gave good وَنَصَحْتُ (of) my Lord رَبِّى messages رِسَٰلَٰتِ you
for عَلَىٰ I mourn ءَاسَىٰ then how can فَكَيْفَ to you لَكُمْ advice
disbelievers ﴿٩٣﴾ كَٰفِرِينَ people قَوْمٍ

90. The chiefs of those who disbelieved among his people said (to their people): “If you follow Shu‘aib, be sure then you will be the losers!” **91.** So the earthquake seized them and they lay (dead), prostrate in their homes. **92.** Those who belied Shu‘aib, became as if they had never dwelt there (in their homes). Those who belied Shu‘aib, they were the losers. **93.** Then he (Shu‘aib) turned from them and said: “O my people! I have indeed conveyed my Lord’s Messages unto you and I have given you good advice. Then how can I sorrow for the disbelieving people’s (destruction).”

وَمَآ أَرْسَلْنَا فِى قَرْيَةٍ مِّن نَّبِىٍّ إِلَّآ أَخَذْنَآ أَهْلَهَا بِٱلْبَأْسَآءِ وَٱلضَّرَّآءِ لَعَلَّهُمْ يَضَّرَّعُونَ ﴿٩٤﴾ ثُمَّ بَدَّلْنَا مَكَانَ ٱلسَّيِّئَةِ
ٱلْحَسَنَةَ حَتَّىٰ عَفَوا وَّقَالُوا قَدْ مَسَّ ءَابَآءَنَا ٱلضَّرَّآءُ وَٱلسَّرَّآءُ فَأَخَذْنَٰهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٩٥﴾ وَلَوْ أَنَّ أَهْلَ
ٱلْقُرَىٰٓ ءَامَنُوا وَٱتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَٰتٍ مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَٰهُم بِمَا كَانُوا
يَكْسِبُونَ ﴿٩٦﴾

نَّبِىٍّ any مِّن a town قَرْيَةٍ to فِى We sent أَرْسَلْنَا and not وَمَآ
with بِٱلْبَأْسَآءِ its people أَهْلَهَا We took up أَخَذْنَآ but إِلَّآ Prophet
﴿٩٤﴾ يَضَّرَّعُونَ so that they may لَعَلَّهُمْ and calamity وَٱلضَّرَّآءِ adversity
ٱلسَّيِّئَةِ in place مَكَانَ We changed بَدَّلْنَا then ثُمَّ grow humble
وَّقَالُوا they throve عَفَوا until حَتَّىٰ the good ٱلْحَسَنَةَ (of) the evil

ٱلضَّرَّآءُ our forefathers ءَابَآءَنَا had touched مَسَّ verily قَدْ and said
بَغْتَةً so We seized them فَأَخَذْنَٰهُم and affluence وَٱلسَّرَّآءُ calamity
وَلَوْ perceive (it) يَشْعُرُونَ ﴿٩٥﴾ did not لَا while they وَهُمْ suddenly
believed ءَامَنُوا۟ (of) the towns ٱلْقُرَىٰٓ people أَهْلَ that أَنَّ and had
عَلَيْهِم We would have opened لَفَتَحْنَا and been God-fearing وَٱتَّقَوْا۟
and وَٱلْأَرْضِ the heaven ٱلسَّمَآءِ from مِّنَ blessings بَرَكَٰتٍ to them
so We seized them فَأَخَذْنَٰهُم they denied كَذَّبُوا۟ but وَلَٰكِن the earth
earn يَكْسِبُونَ ﴿٩٦﴾ they used to كَانُوا۟ for what بِمَا

94. And We sent no Prophet unto any town (and they denied him), but We seized its people with suffering from extreme poverty (or loss in wealth) and loss of health (and calamities), so that they might humiliate themselves (and repent to Allâh). **95.** Then We changed the evil for the good, until they increased in number and in wealth, and said: "Our fathers were touched with evil (loss of health and calamities) and with good (prosperity)." So We seized them all of a sudden while they were unaware. **96.** And if the people of the towns had believed and had the *Taqwâ* (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn.

أَفَأَمِنَ أَهْلُ ٱلْقُرَىٰٓ أَن يَأْتِيَهُم بَأْسُنَا بَيَٰتًا وَهُمْ نَآئِمُونَ ﴿٩٧﴾ أَوَأَمِنَ أَهْلُ ٱلْقُرَىٰٓ أَن يَأْتِيَهُم بَأْسُنَا ضُحًى وَهُمْ
يَلْعَبُونَ ﴿٩٨﴾ أَفَأَمِنُوا۟ مَكْرَ ٱللَّهِ ۚ فَلَا يَأْمَنُ مَكْرَ ٱللَّهِ إِلَّا ٱلْقَوْمُ ٱلْخَٰسِرُونَ ﴿٩٩﴾ أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ
ٱلْأَرْضَ مِنۢ بَعْدِ أَهْلِهَآ أَن لَّوْ نَشَآءُ أَصَبْنَٰهُم بِذُنُوبِهِمْ ۚ وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿١٠٠﴾

that أَن (of) the towns ٱلْقُرَىٰٓ people أَهْلُ did feel secure أَفَأَمِنَ
وَهُمْ by night بَيَٰتًا Our punishment بَأْسُنَا comes to them يَأْتِيَهُم
أَهْلُ did feel secure أَمِنَ or أَوَ (are) asleep نَآئِمُونَ ﴿٩٧﴾ while they
بَأْسُنَا comes to them يَأْتِيَهُم that أَن (of) the towns ٱلْقُرَىٰٓ people
play يَلْعَبُونَ ﴿٩٨﴾ and they وَهُمْ by daylight ضُحًى Our punishment
(of) ٱللَّهِ (against) plan مَكْرَ did then they feel secure أَفَأَمِنُوا۟
(of) ٱللَّهِ (from) plan مَكْرَ feel secure يَأْمَنُ but do not فَلَا Allah
(who are) the losers ٱلْخَٰسِرُونَ ﴿٩٩﴾ the people ٱلْقَوْمُ except إِلَّا Allah
inherit يَرِثُونَ to those who لِلَّذِينَ indicate يَهْدِ did it not أَوَلَمْ
نَشَآءُ if لَّوْ that أَن its people أَهْلِهَآ after مِنۢ بَعْدِ the land ٱلْأَرْضَ

for their sins بِذُنُوبِهِمْ We had punished them أَصَبْنَٰهُم We will
so that فَهُمْ their hearts قُلُوبِهِمْ on (up) عَلَىٰ and We seal وَنَطْبَعُ
hear يَسْمَعُونَ ﴿١٠٠﴾ do not لَا they

97. Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep? **98.** Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing? **99.** Did they then feel secure against the Plan of Allâh? None feels secure from the Plan of Allâh except the people who are the losers. **100.** Is it not clear to those who inherit the earth in succession from its (previous) possessors, that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not?

تِلْكَ ٱلْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنۢبَآئِهَا ۚ وَلَقَدْ جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَمَا كَانُوا۟ لِيُؤْمِنُوا۟ بِمَا كَذَّبُوا۟ مِن
قَبْلُ ۚ كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ قُلُوبِ ٱلْكَٰفِرِينَ ﴿١٠١﴾ وَمَا وَجَدْنَا لِأَكْثَرِهِم مِّنْ عَهْدٍ ۖ وَإِن وَجَدْنَآ أَكْثَرَهُمْ
لَفَٰسِقِينَ ﴿١٠٢﴾ ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِم مُّوسَىٰ بِـَٔايَٰتِنَآ إِلَىٰ فِرْعَوْنَ وَمَلَإِي۟هِۦ فَظَلَمُوا۟ بِهَا ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ
ٱلْمُفْسِدِينَ ﴿١٠٣﴾

their مِنْ أَنبَائِهَا to you عَلَيْكَ We relate نَقُصُّ towns الْقُرَىٰ those تِلْكَ
their رُسُلُهُم came to them جَاءَتْهُمْ and verily وَلَقَدْ stories
they كَانُوا but not فَمَا with clear proofs بِالْبَيِّنَاتِ messengers
they had denied كَذَّبُوا in what بِمَا to believe لِيُؤْمِنُوا were
on (up) عَلَىٰ Allah اللَّهُ seals يَطْبَعُ thus كَذَٰلِكَ before مِن قَبْلُ
وَجَدْنَا and did not وَمَا (of) the disbelievers الْكَافِرِينَ ﴿١٠١﴾ hearts قُلُوبِ
عَهْدٍ any مِّنْ in most of them لِأَكْثَرِهِم We find
most of them أَكْثَرَهُمْ We found وَجَدْنَا but وَإِن covenant
after them مِن بَعْدِهِم We sent بَعَثْنَا then ثُمَّ transgressors لَفَاسِقِينَ ﴿١٠٢﴾
وَمَلَئِهِ Pharaoh فِرْعَوْنَ to إِلَىٰ with Our signs بِآيَاتِنَا Moses مُّوسَىٰ
فَانظُرْ with them بِهَا but they dealt unjustly فَظَلَمُوا and his chiefs
(of) the الْمُفْسِدِينَ ﴿١٠٣﴾ end عَاقِبَةُ was كَانَ how كَيْفَ so observe
mischief-makers

101. Those were the towns whose story We relate unto you (O Muhammad صلى الله عليه وسلم). And there came indeed to them their Messengers with clear proofs, but they were not such as to believe in that which they had rejected before. Thus Allâh

does seal up the hearts of the disbelievers. **102.** And most of them We found not true to their covenant, but most of them We found indeed *Fâsiqûn*. **103.** Then after them We sent Mûsâ (Moses) with Our Signs to Fir'aun (Pharaoh) and his chiefs, but they wrongfully rejected them. So see how was the end of the *Mufsidûn*.

وَقَالَ مُوسَىٰ يَٰفِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿١٠٤﴾ حَقِيقٌ عَلَىٰٓ أَن لَّآ أَقُولَ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ قَدْ جِئْتُكُم
بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِيٓ إِسْرَٰٓءِيلَ ﴿١٠٥﴾ قَالَ إِن كُنتَ جِئْتَ بِـَٔايَةٍ فَأْتِ بِهَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿١٠٦﴾
فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٧﴾

verily I (am) إِنِّي O Pharaoh يَٰفِرْعَوْنُ Moses مُوسَىٰ and said وَقَالَ
(of) the worlds ٱلْعَٰلَمِينَ ﴿١٠٤﴾ Lord رَّبِّ from مِّن a messenger رَسُولٌ
I أَقُولَ do not لَّآ that أَن upon (me) عَلَىٰٓ (it is) incumbent حَقِيقٌ
verily قَدْ the truth ٱلْحَقَّ but إِلَّا Allah ٱللَّهِ about عَلَى say
from مِّن with a clear proof بِبَيِّنَةٍ I have come to you جِئْتُكُم
Children بَنِيٓ with me مَعِيَ so send فَأَرْسِلْ your Lord رَّبِّكُمْ
come جِئْتَ you have كُنتَ if إِن he said قَالَ (of) Israel إِسْرَٰٓءِيلَ ﴿١٠٥﴾
of مِنَ you are كُنتَ if إِن it بِهَآ then bring فَأْتِ with a sign بِـَٔايَةٍ
فَإِذَا his staff عَصَاهُ then he threw فَأَلْقَىٰ the truthful ٱلصَّٰدِقِينَ ﴿١٠٦﴾
manifest مُّبِينٌ ﴿١٠٧﴾ a serpent ثُعْبَانٌ it (became) هِيَ and instantly

104. And Mûsâ (Moses) said: "O Fir'aun (Pharaoh)! Verily, I am a Messenger from the Lord of the *'Âlamîn* (mankind, jinn and all that exists). **105.** "Proper it is for me that I say nothing concerning Allâh but the truth. Indeed I have come unto you from your Lord with a clear proof. So let the Children of Israel depart along with me." **106.** [Fir'aun (Pharaoh)] said: "If you have come with a sign, show it forth, if you are one of those who tell the truth." **107.** Then [Mûsâ (Moses)] threw his stick and behold! it was a serpent, manifest!

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَآءُ لِلنَّٰظِرِينَ ﴿١٠٨﴾ قَالَ ٱلْمَلَأُ مِن قَوْمِ فِرْعَوْنَ إِنَّ هَٰذَا لَسَٰحِرٌ عَلِيمٌ ﴿١٠٩﴾ يُرِيدُ أَن يُخْرِجَكُم مِّنْ
أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾ قَالُوٓا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي ٱلْمَدَآئِنِ حَٰشِرِينَ ﴿١١١﴾ يَأْتُوكَ بِكُلِّ سَٰحِرٍ عَلِيمٍ ﴿١١٢﴾
وَجَآءَ ٱلسَّحَرَةُ فِرْعَوْنَ قَالُوٓا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ ٱلْغَٰلِبِينَ ﴿١١٣﴾

it (was) هِيَ and instantly فَإِذَا his hand يَدَهُ and he drew out وَنَزَعَ
ٱلْمَلَأُ said قَالَ to the beholders لِلنَّٰظِرِينَ ﴿١٠٨﴾ white (luminous) بَيْضَآءُ

هَٰذَا indeed إِنَّ (of) Pharaoh فِرْعَوْنَ people قَوْمِ of مِن the chiefs
that أَن he wants يُرِيدُ well-versed عَلِيمٌ ﴿١٠٩﴾ a sorcer لَسَٰحِرٌ this (is)
so what فَمَاذَا your land أَرْضِكُمْ from مِّنْ He drives you out يُخْرِجَكُم
keep him in أَرْجِهْ they said قَالُوٓا۟ do you recommend تَأْمُرُونَ ﴿١١٠﴾
ٱلْمَدَآئِنِ to فِى and send وَأَرْسِلْ and his brother وَأَخَاهُ suspense
سَٰحِرٍ every بِكُلِّ they bring you يَأْتُوكَ heralds حَٰشِرِينَ ﴿١١١﴾ cities
the sorcerers ٱلسَّحَرَةُ and came وَجَآءَ knowing عَلِيمٍ ﴿١١٢﴾ sorcerer
لَأَجْرًا for us لَنَا indeed إِنَّ they said قَالُوٓا۟ (to) Pharaoh فِرْعَوْنَ
the winners ٱلْغَٰلِبِينَ ﴿١١٣﴾ we نَحْنُ are كُنَّا if إِن (would be) reward

108. And he drew out his hand, and behold! it was white (with radiance) for the beholders. **109.** The chiefs of the people of Fir'aun (Pharaoh) said: "This is indeed a well-versed sorcerer; **110.** "He wants to get you out of your land, so what do you advise?" **111.** They said: "Put him and his brother off (for a time), and send callers to the cities to collect — **112.** "That they bring to you all well-versed sorcerers." **113.** And so the sorcerers came to Fir'aun (Pharaoh). They said: "Indeed there will be a (good) reward for us if we are the victors."

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ ٱلْمُقَرَّبِينَ ﴿١١٤﴾ قَالُوا۟ يَٰمُوسَىٰٓ إِمَّآ أَن تُلْقِىَ وَإِمَّآ أَن نَّكُونَ نَحْنُ ٱلْمُلْقِينَ ﴿١١٥﴾ قَالَ أَلْقُوا۟ فَلَمَّآ
أَلْقَوْا۟ سَحَرُوٓا۟ أَعْيُنَ ٱلنَّاسِ وَٱسْتَرْهَبُوهُمْ وَجَآءُو بِسِحْرٍ عَظِيمٍ ﴿١١٦﴾ ۞ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَلْقِ عَصَاكَ
فَإِذَا هِىَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾ فَوَقَعَ ٱلْحَقُّ وَبَطَلَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١١٨﴾

of لَمِنَ and indeed you will be وَإِنَّكُمْ yes نَعَمْ he said قَالَ
إِمَّآ O Moses يَٰمُوسَىٰٓ they said قَالُوا۟ nearest (to me) ٱلْمُقَرَّبِينَ ﴿١١٤﴾
we will نَّكُونَ [that] أَن or وَإِمَّآ you throw تُلْقِىَ [that] أَن either
you throw أَلْقُوا۟ he said قَالَ the throwers ٱلْمُلْقِينَ ﴿١١٥﴾ [we] نَحْنُ be
eyes أَعْيُنَ they enchanted سَحَرُوٓا۟ they threw أَلْقَوْا۟ so when فَلَمَّآ
and وَجَآءُو and overawed them وَٱسْتَرْهَبُوهُمْ (of) the people ٱلنَّاسِ
and We وَأَوْحَيْنَآ ۞ great عَظِيمٍ ﴿١١٦﴾ with a magic بِسِحْرٍ came up
your عَصَاكَ throw أَلْقِ (that) أَنْ Moses مُوسَىٰٓ (to) إِلَىٰ inspired
they يَأْفِكُونَ ﴿١١٧﴾ what مَا swallowed تَلْقَفُ it هِىَ and then فَإِذَا staff
and وَبَطَلَ the truth ٱلْحَقُّ thus was established فَوَقَعَ had (made)
so they فَغُلِبُوا۟ to do يَعْمَلُونَ ﴿١١٨﴾ they used كَانُوا۟ what مَا proved vain
were defeated

114. He said: "Yes, and moreover you will (in that case) be of the nearest (to me)." **115.** They said: "O Mûsâ (Moses)! Either you throw (first), or shall we have the (first) throw?" **116.** He said: "Throw you (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic. **117.** And We revealed to Mûsâ (Moses) (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehood which they showed. **118.** Thus truth was confirmed, and all that they did was made of no effect.

فَغُلِبُوا۟ هُنَالِكَ وَٱنقَلَبُوا۟ صَٰغِرِينَ ﴿١١٩﴾ وَأُلْقِىَ ٱلسَّحَرَةُ سَٰجِدِينَ ﴿١٢٠﴾ قَالُوٓا۟ ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ ﴿١٢١﴾ رَبِّ مُوسَىٰ
وَهَٰرُونَ ﴿١٢٢﴾ قَالَ فِرْعَوْنُ ءَامَنتُم بِهِۦ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّ هَٰذَا لَمَكْرٌ مَّكَرْتُمُوهُ فِى ٱلْمَدِينَةِ لِتُخْرِجُوا۟ مِنْهَآ أَهْلَهَا ۖ فَسَوْفَ
تَعْلَمُونَ ﴿١٢٣﴾ لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَٰفٍ ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿١٢٤﴾

and وَأُلْقِىَ low (disgraced) صَٰغِرِينَ ﴿١١٩﴾ and returned وَٱنقَلَبُوا۟ there هُنَالِكَ
they said قَالُوٓا۟ prostrate سَٰجِدِينَ ﴿١٢٠﴾ the sorcerers ٱلسَّحَرَةُ fell down
Lord رَبِّ (of) the worlds ٱلْعَٰلَمِينَ ﴿١٢١﴾ in Lord بِرَبِّ we believed ءَامَنَّا
Pharaoh فِرْعَوْنُ said قَالَ and Aaron وَهَٰرُونَ ﴿١٢٢﴾ (of) Moses مُوسَىٰ
I give ءَاذَنَ that أَنْ before قَبْلَ in him بِهِۦ you believed ءَامَنتُم
(is) a plot لَمَكْرٌ this هَٰذَا certainly إِنَّ to you لَكُمْ permission
that you لِتُخْرِجُوا۟ the city ٱلْمَدِينَةِ in فِى you have plotted مَّكَرْتُمُوهُ
but soon shall you فَسَوْفَ its people أَهْلَهَا from it مِنْهَآ drive out
I would surely cut off لَأُقَطِّعَنَّ know (its consequences) تَعْلَمُونَ ﴿١٢٣﴾
opposite خِلَٰفٍ on مِّنْ and your feet وَأَرْجُلَكُم your hands أَيْدِيَكُمْ
all أَجْمَعِينَ ﴿١٢٤﴾ I will crucify you لَأُصَلِّبَنَّكُمْ then ثُمَّ sides

119. So they were defeated there and returned disgraced. **120.** And the sorcerers fell down prostrate. **121.** They said: "We believe in the Lord of the *'Âlamîn*. **122.** "The Lord of Mûsâ (Moses) and Hârûn (Aaron)." **123.** Fir‘aun (Pharaoh) said: "You have believed in him [Mûsâ (Moses)] before I give you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know. **124.** "Surely, I will cut off your hands and your feet from opposite sides, then I will crucify you all."

قَالُوٓا۟ إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ ﴿١٢٥﴾ وَمَا تَنقِمُ مِنَّآ إِلَّآ أَنْ ءَامَنَّا بِـَٔايَٰتِ رَبِّنَا لَمَّا جَآءَتْنَا ۚ رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا
مُسْلِمِينَ ﴿١٢٦﴾ وَقَالَ ٱلْمَلَأُ مِن قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَىٰ وَقَوْمَهُۥ لِيُفْسِدُوا۟ فِى ٱلْأَرْضِ وَيَذَرَكَ وَءَالِهَتَكَ ۚ قَالَ سَنُقَتِّلُ
أَبْنَآءَهُمْ وَنَسْتَحْىِۦ نِسَآءَهُمْ وَإِنَّا فَوْقَهُمْ قَٰهِرُونَ ﴿١٢٧﴾

will ﴿١٢٥﴾ مُنقَلِبُونَ our Lord رَبِّنَا to إِلَىٰ indeed we إِنَّآ they said قَالُوٓا
on us مِنَّآ you take vengeance تَنقِمُ and do not وَمَا be returning
(of) our رَبِّنَا in Signs بِـَٔايَـٰتِ we believed ءَامَنَّا that أَنْ but إِلَّآ
pour أَفْرِغْ our Lord! رَبَّنَآ they came to us جَآءَتْنَا when لَمَّا Lord
﴿١٢٦﴾ مُسْلِمِينَ and cause us to die وَتَوَفَّنَا patience صَبْرًا on us عَلَيْنَا out
فِرْعَوْنَ people قَوْمِ of مِن chiefs ٱلْمَلَأُ and said وَقَالَ (as) Muslims
and his وَقَوْمَهُۥ Moses مُوسَىٰ will you leave? أَتَذَرُ (of) Pharaoh
and وَيَذَرَكَ the land ٱلْأَرْضِ in فِى to spread mischief لِيُفْسِدُوا۟ people
we سَنُقَتِّلُ he said قَالَ and your gods وَءَالِهَتَكَ they forsake you
their نِسَآءَهُمْ and we will let live وَنَسْتَحْىِۦ their sons أَبْنَآءَهُمْ will kill
﴿١٢٧﴾ قَـٰهِرُونَ over them فَوْقَهُمْ and certainly we are وَإِنَّا women
dominant powers

125. They said: "Verily, we are returning to our Lord. **126.** "And you take vengeance on us only because we believed in the *Ayât* of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims."
127. The chiefs of Fir'aun's (Pharaoh) people said: "Will you leave Mûsâ (Moses) and his people to spread mischief in the land, and to abandon you and your gods?" He said: "We will kill their sons, and let live their women, and we have indeed irresistible power over them."

قَالَ مُوسَىٰ لِقَوْمِهِ ٱسْتَعِينُوا۟ بِٱللَّهِ وَٱصْبِرُوٓا۟ ۖ إِنَّ ٱلْأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ وَٱلْعَـٰقِبَةُ
لِلْمُتَّقِينَ ﴿١٢٨﴾ قَالُوٓا۟ أُوذِينَا مِن قَبْلِ أَن تَأْتِيَنَا وَمِنۢ بَعْدِ مَا جِئْتَنَا ۚ قَالَ عَسَىٰ رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ
وَيَسْتَخْلِفَكُمْ فِى ٱلْأَرْضِ فَيَنظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾ وَلَقَدْ أَخَذْنَآ ءَالَ فِرْعَوْنَ بِٱلسِّنِينَ وَنَقْصٍ مِّنَ
ٱلثَّمَرَٰتِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿١٣٠﴾

بِٱللَّهِ seek help ٱسْتَعِينُوا۟ to his people لِقَوْمِهِ Moses مُوسَىٰ said قَالَ
لِلَّهِ the earth ٱلْأَرْضَ indeed إِنَّ and endure وَٱصْبِرُوٓا۟ from Allah
يَشَآءُ to whom مَن He gives it as a heritage يُورِثُهَا (is) Allah's
﴿١٢٨﴾ لِلْمُتَّقِينَ and the end وَٱلْعَـٰقِبَةُ His slaves عِبَادِهِۦ of مِنْ He wills
مِن قَبْلِ we suffered hurt أُوذِينَا they said قَالُوٓا۟ for God-fearing people
that مَا and after وَمِنۢ بَعْدِ you came to us تَأْتِيَنَا that أَن before
your Lord رَبُّكُمْ may be عَسَىٰ he said قَالَ you came to us جِئْتَنَا

أَن that يُهْلِكَ He will destroy عَدُوَّكُمْ your enemy وَيَسْتَخْلِفَكُمْ and make you successors فِى in ٱلْأَرْضِ the land فَيَنظُرَ so that He may see كَيْفَ how تَعْمَلُونَ ﴿١٢٩﴾ you act وَلَقَدْ and verily أَخَذْنَآ We afflicted ءَالَ people فِرْعَوْنَ (of) Pharaoh بِٱلسِّنِينَ with years (of drought) وَنَقْصٍ and shortness مِّنَ of ٱلثَّمَرَٰتِ fruits (crops) لَعَلَّهُمْ that they may يَذَّكَّرُونَ ﴿١٣٠﴾ take heed/receive admonition

128. Mûsâ (Moses) said to his people: "Seek help in Allâh and be patient. Verily, the earth is Allâh's. He gives it as a heritage to whom He wills of His slaves; and the (blessed) end is for the *Muttaqûn* (the pious)." **129** They said: "We (Children of Israel) had suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?" **130.** And indeed We punished the people of Fir'aun (Pharaoh) with years of drought and shortness of fruits (crops), that they might remember (take heed).

فَإِذَا جَآءَتْهُمُ ٱلْحَسَنَةُ قَالُوا۟ لَنَا هَٰذِهِۦ ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا۟ بِمُوسَىٰ وَمَن مَّعَهُۥٓ ۗ أَلَآ إِنَّمَا طَٰٓئِرُهُمْ عِندَ ٱللَّهِ وَلَٰكِنَّ
أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣١﴾ وَقَالُوا۟ مَهْمَا تَأْتِنَا بِهِۦ مِنْ ءَايَةٍ لِّتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٢﴾ فَأَرْسَلْنَا عَلَيْهِمُ
ٱلطُّوفَانَ وَٱلْجَرَادَ وَٱلْقُمَّلَ وَٱلضَّفَادِعَ وَٱلدَّمَ ءَايَٰتٍ مُّفَصَّلَٰتٍ فَٱسْتَكْبَرُوا۟ وَكَانُوا۟ قَوْمًا مُّجْرِمِينَ ﴿١٣٣﴾

فَإِذَا but when جَآءَتْهُمُ came to them ٱلْحَسَنَةُ the good قَالُوا۟ they said لَنَا for us هَٰذِهِۦ this (is) وَإِن and if تُصِبْهُمْ afflicted them سَيِّئَةٌ evil يَطَّيَّرُوا۟ they ascribed evil omens بِمُوسَىٰ to Moses وَمَن and those مَّعَهُۥٓ with him أَلَآ behold! إِنَّمَا certainly طَٰٓئِرُهُمْ their evil omens عِندَ (are) with ٱللَّهِ Allah وَلَٰكِنَّ but أَكْثَرَهُمْ most of them لَا do not يَعْلَمُونَ ﴿١٣١﴾ know وَقَالُوا۟ and they said مَهْمَا whatever تَأْتِنَا you bring us بِهِۦ therewith مِنْ ءَايَةٍ a sign لِّتَسْحَرَنَا to enchant us بِهَا with it فَمَا shall not نَحْنُ we (be) لَكَ in you بِمُؤْمِنِينَ ﴿١٣٢﴾ believers فَأَرْسَلْنَا so We sent عَلَيْهِمُ on them ٱلطُّوفَانَ the flood وَٱلْجَرَادَ and the locusts وَٱلْقُمَّلَ and the lice وَٱلضَّفَادِعَ and the frogs وَٱلدَّمَ and the blood ءَايَٰتٍ signs مُّفَصَّلَٰتٍ as manifest فَٱسْتَكْبَرُوا۟ but they showed arrogance وَكَانُوا۟ and they were قَوْمًا people مُّجْرِمِينَ ﴿١٣٣﴾ criminals

131. But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Mûsâ (Moses) and those with him. Be informed! Verily, their evil omens are with Allâh but most of them know not. **132.** They said: "Whatever *Ayât* you may bring to us, to work therewith your sorcery on us, we shall never believe in you." **133.** So We sent on them: the flood, the locusts, the lice, the frogs, and the blood (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were *Mujrimûn*.

وَلَمَّا وَقَعَ عَلَيْهِمُ ٱلرِّجْزُ قَالُوا۟ يَـٰمُوسَى ٱدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَ ۖ لَئِن كَشَفْتَ عَنَّا ٱلرِّجْزَ لَنُؤْمِنَنَّ لَكَ
وَلَنُرْسِلَنَّ مَعَكَ بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٣٤﴾ فَلَمَّا كَشَفْنَا عَنْهُمُ ٱلرِّجْزَ إِلَىٰٓ أَجَلٍ هُم بَـٰلِغُوهُ إِذَا هُمْ يَنكُثُونَ ﴿١٣٥﴾
فَٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَـٰهُمْ فِى ٱلْيَمِّ بِأَنَّهُمْ كَذَّبُوا۟ بِـَٔايَـٰتِنَا وَكَانُوا۟ عَنْهَا غَـٰفِلِينَ ﴿١٣٦﴾

قَالُوا۟ the penalty ٱلرِّجْزُ on them عَلَيْهِمُ fell وَقَعَ and when وَلَمَّا
your Lord رَبَّكَ for us لَنَا invoke ٱدْعُ O Moses يَـٰمُوسَى they said
كَشَفْتَ if لَئِن to you عِندَكَ (His) promise عَهِدَ because of بِمَا
we shall لَنُؤْمِنَنَّ the penalty ٱلرِّجْزَ from us عَنَّا you removed
مَعَكَ and we shall send وَلَنُرْسِلَنَّ in you لَكَ certainly believe
but when فَلَمَّا (of) Israel إِسْرَٰٓءِيلَ ﴿١٣٤﴾ Children بَنِىٓ with you
to إِلَىٰٓ the penalty ٱلرِّجْزَ from them عَنْهُمُ We removed كَشَفْنَا
هُمْ then إِذَا had to reach (it) بَـٰلِغُوهُ they هُم a fixed term أَجَلٍ
so We took retribution فَٱنتَقَمْنَا broke the promise يَنكُثُونَ ﴿١٣٥﴾ they
the sea ٱلْيَمِّ in فِى and drowned them فَأَغْرَقْنَـٰهُمْ from them مِنْهُمْ
and they وَكَانُوا۟ Our signs بِـَٔايَـٰتِنَا belied كَذَّبُوا۟ because they بِأَنَّهُمْ
heedless غَـٰفِلِينَ ﴿١٣٦﴾ of them عَنْهَا were

134. And when the punishment fell on them, they said: "O Mûsâ (Moses)! Invoke your Lord for us because of His Promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you." **135.** But when We removed the punishment from them to a fixed term, which they had to reach, behold! they broke their word! **136.** So We took retribution from them. We drowned them in the sea, because they belied Our *Ayât* and were heedless about them.

وَأَوْرَثْنَا ٱلْقَوْمَ ٱلَّذِينَ كَانُوا۟ يُسْتَضْعَفُونَ مَشَـٰرِقَ ٱلْأَرْضِ وَمَغَـٰرِبَهَا ٱلَّتِى بَـٰرَكْنَا فِيهَا ۖ وَتَمَّتْ كَلِمَتُ
رَبِّكَ ٱلْحُسْنَىٰ عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ بِمَا صَبَرُوا۟ ۖ وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُۥ وَمَا كَانُوا۟

يَعْرِشُونَ ﴿١٣٧﴾ وَجَٰوَزْنَا بِبَنِىٓ إِسْرَٰٓءِيلَ ٱلْبَحْرَ فَأَتَوْا۟ عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰٓ أَصْنَامٍ لَّهُمْ ۚ قَالُوا۟ يَٰمُوسَى ٱجْعَل لَّنَآ
إِلَٰهًا كَمَا لَهُمْ ءَالِهَةٌ ۚ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾

وَأَوْرَثْنَا and We let inherit ٱلْقَوْمَ the people ٱلَّذِينَ who كَانُوا۟ were
يُسْتَضْعَفُونَ considered weak مَشَٰرِقَ east ٱلْأَرْضِ (of) the land
وَمَغَٰرِبَهَا and its west ٱلَّتِى which بَٰرَكْنَا We sent our blessings فِيهَا
wherein وَتَمَّتْ and were fulfilled كَلِمَتُ words رَبِّكَ (of) your
Lord ٱلْحُسْنَىٰ the fair عَلَىٰ to بَنِىٓ Children إِسْرَٰٓءِيلَ (of) Israel بِمَا
because صَبَرُوا۟ they endured وَدَمَّرْنَا and We destroyed مَا what
كَانَ used to يَصْنَعُ manufacture فِرْعَوْنُ Pharaoh وَقَوْمُهُۥ and his
people وَمَا and what كَانُوا۟ they used to يَعْرِشُونَ ﴿١٣٧﴾ erect وَجَٰوَزْنَا
and We led across بِبَنِىٓ Children إِسْرَٰٓءِيلَ (of) Israel ٱلْبَحْرَ the sea
فَأَتَوْا۟ then they came عَلَىٰ upon قَوْمٍ a people يَعْكُفُونَ devoted عَلَىٰٓ
to أَصْنَامٍ idols لَّهُمْ they had قَالُوا۟ they said يَٰمُوسَى O Moses ٱجْعَل
make لَّنَآ for us إِلَٰهًا a god كَمَا as لَهُمْ they have ءَالِهَةٌ gods قَالَ
he said إِنَّكُمْ verily you are قَوْمٌ a people تَجْهَلُونَ ﴿١٣٨﴾ know nothing

137. And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir'aun (Pharaoh) and his people erected. **138.** And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: "O Mûsâ (Moses)! Make for us an *ilâh* (a god) as they have *âlihah*." He said: "Verily, you are a people who know not."

إِنَّ هَٰٓؤُلَآءِ مُتَبَّرٌ مَّا هُمْ فِيهِ وَبَٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ ﴿١٣٩﴾ قَالَ أَغَيْرَ ٱللَّهِ أَبْغِيكُمْ إِلَٰهًا وَهُوَ فَضَّلَكُمْ عَلَى
ٱلْعَٰلَمِينَ ﴿١٤٠﴾ وَإِذْ أَنجَيْنَٰكُم مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ ۖ يُقَتِّلُونَ أَبْنَآءَكُمْ
وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ وَفِى ذَٰلِكُم بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿١٤١﴾

إِنَّ certainly هَٰٓؤُلَآءِ these (people) مُتَبَّرٌ are to be destroyed مَّا for
that which هُم they (are) فِيهِ in (it) وَبَٰطِلٌ and is in vain مَّا what
كَانُوا۟ they are يَعْمَلُونَ ﴿١٣٩﴾ doing قَالَ he said أَغَيْرَ other should
than ٱللَّهِ Allah أَبْغِيكُمْ I seek for you إِلَٰهًا a god وَهُوَ while He

the worlds ﴿١٤٠﴾ ٱلْعَٰلَمِينَ above (all) عَلَى exalted you فَضَّلَكُمْ (has)
ءَالِ from مِّنْ We saved you أَنجَيْنَٰكُم and (remember) when وَإِذْ
who afflicted you (with) يَسُومُونَكُمْ (of) Pharaoh فِرْعَوْنَ people
your sons أَبْنَآءَكُمْ killing يُقَتِّلُونَ (of) torment ٱلْعَذَابِ worst سُوٓءَ
and in وَفِى your women نِسَآءَكُمْ and letting live وَيَسْتَحْيُونَ
﴿١٤١﴾ عَظِيمٌ your Lord رَّبِّكُمْ from مِّن a trial بَلَآءٌ that (was) ذَٰلِكُم
great

139. "Verily, these people will be destroyed for that which they are engaged in (idols, worship). And all that they are doing is in vain." **140.** He said: "Shall I seek for you an *ilâh* (a god) other than Allâh, while He has given you superiority over the *'Âlamîn*." **141.** And (remember) when We rescued you from Fir'aun's (Pharaoh) people, who were afflicting you with the worst torment, killing your sons and letting your women live. And in that was a great trial from your Lord.

۞ وَوَٰعَدْنَا مُوسَىٰ ثَلَٰثِينَ لَيْلَةً وَأَتْمَمْنَٰهَا بِعَشْرٍ فَتَمَّ مِيقَٰتُ رَبِّهِۦٓ أَرْبَعِينَ لَيْلَةً ۚ وَقَالَ مُوسَىٰ لِأَخِيهِ
هَٰرُونَ ٱخْلُفْنِى فِى قَوْمِى وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ ٱلْمُفْسِدِينَ ﴿١٤٢﴾ وَلَمَّا جَآءَ مُوسَىٰ لِمِيقَٰتِنَا وَكَلَّمَهُۥ رَبُّهُۥ قَالَ رَبِّ
أَرِنِىٓ أَنظُرْ إِلَيْكَ ۚ قَالَ لَن تَرَىٰنِى وَلَٰكِنِ ٱنظُرْ إِلَى ٱلْجَبَلِ فَإِنِ ٱسْتَقَرَّ مَكَانَهُۥ فَسَوْفَ تَرَىٰنِى ۚ فَلَمَّا تَجَلَّىٰ رَبُّهُۥ
لِلْجَبَلِ جَعَلَهُۥ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۚ فَلَمَّآ أَفَاقَ قَالَ سُبْحَٰنَكَ تُبْتُ إِلَيْكَ وَأَنَا۠ أَوَّلُ ٱلْمُؤْمِنِينَ ﴿١٤٣﴾

لَيْلَةً thirty ثَلَٰثِينَ Moses مُوسَىٰ and We appointed for وَوَٰعَدْنَا ۞
فَتَمَّ with ten (more) بِعَشْرٍ and We completed them وَأَتْمَمْنَٰهَا nights
أَرْبَعِينَ (of) his Lord رَبِّهِۦٓ set term مِيقَٰتُ thus was completed
to his لِأَخِيهِ Moses مُوسَىٰ and said وَقَالَ nights لَيْلَةً (of) forty
my قَوْمِى in فِى take my place ٱخْلُفْنِى Aaron هَٰرُونَ brother
way سَبِيلَ follow تَتَّبِعْ and do not وَلَا and do right وَأَصْلِحْ people
came جَآءَ and when وَلَمَّا (of) the mischief-makers ﴿١٤٢﴾ ٱلْمُفْسِدِينَ
and spoke to him وَكَلَّمَهُۥ at Our appointment لِمِيقَٰتِنَا Moses مُوسَىٰ
show me أَرِنِىٓ O my Lord! رَبِّ he said قَالَ his Lord رَبُّهُۥ
He said قَالَ upon You إِلَيْكَ (that) I may look أَنظُرْ (Yourself)
look ٱنظُرْ but وَلَٰكِنِ you (be able to) see Me تَرَىٰنِى will never لَن
مَكَانَهُۥ it remained firm ٱسْتَقَرَّ if فَإِنِ the mountain ٱلْجَبَلِ at إِلَى
تَجَلَّىٰ and when فَلَمَّا see me تَرَىٰنِى then you might فَسَوْفَ in its place

جَعَلَهُۥ to the mountain لِلۡجَبَلِ his Lord رَبُّهُۥ revealed (His) Glory
صَعِقٗاۚ Moses مُوسَىٰ and fell down وَخَرَّ as dust دَكّٗا He made it
he said قَالَ he recovered أَفَاقَ and when فَلَمَّآ unconsious
to You (in إِلَيۡكَ I return تُبۡتُ Glory be to You سُبۡحَٰنَكَ
(of) the believers ٱلۡمُؤۡمِنِينَ ﴿١٤٣﴾ first أَوَّلُ and I am وَأَنَا۠ repentance)

142. And We appointed for Mûsâ (Moses) thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights. And Mûsâ (Moses) said to his brother Hârûn (Aaron): "Replace me among my people, act in the right way (by ordering the people to obey Allâh and to worship Him Alone) and follow not the way of the *Mufsidûn* (mischief-makers)." **143.** And when Mûsâ (Moses) came at the time and place appointed by Us, and his Lord (Allâh) spoke to him; he said: "O my Lord! Show me (Yourself), that I may look upon You." Allâh said: "You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain, He made it collapse to dust, and Mûsâ (Moses) fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers."

قَالَ يَٰمُوسَىٰٓ إِنِّي ٱصۡطَفَيۡتُكَ عَلَى ٱلنَّاسِ بِرِسَٰلَٰتِي وَبِكَلَٰمِي فَخُذۡ مَآ ءَاتَيۡتُكَ وَكُن مِّنَ ٱلشَّٰكِرِينَ ﴿١٤٤﴾ وَكَتَبۡنَا
لَهُۥ فِي ٱلۡأَلۡوَاحِ مِن كُلِّ شَيۡءٖ مَّوۡعِظَةٗ وَتَفۡصِيلٗا لِّكُلِّ شَيۡءٖ فَخُذۡهَا بِقُوَّةٖ وَأۡمُرۡ قَوۡمَكَ يَأۡخُذُواْ بِأَحۡسَنِهَاۚ
سَأُوْرِيكُمۡ دَارَ ٱلۡفَٰسِقِينَ ﴿١٤٥﴾

chosen ٱصۡطَفَيۡتُكَ indeed I have إِنِّي O Moses يَٰمُوسَىٰٓ He said قَالَ
وَبِكَلَٰمِي by My messages بِرِسَٰلَٰتِي (all) people ٱلنَّاسِ above عَلَى you
I have ءَاتَيۡتُكَ what مَآ so hold فَخُذۡ and by My speaking (to you)
وَكَتَبۡنَا the grateful ٱلشَّٰكِرِينَ ﴿١٤٤﴾ of مِّنَ and be وَكُن given you
مِن كُلِّ the tablets ٱلۡأَلۡوَاحِ in فِي for him لَهُۥ and We ordained
and وَتَفۡصِيلٗا (for) admonition مَّوۡعِظَةٗ thing شَيۡءٖ (from) every
بِقُوَّةٖ so hold these فَخُذۡهَا thing شَيۡءٖ for every لِّكُلِّ explanation
to follow يَأۡخُذُواْ your people قَوۡمَكَ and enjoin وَأۡمُرۡ with firmness
abode دَارَ I shall show you soon سَأُوْرِيكُمۡ best of it بِأَحۡسَنِهَاۚ
(of) the transgressors ٱلۡفَٰسِقِينَ ﴿١٤٥﴾

144. (Allâh) said: "O Mûsâ (Moses) I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful." **145.** And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things (and said): Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of *Al-Fâsiqûn* (the rebellious, disobedient to Allâh).

سَأَصْرِفُ عَنْ ءَايَـٰتِيَ ٱلَّذِينَ يَتَكَبَّرُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَإِن يَرَوْا۟ كُلَّ ءَايَةٍ لَّا يُؤْمِنُوا۟ بِهَا وَإِن يَرَوْا۟
سَبِيلَ ٱلرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِن يَرَوْا۟ سَبِيلَ ٱلْغَىِّ يَتَّخِذُوهُ سَبِيلًا ۚ ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا۟ بِـَٔايَـٰتِنَا وَكَانُوا۟ عَنْهَا
غَـٰفِلِينَ ﴿١٤٦﴾ وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِنَا وَلِقَآءِ ٱلْـَٔاخِرَةِ حَبِطَتْ أَعْمَـٰلُهُمْ ۚ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا۟
يَعْمَلُونَ ﴿١٤٧﴾

those who ٱلَّذِينَ My Signs ءَايَـٰتِيَ from عَنْ I shall turn away سَأَصْرِفُ
without بِغَيْرِ the earth ٱلْأَرْضِ in فِى behave arrogantly يَتَكَبَّرُونَ
sign ءَايَةٍ every كُلَّ they see يَرَوْا۟ and if وَإِن right ٱلْحَقِّ (any)
they see يَرَوْا۟ and if وَإِن in them بِهَا they believe يُؤْمِنُوا۟ not لَّا
they will يَتَّخِذُوهُ do not لَا (of) righteousness ٱلرُّشْدِ way سَبِيلَ
way سَبِيلَ they see يَرَوْا۟ but if وَإِن (as their) way سَبِيلًا take it
ذَٰلِكَ (as their) way سَبِيلًا they will take it يَتَّخِذُوهُ (of) error ٱلْغَىِّ
وَكَانُوا۟ Our signs بِـَٔايَـٰتِنَا rejected كَذَّبُوا۟ because they بِأَنَّهُمْ that (is)
and those وَٱلَّذِينَ heedless ﴿١٤٦﴾ غَـٰفِلِينَ to them عَنْهَا and they were
in ٱلْـَٔاخِرَةِ and meeting وَلِقَآءِ Our Signs بِـَٔايَـٰتِنَا rejected كَذَّبُوا۟ who
will هَلْ their deeds أَعْمَـٰلُهُمْ became vain حَبِطَتْ the Hereafter
they كَانُوا۟ what مَا except (for) إِلَّا they be rewarded يُجْزَوْنَ
do ﴿١٤٧﴾ يَعْمَلُونَ used to

146. I shall turn away from My *Ayât* (Verses of the Qur'ân) those who behave arrogantly on the earth, without a right, and (even) if they see all the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they will not believe in them. And if they see the way of righteousness (monotheism, piety, and good deeds), they will not adopt it as the Way, but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way, that is because they have rejected Our *Ayât* and were heedless (to learn a lesson) from them. **147.** Those who deny Our *Ayât* and the Meeting in the Hereafter (Day of Resurrection,), vain are their deeds. Are they requited with anything except what they used to do?

وَٱتَّخَذَ قَوْمُ مُوسَىٰ مِنۢ بَعْدِهِۦ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَّهُۥ خُوَارٌ ۚ أَلَمْ يَرَوْا۟ أَنَّهُۥ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا ۘ
ٱتَّخَذُوهُ وَكَانُوا۟ ظَٰلِمِينَ ﴿١٤٨﴾ وَلَمَّا سُقِطَ فِىٓ أَيْدِيهِمْ وَرَأَوْا۟ أَنَّهُمْ قَدْ ضَلُّوا۟ قَالُوا۟ لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا
وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ﴿١٤٩﴾

after him مِنۢ بَعْدِهِۦ (of) Moses مُوسَىٰ people قَوْمُ and took وَٱتَّخَذَ
the جَسَدًا a calf عِجْلًا their ornaments حُلِيِّهِمْ from (out of) مِنْ
they يَرَوْا۟ did not أَلَمْ a (lowing) sound خُوَارٌ which had لَّهُۥ body
يَهْدِيهِمْ neither وَلَا speak to them يُكَلِّمُهُمْ can not لَا that it أَنَّهُۥ see
they took it (for ٱتَّخَذُوهُ (to the) way سَبِيلًا it can guide them
(who are) the ﴿١٤٨﴾ ظَٰلِمِينَ and they were وَكَانُوا۟ worship)
وَرَأَوْا۟ they felt regretted سُقِطَ فِىٓ أَيْدِيهِمْ and when وَلَمَّا wrong-doers
قَالُوا۟ gone astray ضَلُّوا۟ had قَدْ that they أَنَّهُمْ and saw (realized)
our رَبُّنَا have mercy on us يَرْحَمْنَا did not لَّمْ if لَئِن they said
we shall certainly be لَنَكُونَنَّ us لَنَا and forgive وَيَغْفِرْ Lord
the losers ﴿١٤٩﴾ ٱلْخَٰسِرِينَ among مِنَ

148. And the people of Mûsâ (Moses) made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor guide them to the way? They took it (for worship) and they were *Zâlimûn* (wrongdoers). **149.** And when they regretted and saw that they had gone astray, they (repented and) said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers."

وَلَمَّا رَجَعَ مُوسَىٰٓ إِلَىٰ قَوْمِهِۦ غَضْبَٰنَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِى مِنۢ بَعْدِىٓ ۖ أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ ۖ وَأَلْقَى ٱلْأَلْوَاحَ وَأَخَذَ
بِرَأْسِ أَخِيهِ يَجُرُّهُۥٓ إِلَيْهِ ۚ قَالَ ٱبْنَ أُمَّ إِنَّ ٱلْقَوْمَ ٱسْتَضْعَفُونِى وَكَادُوا۟ يَقْتُلُونَنِى فَلَا تُشْمِتْ بِىَ ٱلْأَعْدَآءَ وَلَا تَجْعَلْنِى مَعَ
ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿١٥٠﴾

his people قَوْمِهِۦ to إِلَىٰ Moses مُوسَىٰٓ returned رَجَعَ and when وَلَمَّا
what an evil بِئْسَمَا he said قَالَ (and) grieved أَسِفًا angry غَضْبَٰنَ
أَعَجِلْتُمْ after me مِنۢ بَعْدِىٓ (you have done in my place) خَلَفْتُمُونِى thing
and he وَأَلْقَى (of) your Lord رَبِّكُمْ (to) decree أَمْرَ did you hasten
أَخِيهِ by head بِرَأْسِ and seized وَأَخَذَ the tablets ٱلْأَلْوَاحَ threw down

O ٱبْنَ he said قَالَ to himself إِلَيْهِ dragging him يَجُرُّهُۥٓ his brother
ٱسْتَضْعَفُونِى the people ٱلْقَوْمَ indeed إِنَّ (of) my mother أُمَّ son
so فَلَا to kill me يَقْتُلُونَنِى and were about وَكَادُوا۟ overpowered me
and وَلَا the enemies ٱلْأَعْدَآءَ over me بِىَ gloat تُشْمِتْ let not
ٱلظَّٰلِمِينَ ﴿١٥٠﴾ the people ٱلْقَوْمِ with مَعَ place me تَجْعَلْنِى do not
wrong-doers

150. And when Mûsâ (Moses) returned to his people, angry and grieved, he said: "What an evil thing is that which you have done (i.e. worshipping the calf) during my absence. Did you hasten and go ahead as regards the matter of your Lord (you left His worship)?" And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him. Hârûn (Aaron) said: "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me amongst the people who are *Zâlimûn* (wrongdoers)."

قَالَ رَبِّ ٱغْفِرْ لِى وَلِأَخِى وَأَدْخِلْنَا فِى رَحْمَتِكَ ۖ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿١٥١﴾ إِنَّ ٱلَّذِينَ ٱتَّخَذُوا۟ ٱلْعِجْلَ
سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُفْتَرِينَ ﴿١٥٢﴾ وَٱلَّذِينَ عَمِلُوا۟ ٱلسَّيِّـَٔاتِ ثُمَّ تَابُوا۟
مِنۢ بَعْدِهَا وَءَامَنُوٓا۟ إِنَّ رَبَّكَ مِنۢ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١٥٣﴾

and my وَلِأَخِى me لِى forgive ٱغْفِرْ O my Lord رَبِّ he said قَالَ
for وَأَنتَ Your Mercy رَحْمَتِكَ to فِى and admit us وَأَدْخِلْنَا brother
إِنَّ (of) the merciful ٱلرَّٰحِمِينَ ﴿١٥١﴾ Most Merciful أَرْحَمُ You are
the calf (for worship) ٱلْعِجْلَ took ٱتَّخَذُوا۟ those who ٱلَّذِينَ indeed
their Lord رَّبِّهِمْ from مِّن wrath غَضَبٌ will overtake them سَيَنَالُهُمْ
وَكَذَٰلِكَ (of) the world ٱلدُّنْيَا life ٱلْحَيَوٰةِ in فِى and humiliation وَذِلَّةٌ
those who fabricate ٱلْمُفْتَرِينَ ﴿١٥٢﴾ We do recompense نَجْزِى and thus
then ثُمَّ evil (deed) ٱلسَّيِّـَٔاتِ did عَمِلُوا۟ but those who وَٱلَّذِينَ lies
رَبَّكَ verily إِنَّ and believed وَءَامَنُوٓا۟ after that مِنۢ بَعْدِهَا repented تَابُوا۟
رَّحِيمٌ ﴿١٥٣﴾ (is) All-Forgiving لَغَفُورٌ after that مِنۢ بَعْدِهَا your Lord
Most Merciful

151. Mûsâ (Moses) said: "O my Lord! Forgive me and my brother, and admit us into Your Mercy, for you are the Most Merciful of those who show mercy." **152.** Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies. **153.** But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.

وَلَمَّا سَكَتَ عَن مُّوسَى ٱلۡغَضَبُ أَخَذَ ٱلۡأَلۡوَاحَۖ وَفِي نُسۡخَتِهَا هُدٗى وَرَحۡمَةٞ لِّلَّذِينَ هُمۡ لِرَبِّهِمۡ يَرۡهَبُونَ ﴿١٥٤﴾ وَٱخۡتَارَ
مُوسَىٰ قَوۡمَهُۥ سَبۡعِينَ رَجُلٗا لِّمِيقَٰتِنَاۖ فَلَمَّآ أَخَذَتۡهُمُ ٱلرَّجۡفَةُ قَالَ رَبِّ لَوۡ شِئۡتَ أَهۡلَكۡتَهُم مِّن قَبۡلُ وَإِيَّٰيَۖ أَتُهۡلِكُنَا بِمَا
فَعَلَ ٱلسُّفَهَآءُ مِنَّآۖ إِنۡ هِيَ إِلَّا فِتۡنَتُكَ تُضِلُّ بِهَا مَن تَشَآءُ وَتَهۡدِي مَن تَشَآءُۖ أَنتَ وَلِيُّنَا فَٱغۡفِرۡ لَنَا وَٱرۡحَمۡنَاۖ وَأَنتَ خَيۡرُ
ٱلۡغَٰفِرِينَ ﴿١٥٥﴾

أَخَذَ anger ٱلۡغَضَبُ from Moses عَن مُّوسَى calmed سَكَتَ and when وَلَمَّا
writing whereof نُسۡخَتِهَا and in وَفِي the tablets ٱلۡأَلۡوَاحَۖ he took up
they هُمۡ for those لِّلَّذِينَ and mercy وَرَحۡمَةٞ (was) guidance هُدٗى
مُوسَىٰ and chose وَٱخۡتَارَ fear يَرۡهَبُونَ ﴿١٥٤﴾ (to) their Lord لِرَبِّهِمۡ (who)
for لِّمِيقَٰتِنَاۖ men رَجُلٗا seventy سَبۡعِينَ (of) his people قَوۡمَهُۥ Moses
a ٱلرَّجۡفَةُ seized them أَخَذَتۡهُمُ and when فَلَمَّآ Our appointment
You شِئۡتَ had لَوۡ O my Lord رَبِّ he said قَالَ violent earthquake
before مِّن قَبۡلُ You would have destroyed them أَهۡلَكۡتَهُم willed
did فَعَلَ for what بِمَا would You destroy us أَتُهۡلِكُنَا and me وَإِيَّٰيَۖ
Your فِتۡنَتُكَ but إِلَّا it is هِيَ not إِنۡ among us مِنَّآۖ the fools ٱلسُّفَهَآءُ
You will تَشَآءُ whom مَن with it بِهَا You mislead تُضِلُّ trial
وَلِيُّنَا You أَنتَ You will تَشَآءُۖ whom مَن and You guide وَتَهۡدِي
and have mercy وَٱرۡحَمۡنَاۖ us لَنَا so forgive فَٱغۡفِرۡ (are) our Guardian
of those who forgive ٱلۡغَٰفِرِينَ ﴿١٥٥﴾ (are) Best خَيۡرُ and You وَأَنتَ on us

154. And when the anger of Mûsâ (Moses) was calmed down, he took up the Tablets; and in their inscription was guidance and mercy for those who fear their Lord. **155.** And Mûsâ (Moses) chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish

ones among us? It is only Your trial by which You lead astray whom You will, and keep guided whom You will. You are our *Walî* (Protector), so forgive us and have mercy on us: for You are the Best of those who forgive.

۞ وَٱكْتُبْ لَنَا فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْءَاخِرَةِ إِنَّا هُدْنَآ إِلَيْكَ ۚ قَالَ عَذَابِىٓ أُصِيبُ بِهِۦ مَنْ أَشَآءُ ۖ وَرَحْمَتِى وَسِعَتْ كُلَّ شَىْءٍ ۚ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَٱلَّذِينَ هُم بِـَٔايَٰتِنَا يُؤْمِنُونَ ﴿١٥٦﴾

۞ وَٱكْتُبْ and ordain	لَنَا for us
فِى in	هَٰذِهِ this
ٱلدُّنْيَا world	حَسَنَةً good
وَفِى and in	ٱلْءَاخِرَةِ the Hereafter
إِنَّا indeed we have	هُدْنَآ turned
إِلَيْكَ to you	قَالَ he said
عَذَابِىٓ My punishment	أُصِيبُ I afflict
بِهِۦ therewith	مَنْ whom
أَشَآءُ I will	وَرَحْمَتِى and My mercy
وَسِعَتْ encompasses	كُلَّ every
شَىْءٍ thing	فَسَأَكْتُبُهَا I shall ordain that
لِلَّذِينَ for those who	يَتَّقُونَ do right
وَيُؤْتُونَ and pay	ٱلزَّكَوٰةَ Zakat
وَٱلَّذِينَ and those	هُم they (who)
بِـَٔايَٰتِنَا in Our signs	يُؤْمِنُونَ ﴿١٥٦﴾ believe

156. "And ordain for us good in this world, and in the Hereafter. Certainly we have turned unto You." He said: (As to) My punishment I afflict therewith whom I will and My Mercy embraces all things. That I shall ordain for those who are the *Muttaqûn* (the pious), and give *Zakât*; and those who believe in Our *Ayât*;

ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِىَّ ٱلْأُمِّىَّ ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ عَنِ ٱلْمُنكَرِ وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَٰٓئِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَٱلْأَغْلَٰلَ ٱلَّتِى كَانَتْ عَلَيْهِمْ ۚ فَٱلَّذِينَ ءَامَنُوا۟ بِهِۦ وَعَزَّرُوهُ وَنَصَرُوهُ وَٱتَّبَعُوا۟ ٱلنُّورَ ٱلَّذِىٓ أُنزِلَ مَعَهُۥٓ ۙ أُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٥٧﴾

ٱلَّذِينَ those who	يَتَّبِعُونَ follow
ٱلرَّسُولَ the Messenger	ٱلنَّبِىَّ Prophet
ٱلْأُمِّىَّ Ummi (unlettered)	ٱلَّذِى whom
يَجِدُونَهُۥ they find	مَكْتُوبًا written
عِندَهُمْ with them	فِى in
ٱلتَّوْرَىٰةِ the Torah	وَٱلْإِنجِيلِ and the Gospel
يَأْمُرُهُم He commands them	بِٱلْمَعْرُوفِ to good
وَيَنْهَىٰهُمْ and forbids them	عَنِ from
ٱلْمُنكَرِ evil	وَيُحِلُّ and He makes lawful
لَهُمُ to them	ٱلطَّيِّبَٰتِ the pure things
وَيُحَرِّمُ and prohibits	عَلَيْهِمُ on them
ٱلْخَبَٰٓئِثَ the impure things	وَيَضَعُ and He removes
عَنْهُمْ	

which ٱلَّتِى and the fetters وَٱلْأَغْلَٰلَ their burdens إِصْرَهُمْ from them
believed ءَامَنُوا۟ so those who فَٱلَّذِينَ upon them عَلَيْهِمْ were كَانَتْ
وَٱتَّبَعُوا۟ and helped him وَنَصَرُوهُ and supported him وَعَزَّرُوهُ in him بِهِۦ
مَعَهُۥٓ has been sent أُنزِلَ which ٱلَّذِىٓ the light ٱلنُّورَ and followed
the successful ٱلْمُفْلِحُونَ (١٥٧) they هُمُ those (are) أُو۟لَٰٓئِكَ with him

157. Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم) whom they find written with them in the Taurât (Torah) (Deut, xviii 15) and the Injeel (Gospel) (John, xiv 16), — he commands them for *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from *Al-Munkar*; he allows them as lawful *At-Tayyibât* (i.e. all good and lawful as regards things, deeds, beliefs, persons and foods), and prohibits them as unlawful *Al-Khabâ'ith* he releases them from their heavy burdens (of Allâh's Covenant with the children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad صلى الله عليه وسلم), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful.

قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَآ إِلَٰهَ إِلَّا هُوَ يُحْىِۦ
وَيُمِيتُ فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ ٱلْأُمِّىِّ ٱلَّذِى يُؤْمِنُ بِٱللَّهِ وَكَلِمَٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمْ
تَهْتَدُونَ (١٥٨) وَمِن قَوْمِ مُوسَىٰٓ أُمَّةٌ يَهْدُونَ بِٱلْحَقِّ وَبِهِۦ يَعْدِلُونَ (١٥٩)

Messenger رَسُولُ verily I (am) إِنِّى O mankind يَٰٓأَيُّهَا ٱلنَّاسُ say قُلْ
to Him لَهُۥ whom ٱلَّذِى all جَمِيعًا to you إِلَيْكُمْ (of) Allah ٱللَّهِ
and وَٱلْأَرْضِ (of) the heavens ٱلسَّمَٰوَٰتِ dominion مُلْكُ (belongs)
He gives يُحْىِۦ He هُوَ but إِلَّا god إِلَٰهَ (there is) no لَآ the earth
وَرَسُولِهِ in Allah بِٱللَّهِ so believe فَـَٔامِنُوا۟ and causes death وَيُمِيتُ life
the Ummi (unlettered) ٱلْأُمِّىِّ Prophet ٱلنَّبِىِّ and His Messenger
and His وَكَلِمَٰتِهِۦ in Allah بِٱللَّهِ believes يُؤْمِنُ who ٱلَّذِى
so that you may لَعَلَّكُمْ and follow Him وَٱتَّبِعُوهُ words
مُوسَىٰٓ people قَوْمِ and from (of) وَمِن find guidance تَهْتَدُونَ (١٥٨)
and وَبِهِۦ with truth بِٱلْحَقِّ guides يَهْدُونَ a party أُمَّةٌ (of) Moses
establishes justice يَعْدِلُونَ (١٥٩) therewith

158. Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh — to Whom belongs the dominion of the heavens and the earth. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" — and he was, i.e. ‘Îsâ (Jesus) son of Maryam, عليهما السلام], and follow him so that you may be guided." **159.** And of the people of Mûsâ (Moses) there is a community who lead (the men) with truth and establish justice therewith (i.e. judge among men with truth and justice).

وَقَطَّعْنَٰهُمُ ٱثْنَتَىْ عَشْرَةَ أَسْبَاطًا أُمَمًا ۚ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ إِذِ ٱسْتَسْقَىٰهُ قَوْمُهُۥٓ أَنِ ٱضْرِب بِّعَصَاكَ
ٱلْحَجَرَ ۖ فَٱنۢبَجَسَتْ مِنْهُ ٱثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۚ وَظَلَّلْنَا عَلَيْهِمُ ٱلْغَمَٰمَ وَأَنزَلْنَا
عَلَيْهِمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ ۖ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ ۚ وَمَا ظَلَمُونَا وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ
يَظْلِمُونَ ﴿١٦٠﴾

tribes أَسْبَاطًا (into) twelve ٱثْنَتَىْ عَشْرَةَ and We divided them وَقَطَّعْنَٰهُمُ
مُوسَىٰٓ to إِلَىٰ and We inspired وَأَوْحَيْنَآ as communities أُمَمًا
his people قَوْمُهُۥٓ asked him for water ٱسْتَسْقَىٰهُ when إِذِ Moses
the stone ٱلْحَجَرَ with your staff بِّعَصَاكَ strike ٱضْرِب that أَنِ
عَيْنًا twelve ٱثْنَتَا عَشْرَةَ out of it مِنْهُ and gushed forth فَٱنۢبَجَسَتْ
people (group) أُنَاسٍ each كُلُّ (thus) knew قَدْ عَلِمَ springs
عَلَيْهِمُ and We provided shades وَظَلَّلْنَا their drinking place مَّشْرَبَهُمْ
upon عَلَيْهِمُ and We sent down وَأَنزَلْنَا (of) clouds ٱلْغَمَٰمَ on them
طَيِّبَٰتِ of مِن eat كُلُوا۟ and quails وَٱلسَّلْوَىٰ manna ٱلْمَنَّ them
وَمَا We have provided you رَزَقْنَٰكُمْ which مَا good things
they were كَانُوٓا۟ but وَلَٰكِن they wrong Us ظَلَمُونَا and did not
doing wrong يَظْلِمُونَ ﴿١٦٠﴾ to themselves أَنفُسَهُمْ

160. And We divided them into twelve tribes (as distinct) nations. We revealed to Mûsâ (Moses) when his people asked him for water (saying): "Strike the stone with your stick", and there gushed forth out of it twelve springs, each group knew its own place for water. We shaded them with the clouds and sent down upon them *Al-Manna* and the quail (saying): "Eat of the good things with which We have provided you." They harmed Us not but they used to harm themselves.

وَإِذْ قِيلَ لَهُمُ ٱسْكُنُوا۟ هَٰذِهِ ٱلْقَرْيَةَ وَكُلُوا۟ مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا۟ حِطَّةٌ وَٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا
نَّغْفِرْ لَكُمْ خَطِيٓـَٔـٰتِكُمْ ۚ سَنَزِيدُ ٱلْمُحْسِنِينَ ﴿١٦١﴾ فَبَدَّلَ ٱلَّذِينَ ظَلَمُوا۟ مِنْهُمْ قَوْلًا غَيْرَ ٱلَّذِى قِيلَ
لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا كَانُوا۟ يَظْلِمُونَ ﴿١٦٢﴾

ٱسْكُنُوا۟ to them لَهُمُ it was said قِيلَ and (remember) when وَإِذْ
therefrom مِنْهَا and eat وَكُلُوا۟ town ٱلْقَرْيَةَ (in) this هَٰذِهِ dwell
repentance حِطَّةٌ and say وَقُولُوا۟ you wish شِئْتُمْ wherever حَيْثُ
نَّغْفِرْ prostrate (bowing) سُجَّدًا the gate ٱلْبَابَ and enter وَٱدْخُلُوا۟
سَنَزِيدُ your sins خَطِيٓـَٔـٰتِكُمْ for you لَكُمْ We shall forgive
(reward of) good-doers ﴿١٦١﴾ ٱلْمُحْسِنِينَ (and) We shall increase
مِنْهُمْ did wrong ظَلَمُوا۟ those who ٱلَّذِينَ but changed فَبَدَّلَ
قِيلَ which ٱلَّذِى other (than that) غَيْرَ word قَوْلًا amongst them
رِجْزًا upon them عَلَيْهِمْ so We sent فَأَرْسَلْنَا to them لَهُمْ was said
كَانُوا۟ because بِمَا the heaven ٱلسَّمَآءِ from مِّنَ a scourage
to do wrong ﴿١٦٢﴾ يَظْلِمُونَ they used

161. And (remember) when it was said to them: "Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, '(O Allâh) forgive our sins'; and enter the gate prostrate (bowing with humility). We shall forgive you your wrongdoings. We shall increase (the reward) for the good-doers." **162.** But those among them who did wrong, changed the word that had been told to them. So We sent on them a torment from the heaven in return for their wrongdoings.

وَسْـَٔلْهُمْ عَنِ ٱلْقَرْيَةِ ٱلَّتِى كَانَتْ حَاضِرَةَ ٱلْبَحْرِ إِذْ يَعْدُونَ فِى ٱلسَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ
سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْبِتُونَ ۙ لَا تَأْتِيهِمْ ۚ كَذَٰلِكَ نَبْلُوهُم بِمَا كَانُوا۟ يَفْسُقُونَ ﴿١٦٣﴾ وَإِذْ قَالَتْ أُمَّةٌ
مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا ۙ ٱللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا ۖ قَالُوا۟ مَعْذِرَةً إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٦٤﴾

which ٱلَّتِى the town ٱلْقَرْيَةِ about عَنِ and ask them وَسْـَٔلْهُمْ
يَعْدُونَ when إِذْ (by) the sea ٱلْبَحْرِ situated حَاضِرَةَ was كَانَتْ
(the matter of) the Sabbath ٱلسَّبْتِ in فِى they transgressed
[their] fish حِيتَانُهُمْ came to them تَأْتِيهِمْ when إِذْ (Saturday)
and وَيَوْمَ visibly شُرَّعًا of [their] Sabbath سَبْتِهِمْ (on) day يَوْمَ
come تَأْتِيهِمْ do not لَا they have sabbath يَسْبِتُونَ do not لَا (on) day

كَانُوا because بِمَا did We test them نَبْلُوهُم thus كَذَٰلِكَ to them
قَالَتْ and (remember) when وَإِذْ to disobey يَفْسُقُونَ ﴿١٦٣﴾ they used
you admonish تَعِظُونَ why did لِمَ of them مِّنْهُمْ a group أُمَّةٌ said
or أَوْ (is) (about) to destroy them مُهْلِكُهُمْ Allah ٱللَّهُ a people قَوْمًا
قَالُوا a severe شَدِيدًا punishment عَذَابًا punish them (with) مُعَذِّبُهُمْ
وَلَعَلَّهُمْ your Lord رَبِّكُمْ to إِلَىٰ to offer an excuse مَعْذِرَةً they said
refrain from disobedience يَتَّقُونَ ﴿١٦٤﴾ and that they may

163. And ask them (O Muhammad صلى الله عليه وسلم) about the town that was by the sea; when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them, for they used to rebel against Allâh's Command (disobey Allâh). **164.** And when a community among them said: "Why do you preach to a people whom Allâh is about to destroy or to punish with a severe torment?" (The preachers) said: "In order to be free from guilt before your Lord (Allâh), and perhaps they may fear Allâh."

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِۦٓ أَنجَيْنَا ٱلَّذِينَ يَنْهَوْنَ عَنِ ٱلسُّوٓءِ وَأَخَذْنَا ٱلَّذِينَ ظَلَمُوا بِعَذَابٍۭ بَـِٔيسٍۭ بِمَا كَانُوا
يَفْسُقُونَ ﴿١٦٥﴾ فَلَمَّا عَتَوْا عَن مَّا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَـٰسِـِٔينَ ﴿١٦٦﴾ وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَىٰ
يَوْمِ ٱلْقِيَـٰمَةِ مَن يَسُومُهُمْ سُوٓءَ ٱلْعَذَابِ ۗ إِنَّ رَبَّكَ لَسَرِيعُ ٱلْعِقَابِ ۖ وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌ ﴿١٦٧﴾

they had been ذُكِّرُوا what مَا they forgot نَسُوا so when فَلَمَّا
يَنْهَوْنَ those who ٱلَّذِينَ We delivered أَنجَيْنَا with بِهِۦ reminded
those ٱلَّذِينَ but We afflicted وَأَخَذْنَا evil ٱلسُّوٓءِ from عَنِ forbade
بِمَا severe بَـِٔيسٍۭ with torment بِعَذَابٍۭ did wrong ظَلَمُوا who
but فَلَمَّا transgress يَفْسُقُونَ ﴿١٦٥﴾ they used to كَانُوا because of what
they were نُهُوا what مَّا (from) عَن persistently did عَتَوْا when they
قِرَدَةً be you كُونُوا them لَهُمْ We told قُلْنَا from [it] عَنْهُ forbidden
تَأَذَّنَ and (remember) when وَإِذْ despised خَـٰسِـِٔينَ ﴿١٦٦﴾ monkeys
upon عَلَيْهِمْ that He will send لَيَبْعَثَنَّ your Lord رَبُّكَ declared
يَسُومُهُمْ who مَن (of) Resurrection ٱلْقِيَـٰمَةِ Day يَوْمِ till إِلَىٰ them
indeed إِنَّ torment ٱلْعَذَابِ a grevious سُوٓءَ would afflict them
and وَإِنَّهُۥ (in) persecution ٱلْعِقَابِ (is) swift لَسَرِيعُ your Lord رَبَّكَ
Most Merciful رَّحِيمٌ ﴿١٦٧﴾ (is) All-Forgiving لَغَفُورٌ He

165. So when they forgot the remindings that had been given to them, We rescued those who forbade evil, but with a severe torment We seized those who did wrong because they used to rebel against Allâh's Command (disobey Allâh). **166.** So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised and rejected." **167.** And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection, those who would afflict them with a humiliating torment. Verily, your Lord is Quick in Retribution (for the disobedient, wicked) and certainly He is Oft-Forgiving, Most Merciful.

وَقَطَّعْنَٰهُمْ فِى ٱلْأَرْضِ أُمَمًا ۖ مِّنْهُمُ ٱلصَّٰلِحُونَ وَمِنْهُمْ دُونَ ذَٰلِكَ ۖ وَبَلَوْنَٰهُم بِٱلْحَسَنَٰتِ وَٱلسَّيِّـَٔاتِ لَعَلَّهُمْ
يَرْجِعُونَ ﴿١٦٨﴾ فَخَلَفَ مِنۢ بَعْدِهِمْ خَلْفٌ وَرِثُوا۟ ٱلْكِتَٰبَ يَأْخُذُونَ عَرَضَ هَٰذَا ٱلْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِن يَأْتِهِمْ عَرَضٌ
مِّثْلُهُۥ يَأْخُذُوهُ ۚ أَلَمْ يُؤْخَذْ عَلَيْهِم مِّيثَٰقُ ٱلْكِتَٰبِ أَن لَّا يَقُولُوا۟ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ وَدَرَسُوا۟ مَا فِيهِ ۗ وَٱلدَّارُ ٱلْءَاخِرَةُ خَيْرٌ
لِّلَّذِينَ يَتَّقُونَ ۗ أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾

(as أُمَمًا the land ٱلْأَرْضِ in فِى and We dispersed them وَقَطَّعْنَٰهُمْ
(are) ٱلصَّٰلِحُونَ among them مِّنْهُمُ seperate) communities
that ذَٰلِكَ other than دُونَ and among them (are) وَمِنْهُمْ righteous
with good (blessings) بِٱلْحَسَنَٰتِ and We tested them وَبَلَوْنَٰهُم
turn يَرْجِعُونَ ﴿١٦٨﴾ that they may لَعَلَّهُمْ and evil (calamities) وَٱلسَّيِّـَٔاتِ
(evil) خَلْفٌ (after) them مِنۢ بَعْدِهِمْ but succeeded فَخَلَفَ (to Us)
they يَأْخُذُونَ the Book ٱلْكِتَٰبَ (who) inherited وَرِثُوا۟ successors
and they say وَيَقُولُونَ low life ٱلْأَدْنَىٰ (of) this هَٰذَا goods عَرَضَ grasp
عَرَضٌ comes to them يَأْتِهِمْ and if وَإِن we shall be forgiven سَيُغْفَرُ لَنَا
يُؤْخَذْ was not أَلَمْ they would seize it يَأْخُذُوهُ of the like مِّثْلُهُۥ offer
أَن (of) the Book ٱلْكِتَٰبِ covenant مِّيثَٰقُ on them عَلَيْهِم taken
ٱلْحَقَّ but إِلَّا Allah ٱللَّهِ about عَلَى they will say يَقُولُوا۟ not لَّا that
وَٱلدَّارُ (is) in it فِيهِ what مَا and they have studied وَدَرَسُوا۟ the truth
for لِّلَّذِينَ (is) better خَيْرٌ (of) the Hereafter ٱلْءَاخِرَةُ and abode
you تَعْقِلُونَ ﴿١٦٩﴾ do not then أَفَلَا (are) God-fearing يَتَّقُونَ those who
understand?

168. And We have broken them (i.e. the Jews) up into various separate groups on the earth: some of them are righteous and some are away from that. And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allâh's Obedience). **169.** Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life (evil pleasures of this world) saying (as an excuse): "(Everything) will be forgiven to us." And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allâh anything but the truth? And they have studied what is in it (the Book). And the home of the Hereafter is better for those who are *Al-Muttaqûn* (the pious). Do not you then understand?

وَٱلَّذِينَ يُمَسِّكُونَ بِٱلْكِتَٰبِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ إِنَّا لَا نُضِيعُ أَجْرَ ٱلْمُصْلِحِينَ ﴿١٧٠﴾ ۞ وَإِذْ نَتَقْنَا ٱلْجَبَلَ فَوْقَهُمْ كَأَنَّهُۥ
ظُلَّةٌ وَظَنُّوٓا۟ أَنَّهُۥ وَاقِعٌۢ بِهِمْ خُذُوا۟ مَآ ءَاتَيْنَٰكُم بِقُوَّةٍ وَٱذْكُرُوا۟ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾ وَإِذْ أَخَذَ رَبُّكَ مِنۢ بَنِىٓ ءَادَمَ مِن
ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا۟ بَلَىٰ ۛ شَهِدْنَآ ۛ أَن تَقُولُوا۟ يَوْمَ ٱلْقِيَٰمَةِ إِنَّا كُنَّا عَنْ هَٰذَا
غَٰفِلِينَ ﴿١٧٢﴾

وَأَقَامُوا۟ to the Book بِٱلْكِتَٰبِ hold fast يُمَسِّكُونَ and those who وَٱلَّذِينَ
نُضِيعُ shall not لَا We إِنَّا the prayer ٱلصَّلَوٰةَ and established
and وَإِذْ ۞ (of) the righteous ٱلْمُصْلِحِينَ ﴿١٧٠﴾ reward أَجْرَ waste
over فَوْقَهُمْ the mountain ٱلْجَبَلَ We raised نَتَقْنَا (remember) when
أَنَّهُۥ and they thought وَظَنُّوٓا۟ a canopy ظُلَّةٌ as if it was كَأَنَّهُۥ them
what مَآ hold خُذُوا۟ on them بِهِمْ going to fall وَاقِعٌۢ that it was
and وَٱذْكُرُوا۟ with strength (firmly) بِقُوَّةٍ We have given you ءَاتَيْنَٰكُم
﴿١٧١﴾ تَتَّقُونَ that you may لَعَلَّكُمْ (is) in it فِيهِ what مَا remember
took أَخَذَ and (remember) when وَإِذْ refrain from evil
from مِن (of) Adam ءَادَمَ Children بَنِىٓ of مِنۢ your Lord رَبُّكَ
and made them وَأَشْهَدَهُمْ their descendants ذُرِّيَّتَهُمْ their loins ظُهُورِهِمْ
your Lord بِرَبِّكُمْ am I not أَلَسْتُ themselves أَنفُسِهِمْ to عَلَىٰٓ testify
يَوْمَ you say تَقُولُوا۟ lest أَن we testify شَهِدْنَآ yes بَلَىٰ they said قَالُوا۟
عَنْ we were كُنَّا verily إِنَّا (of) Resurrection ٱلْقِيَٰمَةِ (on) Day
unware ﴿١٧٢﴾ غَٰفِلِينَ this هَٰذَا of

170. And as to those who hold fast to the Book (i.e. act on its teachings) and perform *As-Salât*, certainly We shall never waste the reward of those who do righteous deeds. **171.** And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you [i.e. the Taurât (Torah)], and remember that which is therein (act on its commandments), so that you may fear Allâh and obey Him." **172.** And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this."

أَوْ تَقُولُوٓا۟ إِنَّمَآ أَشْرَكَ ءَابَآؤُنَا مِن قَبْلُ وَكُنَّا ذُرِّيَّةً مِّنۢ بَعْدِهِمْ ۖ أَفَتُهْلِكُنَا بِمَا فَعَلَ ٱلْمُبْطِلُونَ ﴿١٧٣﴾ وَكَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ
وَلَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٤﴾ وَٱتْلُ عَلَيْهِمْ نَبَأَ ٱلَّذِىٓ ءَاتَيْنَٰهُ ءَايَٰتِنَا فَٱنسَلَخَ مِنْهَا فَأَتْبَعَهُ ٱلشَّيْطَٰنُ فَكَانَ مِنَ
ٱلْغَاوِينَ ﴿١٧٥﴾

associated with Allah أَشْرَكَ only إِنَّمَآ you should say تَقُولُوٓا or أَوْ
ذُرِّيَّةً and we are وَكُنَّا before (us) مِن قَبْلُ our forefathers ءَابَآؤُنَا
and would You أَفَتُهْلِكُنَا after them مِّنۢ بَعْدِهِمْ (their) offspring
وَكَذَٰلِكَ unrighteous ٱلْمُبْطِلُونَ ﴿١٧٣﴾ did فَعَلَ for what بِمَا destroy us
that they وَلَعَلَّهُمْ (Our) Verses ٱلْءَايَٰتِ do We explain نُفَصِّلُ and thus
story نَبَأَ to them عَلَيْهِمْ and recite وَٱتْلُ return يَرْجِعُونَ ﴿١٧٤﴾ may
but فَٱنسَلَخَ Our Signs ءَايَٰتِنَا We gave [him] ءَاتَيْنَٰهُ (of) whom ٱلَّذِىٓ
ٱلشَّيْطَٰنُ so followed him فَأَتْبَعَهُ from them مِنْهَا he turned away
those who went ٱلْغَاوِينَ ﴿١٧٥﴾ of مِنَ and he became فَكَانَ Satan
astray

173. Or lest you should say: "It was only our fathers aforetime who took others as partners in worship along with Allâh, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised *Al-Bâtil* (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allâh)?" (*Tafsir At-Tabarî*) **174.** Thus do We explain the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, so that they may turn (unto the truth). **175.** And recite (O Muhammad صلى الله عليه وسلم) to them the story of him to whom We gave Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), but he threw them away; so *Shaitân* (Satan) followed him up, and he became of those who went astray.

وَلَوْ شِئْنَا لَرَفَعْنَٰهُ بِهَا وَلَٰكِنَّهُۥٓ أَخْلَدَ إِلَى ٱلْأَرْضِ وَٱتَّبَعَ هَوَىٰهُ ۚ فَمَثَلُهُۥ كَمَثَلِ ٱلْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَثْ
أَوْ تَتْرُكْهُ يَلْهَث ۚ ذَّٰلِكَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا ۚ فَٱقْصُصِ ٱلْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾ سَآءَ مَثَلًا
ٱلْقَوْمُ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَأَنفُسَهُمْ كَانُوا۟ يَظْلِمُونَ ﴿١٧٧﴾ مَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِى ۖ وَمَن يُضْلِلْ فَأُو۟لَٰٓئِكَ هُمُ
ٱلْخَٰسِرُونَ ﴿١٧٨﴾

We would have exalted him لَرَفَعْنَٰهُ We willed شِئْنَا and if وَلَوْ
to إِلَى clung (inclined) أَخْلَدَ but he وَلَٰكِنَّهُۥٓ with these (signs) بِهَا
فَمَثَلُهُۥ his vain desires هَوَىٰهُ and followed وَٱتَّبَعَ the earth ٱلْأَرْضِ
if إِن (of) a dog ٱلْكَلْبِ (is) like parable كَمَثَلِ and his parable
or أَوْ he lolls out his tongue يَلْهَثْ him عَلَيْهِ you attack تَحْمِلْ
that ذَّٰلِكَ he lolls out his tongue يَلْهَث if you leave him تَتْرُكْهُ
rejected كَذَّبُوا۟ who ٱلَّذِينَ (of) the people ٱلْقَوْمِ (is) parable مَثَلُ
(these) stories ٱلْقَصَصَ so narrate (these) فَٱقْصُصِ Our Signs بِـَٔايَٰتِنَا
مَثَلًا evil is سَآءَ reflect يَتَفَكَّرُونَ ﴿١٧٦﴾ that they may لَعَلَّهُمْ (to them)
بِـَٔايَٰتِنَا rejected كَذَّبُوا۟ who ٱلَّذِينَ (of) the people ٱلْقَوْمُ the example
they يَظْلِمُونَ ﴿١٧٧﴾ used كَانُوا۟ and (to) themselves وَأَنفُسَهُمْ Our Signs
ٱلْمُهْتَدِى he (is) فَهُوَ Allah ٱللَّهُ guides يَهْدِ whom مَن to wrong
فَأُو۟لَٰٓئِكَ He lets go astray يُضْلِلْ and whom وَمَن the guided one
the losers ٱلْخَٰسِرُونَ ﴿١٧٨﴾ they (are) هُمُ those

176. And had We willed, We would surely, have elevated him therewith, but he clung to the earth and followed his own vain desire. So his parable is the parable of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the parable of the people who reject Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). So relate the stories, perhaps they may reflect. **177.** Evil is the parable of the people who rejected Our *Ayât* (proofs, evidences, verses and signs, etc.), and used to wrong their ownselves. **178.** Whomsoever Allâh guides, he is the guided one, and whomsoever He sends astray, — then those! they are the losers.

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ ٱلْجِنِّ وَٱلْإِنسِ ۖ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ ءَاذَانٌ لَّا
يَسْمَعُونَ بِهَآ ۚ أُو۟لَٰٓئِكَ كَٱلْأَنْعَٰمِ بَلْ هُمْ أَضَلُّ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلْغَٰفِلُونَ ﴿١٧٩﴾ وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا ۖ وَذَرُوا۟ ٱلَّذِينَ
يُلْحِدُونَ فِىٓ أَسْمَٰٓئِهِۦ ۚ سَيُجْزَوْنَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١٨٠﴾

كَثِيرًا for Hell لِجَهَنَّمَ We have created ذَرَأْنَا and certainly وَلَقَدْ
they have لَهُمْ and mankind وَالْإِنسِ the jinn الْجِنِّ of مِّنَ many
وَلَهُمْ with them بِهَا they understand يَفْقَهُونَ do not لَّا hearts قُلُوبٌ
with بِهَا they see يُبْصِرُونَ do not لَّا eyes أَعْيُنٌ and they have
بِهَا they hear يَسْمَعُونَ do not لَّا ears ءَاذَانٌ and they have وَلَهُمْ them
they هُمْ but بَلْ like cattle كَالْأَنْعَامِ they (are) أُولَٰٓئِكَ with them
(are) الْغَٰفِلُونَ ﴿١٧٩﴾ they هُمُ those أُولَٰٓئِكَ more astray أَضَلُّ (are)
الْحُسْنَىٰ names الْأَسْمَآءُ and for Allah (are) وَلِلَّهِ heedless ones
الَّذِينَ and leave وَذَرُوا۟ by them بِهَا so invoke Him فَادْعُوهُ excellent
they سَيُجْزَوْنَ His names أَسْمَٰٓئِهِۦ [in] فِىٓ distort يُلْحِدُونَ those who
to do يَعْمَلُونَ ﴿١٨٠﴾ they used كَانُوا۟ (for) what مَا will be requited

179. And surely, We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones. **180.** And (all) the Most Beautiful Names belong to Allâh, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.

وَمِمَّنْ خَلَقْنَآ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِۦ يَعْدِلُونَ ﴿١٨١﴾ وَالَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا
يَعْلَمُونَ ﴿١٨٢﴾ وَأُمْلِى لَهُمْ إِنَّ كَيْدِى مَتِينٌ ﴿١٨٣﴾ أَوَلَمْ يَتَفَكَّرُوا۟ مَا بِصَاحِبِهِم مِّن جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾ أَوَلَمْ
يَنظُرُوا۟ فِى مَلَكُوتِ السَّمَٰوَٰتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِن شَىْءٍ وَأَنْ عَسَىٰٓ أَن يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ فَبِأَىِّ حَدِيثٍۭ بَعْدَهُۥ
يُؤْمِنُونَ ﴿١٨٥﴾

يَهْدُونَ (is) a party أُمَّةٌ We have created خَلَقْنَآ and of those وَمِمَّنْ
they يَعْدِلُونَ ﴿١٨١﴾ and with it وَبِهِۦ with the truth بِالْحَقِّ (who) guide
Our بِـَٔايَٰتِنَا have rejected كَذَّبُوا۟ and those who وَالَّذِينَ do justice
from مِّنْ حَيْثُ We shall gradually take them (to ruin) سَنَسْتَدْرِجُهُم Signs
though I will respite وَأُمْلِى they know يَعْلَمُونَ ﴿١٨٢﴾ will not لَا where
(is) strong مَتِينٌ ﴿١٨٣﴾ My plan كَيْدِى (but) certainly إِنَّ them لَهُمْ
in their بِصَاحِبِهِم (there is) not مَا they reflect يَتَفَكَّرُوا۟ did not أَوَلَمْ
نَذِيرٌ but إِلَّا (is) He هُوَ not إِنْ madness جِنَّةٍ any مِّن companion

مَلَكُوتِ in فِي they look يَنظُرُوا did not أَوَلَمْ plain ﴿١٨٤﴾ مُّبِينٌ a warner
and وَمَا and the earth وَالْأَرْضِ (of) the heavens السَّمَاوَاتِ dominion
and وَأَنْ (every) thing شَيْءٍ of مِن Allah اللَّهُ has created خَلَقَ what
their أَجَلُهُمْ drawn near قَدِ اقْتَرَبَ has يَكُونَ that أَن maybe عَسَىٰ that
after this بَعْدَهُ message حَدِيثٍ then in what فَبِأَيِّ term (of life)
they will believe ﴿١٨٥﴾ يُؤْمِنُونَ

181. And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith. **182.** Those who reject Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall gradually seize them with punishment in ways they perceive not. **183.** And I respite them; certainly My Plan is strong. **184.** Do they not reflect? There is no madness in their companion (Muhammad صلى الله عليه وسلم). He is but a plain warner. **185.** Do they not look in the dominion of the heavens and the earth and all things that Allâh has created; and that it may be that the end of their lives is near. In what message after this will they then believe?

مَن يُضْلِلِ ٱللَّهُ فَلَا هَادِىَ لَهُۥ ۚ وَيَذَرُهُمْ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١٨٦﴾ يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّى ۖ
لَا يُجَلِّيهَا لِوَقْتِهَآ إِلَّا هُوَ ۚ ثَقُلَتْ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً ۗ يَسْـَٔلُونَكَ كَأَنَّكَ حَفِىٌّ عَنْهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ ٱللَّهِ
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾

then there is no فَلَا Allah اللَّهُ lets go astray يُضْلِلِ whom مَن
طُغْيَانِهِمْ in فِي and He leaves them وَيَذَرُهُمْ for him لَهُ guide هَادِيَ
they ask يَسْأَلُونَكَ they wander blindly ﴿١٨٦﴾ يَعْمَهُونَ their transgression
its appointed مُرْسَاهَا when (is) أَيَّانَ the Hour السَّاعَةِ about عَنِ you
my رَبِّي (is) with عِندَ its knowledge عِلْمُهَا only إِنَّمَا say قُلْ times
He هُوَ but إِلَّا its time لِوَقْتِهَا (can) manifest it يُجَلِّيهَا none لَا Lord
and وَالْأَرْضِ the heavens السَّمَاوَاتِ in فِي it (will) weigh heavy ثَقُلَتْ
suddenly بَغْتَةً but إِلَّا shall it come to you تَأْتِيكُمْ not لَا the earth
عَنْهَا very knowledgeable حَفِيٌّ as if you were كَأَنَّكَ they ask you يَسْأَلُونَكَ
اللَّهِ (is) with عِندَ its knowledge عِلْمُهَا only إِنَّمَا say قُلْ about it
know ﴿١٨٧﴾ يَعْلَمُونَ do not لَا people النَّاسِ most أَكْثَرَ but وَلَٰكِنَّ Allah

186. Whomsoever Allâh sends astray, none can guide him; and He lets them wander blindly in their transgressions. **187.** They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allâh (Alone), but most of mankind know not."

قُل لَّآ أَمْلِكُ لِنَفْسِى نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَآءَ ٱللَّهُ ۚ وَلَوْ كُنتُ أَعْلَمُ ٱلْغَيْبَ لَٱسْتَكْثَرْتُ مِنَ ٱلْخَيْرِ وَمَا مَسَّنِىَ
ٱلسُّوٓءُ ۚ إِنْ أَنَا۠ إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٨﴾ ۞ هُوَ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ
إِلَيْهَا ۖ فَلَمَّا تَغَشَّىٰهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِۦ ۖ فَلَمَّآ أَثْقَلَت دَّعَوَا ٱللَّهَ رَبَّهُمَا لَئِنْ ءَاتَيْتَنَا صَٰلِحًا لَّنَكُونَنَّ مِنَ
ٱلشَّٰكِرِينَ ﴿١٨٩﴾

any good نَفْعًا for myself لِنَفْسِى I possess أَمْلِكُ do not لَّآ say قُل
Allah ٱللَّهُ wished شَآءَ that مَا except إِلَّا any harm ضَرًّا nor وَلَا
(of) the unseen ٱلْغَيْبَ knowledge أَعْلَمُ I had كُنتُ and if وَلَوْ
(all sorts of) ٱلْخَيْرِ of مِنَ I should have abundance لَٱسْتَكْثَرْتُ
I am أَنَا۠ not إِنْ the evil ٱلسُّوٓءُ touched Me مَسَّنِىَ and not وَمَا good
for لِّقَوْمٍ and a herald of glad-tidings وَبَشِيرٌ a warner نَذِيرٌ but إِلَّا
created خَلَقَكُم Who has ٱلَّذِى He هُوَ ۞ believing يُؤْمِنُونَ ﴿١٨٨﴾ people
مِنْهَا and He made وَجَعَلَ single وَٰحِدَةٍ a person نَّفْسٍ from مِّن you
in her إِلَيْهَا that he finds comfort لِيَسْكُنَ its mate زَوْجَهَا out of it
he covered her (he had sexual contact with تَغَشَّىٰهَا and when فَلَمَّا
and moved فَمَرَّتْ light خَفِيفًا a burden حَمْلًا she bore حَمَلَتْ her)
they دَّعَوَا she grew heavy أَثْقَلَت but when فَلَمَّآ with it بِهِۦ about
You ءَاتَيْتَنَا that if لَئِنْ their Lord رَبَّهُمَا Allah ٱللَّهَ (both) invoked
مِنَ we shall indeed be لَّنَكُونَنَّ a goodly (child) صَٰلِحًا gave us
the grateful ٱلشَّٰكِرِينَ ﴿١٨٩﴾ among

188. Say (O Muhammad صلى الله عليه وسلم): "I possess no power over benefit or hurt to myself except as Allâh wills. If I had the knowledge of the *Ghaib* (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe." **189.** It is He Who has created you from a single person (Adam), and (then) He has created from him his wife [Hawwâ' (Eve)], in order that he might

enjoy the pleasure of living with her. When he (a polytheist from Adam's offspring — as stated by Ibn Kathir in his Tafsir), had sexual relation with her (the polytheists wife), she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allâh, their Lord (saying): "If You give us a *Sâlih* (good in every aspect) child, we shall indeed be among the grateful."

فَلَمَّآ ءَاتَىٰهُمَا صَٰلِحًا جَعَلَا لَهُۥ شُرَكَآءَ فِيمَآ ءَاتَىٰهُمَا ۚ فَتَعَٰلَى ٱللَّهُ عَمَّا يُشْرِكُونَ ﴿١٩٠﴾ أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْـًٔا وَهُمْ
يُخْلَقُونَ ﴿١٩١﴾ وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَآ أَنفُسَهُمْ يَنصُرُونَ ﴿١٩٢﴾ وَإِن تَدْعُوهُمْ إِلَى ٱلْهُدَىٰ لَا يَتَّبِعُوكُمْ ۚ سَوَآءٌ عَلَيْكُمْ
أَدَعَوْتُمُوهُمْ أَمْ أَنتُمْ صَٰمِتُونَ ﴿١٩٣﴾

جَعَلَا a goodly (child) صَٰلِحًا He gave them ءَاتَىٰهُمَا but when فَلَمَّآ
in that (which) فِيمَآ partners شُرَكَآءَ to Him لَهُۥ they attributed
عَمَّا (is) Allah ٱللَّهُ but Exalted فَتَعَٰلَى . He had given them ءَاتَىٰهُمَا
do أَيُشْرِكُونَ they associate (with Him) يُشْرِكُونَ ﴿١٩٠﴾ above that (which)
يَخْلُقُ can not لَا who مَا they associate (partners with Allah)
and no وَلَا are created يُخْلَقُونَ ﴿١٩١﴾ but they وَهُمْ anything شَيْـًٔا create
أَنفُسَهُمْ nor وَلَآ help نَصْرًا them لَهُمْ they can give يَسْتَطِيعُونَ
you call تَدْعُوهُمْ and if وَإِن they can help يَنصُرُونَ ﴿١٩٢﴾ themselves
they follow يَتَّبِعُوكُمْ will not لَا the guidance ٱلْهُدَىٰ to إِلَى them
whether you call أَدَعَوْتُمُوهُمْ for you عَلَيْكُمْ (it is the) same سَوَآءٌ you
silent صَٰمِتُونَ ﴿١٩٣﴾ you (are) أَنتُمْ or أَمْ them

190. But when He gave them (the polytheist and his wife) a *Sâlih* (good in every aspect) child, they ascribed partners to Him (Allâh) in that which He has given to them. High be Allâh, Exalted above all that they ascribe as partners to Him. **191.** Do they attribute as partners to Allâh those who created nothing but they themselves are created? **192.** No help can they give them, nor can they help themselves. **193.** And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.

إِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ عِبَادٌ أَمْثَالُكُمْ ۖ فَٱدْعُوهُمْ فَلْيَسْتَجِيبُوا۟ لَكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿١٩٤﴾
أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَآ ۖ أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَآ ۖ أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَآ ۖ أَمْ لَهُمْ ءَاذَانٌ يَسْمَعُونَ بِهَا ۗ قُلِ
ٱدْعُوا۟ شُرَكَآءَكُمْ ثُمَّ كِيدُونِ فَلَا تُنظِرُونِ ﴿١٩٥﴾ إِنَّ وَلِـِّۧىَ ٱللَّهُ ٱلَّذِى نَزَّلَ ٱلْكِتَٰبَ ۖ وَهُوَ يَتَوَلَّى ٱلصَّٰلِحِينَ ﴿١٩٦﴾

إِنَّ indeed ٱلَّذِينَ those whom تَدْعُونَ you invoke مِن than دُونِ other ٱللَّهِ Allah عِبَادٌ (are) slaves أَمْثَالُكُمْ like you فَٱدْعُوهُمْ so invoke them فَلْيَسْتَجِيبُوا۟ and let them answer لَكُمْ you إِن if كُنتُمْ you are صَٰدِقِينَ ﴿١٩٤﴾ truthful أَلَهُمْ have they أَرْجُلٌ feet يَمْشُونَ they walk بِهَآ therewith أَمْ or لَهُمْ they have أَيْدٍ hands يَبْطِشُونَ they hold بِهَآ therewith أَمْ or لَهُمْ they have أَعْيُنٌ eyes يُبْصِرُونَ they see بِهَآ therewith أَمْ or لَهُمْ they have ءَاذَانٌ ears يَسْمَعُونَ they hear بِهَا therewith قُلِ say ٱدْعُوا۟ invoke شُرَكَآءَكُمْ your partners (of Allah) ثُمَّ then كِيدُونِ plot against Me فَلَا and do not تُنظِرُونِ ﴿١٩٥﴾ you give Me respite إِنَّ indeed وَلِـِّۧىَ my protector ٱللَّهُ (is) Allah ٱلَّذِى Who نَزَّلَ revealed ٱلْكِتَٰبَ the Book وَهُوَ and He يَتَوَلَّى protects ٱلصَّٰلِحِينَ ﴿١٩٦﴾ the righteous

194. Verily, those whom you call upon besides Allâh are slaves like you. So call upon them and let them answer you if you are truthful. **195.** Have they feet wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say (O Muhammad صلى الله عليه وسلم): "Call your (so-called) partners (of Allâh) and then plot against me, and give me no respite! **196.** Verily, my *Walî* is Allâh Who has revealed the Book (the Qur'ân), and He protects the righteous.

وَٱلَّذِينَ تَدْعُونَ مِن دُونِهِۦ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَآ أَنفُسَهُمْ يَنصُرُونَ ﴿١٩٧﴾ وَإِن تَدْعُوهُمْ إِلَى ٱلْهُدَىٰ لَا
يَسْمَعُوا۟ ۖ وَتَرَىٰهُمْ يَنظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾ خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴿١٩٩﴾ وَإِمَّا
يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ ۚ إِنَّهُۥ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾

وَٱلَّذِينَ and those whom تَدْعُونَ you invoke مِن دُونِهِۦ other than Him لَا يَسْتَطِيعُونَ they can not نَصْرَكُمْ help you وَلَآ nor can أَنفُسَهُمْ themselves يَنصُرُونَ ﴿١٩٧﴾ they help وَإِن and if تَدْعُوهُمْ you call them إِلَى to ٱلْهُدَىٰ the guidance لَا do not يَسْمَعُوا۟ they hear وَتَرَىٰهُمْ and you see them يَنظُرُونَ they are looking إِلَيْكَ at you وَهُمْ but they لَا do not يُبْصِرُونَ ﴿١٩٨﴾ they see خُذِ hold ٱلْعَفْوَ forgiveness وَأْمُرْ and command بِٱلْعُرْفِ the good وَأَعْرِضْ and turn away عَنِ from ٱلْجَٰهِلِينَ ﴿١٩٩﴾ the ignorant وَإِمَّا and if يَنزَغَنَّكَ incites you مِنَ from ٱلشَّيْطَٰنِ

with	بِٱللَّهِ	then seek refuge	فَٱسْتَعِذْ	an evil incitement	نَزْغٌ	Satan	
All-Knowing	عَلِيمٌ ﴿٢٠٠﴾	(is) All-Hearing	سَمِيعٌ	indeed He	إِنَّهُۥ	Allah	

197. And those whom you call upon besides Him (Allâh) cannot help you nor can they help themselves." **198.** And if you call them to guidance, they hear not and you will see them looking at you, yet they see not. **199.** Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them). **200.** And if an evil whisper comes to you from *Shaitân* (Satan), then seek refuge with Allâh. Verily, He is All-Hearer, All-Knower.

إِنَّ ٱلَّذِينَ ٱتَّقَوْا۟ إِذَا مَسَّهُمْ طَٰٓئِفٌ مِّنَ ٱلشَّيْطَٰنِ تَذَكَّرُوا۟ فَإِذَا هُم مُّبْصِرُونَ ﴿٢٠١﴾ وَإِخْوَٰنُهُمْ يَمُدُّونَهُمْ فِى
ٱلْغَىِّ ثُمَّ لَا يُقْصِرُونَ ﴿٢٠٢﴾ وَإِذَا لَمْ تَأْتِهِم بِـَٔايَةٍ قَالُوا۟ لَوْلَا ٱجْتَبَيْتَهَا ۚ قُلْ إِنَّمَآ أَتَّبِعُ مَا يُوحَىٰٓ إِلَىَّ مِن رَّبِّى ۚ هَٰذَا
بَصَآئِرُ مِن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٣﴾

مَسَّهُمْ	when	إِذَا	feared Allah	ٱتَّقَوْا۟	those who	ٱلَّذِينَ	indeed إِنَّ
Satan	ٱلشَّيْطَٰنِ	from	مِّنَ	an evil thought	طَٰٓئِفٌ	touches them	
see	مُّبْصِرُونَ ﴿٢٠١﴾	they	هُم	and then	فَإِذَا	they remember	تَذَكَّرُوا۟
they plunge them deeper	يَمُدُّونَهُمْ	and their brothers	وَإِخْوَٰنُهُمْ	(aright)			
they relax (cease)	يُقْصِرُونَ ﴿٢٠٢﴾	do not	لَا	and	ثُمَّ	error ٱلْغَىِّ	in فِى
قَالُوا۟	a miracle	بِـَٔايَةٍ	you bring them	تَأْتِهِم	do not لَمْ	and when	وَإِذَا
say	قُلْ	you chosen one?	ٱجْتَبَيْتَهَا	why have not	لَوْلَا	they say	
مِن	to me	إِلَىَّ	is revealed	يُوحَىٰٓ	what مَا	I follow أَتَّبِعُ	only إِنَّمَآ
رَّبِّكُمْ	from	مِن	insight	بَصَآئِرُ	this (is) هَٰذَا	my Lord رَّبِّى	from
for people	لِّقَوْمٍ	and mercry	وَرَحْمَةٌ	and guidance	وَهُدًى	your Lord	
						believing	يُؤْمِنُونَ ﴿٢٠٣﴾

201. Verily, those who are *Al-Muttaqûn* (the pious), when an evil thought comes to them from *Shaitân* (Satan), they remember (Allâh), and (indeed) they then see (aright). **202.** But (as for) their brothers (the devils) they (i.e. the devils) plunge them deeper into error, and they never stop short. **203.** And if you do not bring them a miracle, they say: "Why have you not brought it?" Say: "I but follow what is revealed to me from my Lord. This (the Qur'ân) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe."

وَإِذَا قُرِئَ ٱلْقُرْءَانُ فَٱسْتَمِعُوا۟ لَهُۥ وَأَنصِتُوا۟ لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾ وَٱذْكُر رَّبَّكَ فِى نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ
ٱلْجَهْرِ مِنَ ٱلْقَوْلِ بِٱلْغُدُوِّ وَٱلْءَاصَالِ وَلَا تَكُن مِّنَ ٱلْغَٰفِلِينَ ﴿٢٠٥﴾ إِنَّ ٱلَّذِينَ عِندَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِۦ
وَيُسَبِّحُونَهُۥ وَلَهُۥ يَسْجُدُونَ ۩ ﴿٢٠٦﴾

listen فَٱسْتَمِعُوا۟ the Quran ٱلْقُرْءَانُ is recited قُرِئَ and when وَإِذَا
are ﴿٢٠٤﴾ تُرْحَمُونَ so that you لَعَلَّكُمْ and keep silent وَأَنصِتُوا۟ to it لَهُۥ
نَفْسِكَ in فِى your Lord رَبَّكَ and remember وَٱذْكُر shown mercy
(and) without وَدُونَ and with fear وَخِيفَةً humbly تَضَرُّعًا your heart
وَٱلْءَاصَالِ in the mornings بِٱلْغُدُوِّ words ٱلْقَوْلِ of مِنَ loudness ٱلْجَهْرِ
﴿٢٠٥﴾ ٱلْغَٰفِلِينَ of مِّنَ be تَكُن and do not وَلَا and the evenings
your رَبِّكَ (are) with عِندَ those who ٱلَّذِينَ indeed إِنَّ unheedful
His عِبَادَتِهِۦ from عَنْ turn away in pride يَسْتَكْبِرُونَ do not لَا Lord
and before Him وَلَهُۥ and they glorify Him وَيُسَبِّحُونَهُۥ worship
they prostrate ﴿٢٠٦﴾ ۩ يَسْجُدُونَ

204. So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. (*Tafsir At-Tabari*) **205.** And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings and in the afternoons, and be not of those who are neglectful. **206.** Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate themselves before Him.

سُورَةُ الأَنفَالِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ قُلِ ٱلْأَنفَالُ لِلَّهِ وَٱلرَّسُولِ فَٱتَّقُوا۟ ٱللَّهَ وَأَصْلِحُوا۟ ذَاتَ بَيْنِكُمْ وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥٓ إِن
كُنتُم مُّؤْمِنِينَ ﴿١﴾ إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا وَعَلَىٰ
رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٣﴾

ٱلْأَنفَالُ say قُلِ spoils of war ٱلْأَنفَالِ about عَنِ they ask you يَسْـَٔلُونَكَ
فَٱتَّقُوا۟ and the Messenger وَٱلرَّسُولِ (are) for Allah لِلَّهِ spoils of war
بَيْنِكُمْ (things) ذَاتَ and set right وَأَصْلِحُوا۟ Allah ٱللَّهَ so fear
and His Messenger وَرَسُولَهُۥٓ Allah ٱللَّهَ and obey وَأَطِيعُوا۟ among you

the ٱلْمُؤْمِنُونَ only إِنَّمَا believers ۝١ مُّؤْمِنِينَ you are كُنتُم if إِن
Allah ٱللَّهُ is mentioned ذُكِرَ when إِذَا (are) those ٱلَّذِينَ believers
عَلَيْهِمْ is recited تُلِيَتْ and when وَإِذَا their hearts قُلُوبُهُمْ quake وَجِلَتْ
إِيمَٰنًا they increase them زَادَتْهُمْ His Verses ءَايَٰتُهُۥ to them
they put their trust ۝٢ يَتَوَكَّلُونَ their Lord رَبِّهِمْ and in وَعَلَىٰ in faith
and out of what وَمِمَّا prayer ٱلصَّلَوٰةَ establish يُقِيمُونَ who ٱلَّذِينَ
they spend ۝٣ يُنفِقُونَ We have provided them رَزَقْنَٰهُمْ

Sûrat 8. Al-Anfâl
(The Spoils of War)

In the Name of Allâh
the Most Gracious, the Most Merciful

1. They ask you (O Muhammad صلى الله عليه وسلم) about the spoils of war. Say: "The
spoils are for Allâh and the Messenger." So fear Allâh and adjust all matters of
difference among you, and obey Allâh and His Messenger (Muhammad صلى الله عليه وسلم),
if you are believers. **2.** The believers are only those who, when Allâh is
mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are
recited unto them, they (i.e. the Verses) increase their Faith; and they put their
trust in their Lord (Alone); **3.** Who perform *As-Salât* (*Iqâmat-as- Salât*) and spend
out of that We have provided them.

أُوْلَٰٓئِكَ هُمُ ٱلْمُؤْمِنُونَ حَقًّاۚ لَّهُمْ دَرَجَٰتٌ عِندَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ۝٤ كَمَآ أَخْرَجَكَ رَبُّكَ مِنۢ بَيْتِكَ
بِٱلْحَقِّ وَإِنَّ فَرِيقًا مِّنَ ٱلْمُؤْمِنِينَ لَكَٰرِهُونَ ۝٥ يُجَٰدِلُونَكَ فِى ٱلْحَقِّ بَعْدَمَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى ٱلْمَوْتِ وَهُمْ
يَنظُرُونَ ۝٦ وَإِذْ يَعِدُكُمُ ٱللَّهُ إِحْدَى ٱلطَّآئِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ ٱلشَّوْكَةِ تَكُونُ لَكُمْ
وَيُرِيدُ ٱللَّهُ أَن يُحِقَّ ٱلْحَقَّ بِكَلِمَٰتِهِۦ وَيَقْطَعَ دَابِرَ ٱلْكَٰفِرِينَ ۝٧

in حَقًّا the believers ٱلْمُؤْمِنُونَ they (who are) هُمُ these (are) أُوْلَٰٓئِكَ
their رَبِّهِمْ with عِندَ (high) ranks دَرَجَٰتٌ they have لَّهُمْ truth
۝٤ كَرِيمٌ and sustenance وَرِزْقٌ and forgiveness وَمَغْفِرَةٌ Lord
مِنۢ your Lord رَبُّكَ brought you out أَخْرَجَكَ as كَمَآ generous
a party فَرِيقًا and verily وَإِنَّ in truth بِٱلْحَقِّ your home بَيْتِكَ from
يُجَٰدِلُونَكَ disliked (it) ۝٥ لَكَٰرِهُونَ the believers ٱلْمُؤْمِنِينَ among مِّنَ
after what بَعْدَمَا the truth ٱلْحَقِّ about فِى they dispute with you

to إِلَى they were driven يُسَاقُونَ as if كَأَنَّمَا it became manifest تَبَيَّنَ
وَإِذْ (are) looking (at it) يَنظُرُونَ ۝٦ while they وَهُمْ the death ٱلْمَوْتِ
of ٱلطَّآئِفَتَيْنِ one إِحْدَى Allah ٱللَّهُ promised you يَعِدُكُمُ and when
and you وَتَوَدُّونَ for you لَكُمْ that it shall be أَنَّهَا the two groups
تَكُونُ having arms ذَاتِ ٱلشَّوْكَةِ (one) without غَيْرَ that أَنَّ wish
يُحِقَّ that أَن Allah ٱللَّهُ but willed وَيُرِيدُ for you لَكُمْ should be
and cut off وَيَقْطَعَ by His words بِكَلِمَٰتِهِۦ the truth ٱلْحَقَّ He justifies
(of) the disbelievers ٱلْكَٰفِرِينَ ۝٧ roots دَابِرَ

4. It is they who are the believers in truth. For them are grades of dignity with their Lord, and forgiveness and a generous provision (Paradise). **5.** As your Lord caused you (O Muhammad صلى الله عليه وسلم) to go out from your home with the truth; and verily, a party among the believers disliked it, **6.** Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it). **7.** And (remember) when Allâh promised you (Muslims) one of the two parties (of the enemy, i.e. either the army or the caravan) that it should be yours; you wished that the one not armed (the caravan) should be yours, but Allâh willed to justify the truth by His Words and to cut off the roots of the disbelievers.

لِيُحِقَّ ٱلْحَقَّ وَيُبْطِلَ ٱلْبَٰطِلَ وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ ۝٨ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَٱسْتَجَابَ لَكُمْ أَنِّى مُمِدُّكُم بِأَلْفٍ
مِّنَ ٱلْمَلَٰٓئِكَةِ مُرْدِفِينَ ۝٩ وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِۦ قُلُوبُكُمْ ۚ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ۚ إِنَّ
ٱللَّهَ عَزِيزٌ حَكِيمٌ ۝١٠

and proves false وَيُبْطِلَ the truth ٱلْحَقَّ that He proves true لِيُحِقَّ
ٱلْمُجْرِمُونَ ۝٨ dislike (it) كَرِهَ even though وَلَوْ the falsehood ٱلْبَٰطِلَ
(of) رَبَّكُمْ you were seeking help تَسْتَغِيثُونَ when إِذْ the evil-doers
indeed I أَنِّى (to) you لَكُمْ and He answered فَٱسْتَجَابَ your Lord
of angels مِّنَ ٱلْمَلَٰٓئِكَةِ with a thousand بِأَلْفٍ shall help you مُمِدُّكُم
ٱللَّهُ do this جَعَلَهُ and did not وَمَا one after another مُرْدِفِينَ ۝٩
and that be set at وَلِتَطْمَئِنَّ (as) glad tidings بُشْرَىٰ but إِلَّا Allah
victory ٱلنَّصْرُ and no وَمَا your hearts قُلُوبُكُمْ therewith بِهِۦ rest
ٱللَّهَ indeed إِنَّ (of) Allah ٱللَّهِ presence عِندِ from مِنْ but إِلَّا
All-Wise حَكِيمٌ ۝١٠ (is) All-Mighty عَزِيزٌ Allah

8. That He might cause the truth to triumph and bring falsehood to nothing, even though the *Mujrimûn* hate it. **9.** (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession." **10.** Allâh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allâh. Verily, Allâh is All-Mighty, All-Wise.

إِذْ يُغَشِّيكُمُ ٱلنُّعَاسَ أَمَنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُم مِّنَ ٱلسَّمَآءِ مَآءً لِّيُطَهِّرَكُم بِهِۦ وَيُذْهِبَ عَنكُمْ رِجْزَ ٱلشَّيْطَٰنِ
وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ ٱلْأَقْدَامَ ﴿١١﴾ إِذْ يُوحِى رَبُّكَ إِلَى ٱلْمَلَٰٓئِكَةِ أَنِّى مَعَكُمْ فَثَبِّتُوا۟ ٱلَّذِينَ ءَامَنُوا۟ سَأُلْقِى
فِى قُلُوبِ ٱلَّذِينَ كَفَرُوا۟ ٱلرُّعْبَ فَٱضْرِبُوا۟ فَوْقَ ٱلْأَعْنَاقِ وَٱضْرِبُوا۟ مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾

(with) a ٱلنُّعَاسَ He covered you يُغَشِّيكُمُ (remember) when إِذْ
and He وَيُنَزِّلُ from Him مِّنْهُ as a security أَمَنَةً drowsiness
لِّيُطَهِّرَكُم rain مَآءً the sky ٱلسَّمَآءِ from مِّنَ on you عَلَيْكُم sent down
عَنكُمْ and take away وَيُذْهِبَ thereby بِهِۦ that He may cleanse you
and وَلِيَرْبِطَ (of) Satan ٱلشَّيْطَٰنِ pollution (dirt) رِجْزَ from you
بِهِ and make firm وَيُثَبِّتَ your hearts قُلُوبِكُمْ (on) عَلَىٰ strengthen
inspired يُوحِى (remember) when إِذْ (your) feet ﴿١١﴾ ٱلْأَقْدَامَ thereby
with مَعَكُمْ I am أَنِّى the angels ٱلْمَلَٰٓئِكَةِ (to) إِلَى your Lord رَبُّكَ
سَأُلْقِى have believed ءَامَنُوا۟ those who ٱلَّذِينَ so keep firm فَثَبِّتُوا۟ you
كَفَرُوا۟ (of) those who ٱلَّذِينَ hearts قُلُوبِ in فِى I shall cast
ٱلْأَعْنَاقِ above فَوْقَ so strike فَٱضْرِبُوا۟ the terror ٱلرُّعْبَ disbelieved
﴿١٢﴾ بَنَانٍ all كُلَّ from them مِنْهُمْ and strike وَٱضْرِبُوا۟ (their) necks
fingertips

11. (Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the *Rijz* (whispering, evilsuggestions) of *Shaitân* (Satan), and to strengthen your hearts, and make your feet firm thereby. **12.** (Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes."

ذَٰلِكَ بِأَنَّهُمْ شَآقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ وَمَن يُشَاقِقِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿١٣﴾ ذَٰلِكُمْ فَذُوقُوهُ
وَأَنَّ لِلْكَٰفِرِينَ عَذَابَ ٱلنَّارِ ﴿١٤﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُوا۟ زَحْفًا فَلَا تُوَلُّوهُمُ ٱلْأَدْبَارَ ﴿١٥﴾

وَمَن يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُۥٓ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ فَقَدْ بَآءَ بِغَضَبٍ مِّنَ ٱللَّهِ وَمَأْوَىٰهُ جَهَنَّمُ وَبِئْسَ ٱلْمَصِيرُ ﴿١٦﴾

وَرَسُولَهُۥ	Allah	ٱللَّهَ	defied	شَآقُّوا۟	because they	بِأَنَّهُمْ	this (is) ذَٰلِكَ
Allah	ٱللَّهَ	defies	يُشَاقِقِ	and whoever	وَمَن	and His Messenger	
(is) شَدِيدُ	Allah	ٱللَّهَ	then indeed	فَإِنَّ	and His Messenger	وَرَسُولَهُۥ	
that is (the torment)	ذَٰلِكُمْ	(in) punishment	ٱلْعِقَابِ ﴿١٣﴾	severe			
(is) عَذَابَ	for disbelievers	لِلْكَٰفِرِينَ	and that	وَأَنَّ	so taste it	فَذُوقُوهُ	
ءَامَنُوٓا۟	who	ٱلَّذِينَ	O you	يَٰٓأَيُّهَا	(of) the Fire	ٱلنَّارِ ﴿١٤﴾	torment
كَفَرُوا۟	those who	ٱلَّذِينَ	you meet	لَقِيتُمُ	when	إِذَا	believe
turn to them	تُوَلُّوهُمُ	do not	فَلَا	in a battle-field	زَحْفًا	disbelieve	
turns to them	يُوَلِّهِمْ	and whoever	وَمَن	(your) backs	ٱلْأَدْبَارَ ﴿١٥﴾		
لِّقِتَالٍ	as strategy	مُتَحَرِّفًا	except	إِلَّا	his back	دُبُرَهُۥٓ	that Day يَوْمَئِذٍ
he certainly فَقَدْ	a troop	فِئَةٍ	to	إِلَىٰ	retreat	مُتَحَيِّزًا	or أَوْ of war
and his وَمَأْوَىٰهُ	Allah	ٱللَّهِ	of	مِّنَ	wrath	بِغَضَبٍ	incurred بَآءَ
(is that) ٱلْمَصِيرُ ﴿١٦﴾	[and] worst indeed	وَبِئْسَ	is Hell	جَهَنَّمُ	abode		
							destination

13. This is because they defied and disobeyed Allâh and His Messenger. And whoever defies and disobeys Allâh and His Messenger, then verily, Allâh is Severe in punishment. **14.** This is (the torment), so taste it; and surely, for the disbelievers is the torment of the Fire. **15.** O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them. **16.** And whoever turns his back to them on such a day — unless it be a stratagem of war, or to retreat to a troop (of his own), — he indeed has drawn upon himself wrath from Allâh. And his abode is Hell, and worst indeed is that destination!

فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ ٱللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ ٱللَّهَ رَمَىٰ وَلِيُبْلِىَ ٱلْمُؤْمِنِينَ مِنْهُ بَلَآءً حَسَنًا إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾ ذَٰلِكُمْ وَأَنَّ ٱللَّهَ مُوهِنُ كَيْدِ ٱلْكَٰفِرِينَ ﴿١٨﴾ إِن تَسْتَفْتِحُوا۟ فَقَدْ جَآءَكُمُ ٱلْفَتْحُ وَإِن تَنتَهُوا۟ فَهُوَ خَيْرٌ لَّكُمْ وَإِن تَعُودُوا۟ نَعُدْ وَلَن تُغْنِىَ عَنكُمْ فِئَتُكُمْ شَيْـًٔا وَلَوْ كَثُرَتْ وَأَنَّ ٱللَّهَ مَعَ ٱلْمُؤْمِنِينَ ﴿١٩﴾

قَتَلَهُمْ	Allah	ٱللَّهَ	but	وَلَٰكِنَّ	you kill them	تَقْتُلُوهُمْ	so did not فَلَمْ
you رَمَيْتَ	when	إِذْ	you throw	رَمَيْتَ	and did not	وَمَا	killed them

that He may test وَلِيُبْلِيَ threw رَمَىٰ Allah ٱللَّهَ but وَلَٰكِنَّ threw
إِنَّ fair حَسَنًا a trial بَلَآءً from Him مِنْهُ the believers ٱلْمُؤْمِنِينَ
All-Knowing عَلِيمٌ ﴿١٧﴾ (is) All-Hearing سَمِيعٌ Allah ٱللَّهَ certainly
makes مُوهِنُ Allah ٱللَّهَ and certainly وَأَنَّ this (is the case) ذَٰلِكُمْ
if إِن (of) the disbelievers ٱلْكَٰفِرِينَ ﴿١٨﴾ evil designs كَيْدِ feeble
جَآءَكُمُ then certainly فَقَدْ you had sought a judgement تَسْتَفْتِحُوا۟
you تَنتَهُوا۟ and if وَإِن the judgement ٱلْفَتْحُ has come to you
you تَعُودُوا۟ and if وَإِن for you لَّكُمْ better خَيْرٌ that is فَهُوَ desist
avail تُغْنِىَ and shall not وَلَن We shall return (too) نَعُدْ will return
it be كَثُرَتْ though وَلَوْ anything شَيْـًٔا your forces فِئَتُكُمْ you عَنكُمْ
the ٱلْمُؤْمِنِينَ ﴿١٩﴾ (is) with مَعَ Allah ٱللَّهَ [and) that وَأَنَّ numerous
believers

17. You killed them not, but Allâh killed them. And you (Muhammad صلى الله عليه وسلم) threw not when you did throw, but Allâh threw, that He might test the believers by a fair trial from Him. Verily, Allâh is All-Hearer, All-Knower. **18.** This (is the fact) and surely, Allâh weakens the deceitful plots of the disbelieves. **19.** (O disbelievers) if you ask for a judgement, now has the judgement come unto you; and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous they be; and verily, Allâh is with the believers.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَوَلَّوْا۟ عَنْهُ وَأَنتُمْ تَسْمَعُونَ ﴿٢٠﴾ وَلَا تَكُونُوا۟ كَٱلَّذِينَ قَالُوا۟ سَمِعْنَا
وَهُمْ لَا يَسْمَعُونَ ﴿٢١﴾ ۞ إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلصُّمُّ ٱلْبُكْمُ ٱلَّذِينَ لَا يَعْقِلُونَ ﴿٢٢﴾ وَلَوْ عَلِمَ ٱللَّهُ فِيهِمْ خَيْرًا
لَّأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوا۟ وَّهُم مُّعْرِضُونَ ﴿٢٣﴾

ٱللَّهَ obey أَطِيعُوا۟ have believed ءَامَنُوٓا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
turn away تَوَلَّوْا۟ and do not وَلَا and His Messenger وَرَسُولَهُۥ Allah
وَلَا hear (His command) تَسْمَعُونَ ﴿٢٠﴾ when you وَأَنتُمْ from Him عَنْهُ
سَمِعْنَا said قَالُوا۟ like those who كَٱلَّذِينَ you be تَكُونُوا۟ and do not
verily إِنَّ ۞ hear يَسْمَعُونَ ﴿٢١﴾ not لَا but they وَهُمْ we have heard
ٱلصُّمُّ Allah ٱللَّهِ to عِندَ (of) living creatures ٱلدَّوَآبِّ worst شَرَّ
use يَعْقِلُونَ ﴿٢٢﴾ do not لَا who ٱلَّذِينَ the dumb ٱلْبُكْمُ (are) the deaf

خَيْرًا in them فِيهِمْ Allah ٱللَّهُ known عَلِمَ had وَلَوْ (their) reason
and وَلَوْ He would have made them listen لَّأَسْمَعَهُمْ (of) any good
they would have لَتَوَلَّوا۟ He had made them listen أَسْمَعَهُمْ even if
averse مُّعْرِضُونَ ﴿٢٣﴾ while they (were) وَّهُم turned away

20. O you who believe! Obey Allâh and His Messenger, and turn not away from
him (i.e. Messenger Muhammad صلى الله عليه وسلم) while you are hearing. **21.** And be not
like those who say: "We have heard," but they hear not. **22.** Verily, the worst of
(moving) living creatures with Allâh are the deaf and the dumb, who understand
not. **23.** Had Allâh known of any good in them, He would indeed have made them
listen; and even if He had made them listen, they would but have turned away
with aversion (to the truth).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱسْتَجِيبُوا۟ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۖ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَحُولُ بَيْنَ ٱلْمَرْءِ
وَقَلْبِهِۦ وَأَنَّهُۥٓ إِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾ وَٱتَّقُوا۟ فِتْنَةً لَّا تُصِيبَنَّ ٱلَّذِينَ ظَلَمُوا۟ مِنكُمْ خَآصَّةً ۖ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ
شَدِيدُ ٱلْعِقَابِ ﴿٢٥﴾

لِلَّهِ respond ٱسْتَجِيبُوا۟ have believed ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
He calls دَعَاكُمْ when إِذَا and to the Messenger وَلِلرَّسُولِ to Allah
and know وَٱعْلَمُوٓا۟ which gives you life يُحْيِيكُمْ to that لِمَا you
a man ٱلْمَرْءِ between بَيْنَ comes in يَحُولُ Allah ٱللَّهَ that أَنَّ
you ﴿٢٤﴾ تُحْشَرُونَ to Him إِلَيْهِ and that وَأَنَّهُۥٓ and his heart وَقَلْبِهِۦ
not لَّا mischief (trial) فِتْنَةً and fear وَٱتَّقُوا۟ shall be gathered
of you مِنكُمْ wronged ظَلَمُوا۟ those who ٱلَّذِينَ which afflict تُصِيبَنَّ
Allah (is) ٱللَّهَ that أَنَّ and know وَٱعْلَمُوٓا۟ particularly خَآصَّةً
(in) punishment ﴿٢٥﴾ ٱلْعِقَابِ severe شَدِيدُ

24. O you who believe! Answer Allâh (by obeying Him) and (His) Messenger
when he (صلى الله عليه وسلم) calls you to that which will give you life, and know that Allâh
comes in between a person and his heart (i.e. He prevents an evil person to decide
anything). And verily, to Him you shall (all) be gathered. **25.** And fear the *Fitnah*
(affliction and trial) which affects not in particular (only) those of you who do
wrong (but it may afflict all the good and the bad people), and know that Allâh is
Severe in punishment.

وَٱذْكُرُوٓا۟ إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِى ٱلْأَرْضِ تَخَافُونَ أَن يَتَخَطَّفَكُمُ ٱلنَّاسُ فَـَٔاوَىٰكُمْ وَأَيَّدَكُم بِنَصْرِهِۦ
وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَخُونُوا۟ ٱللَّهَ وَٱلرَّسُولَ وَتَخُونُوٓا۟ أَمَٰنَٰتِكُمْ وَأَنتُمْ
تَعْلَمُونَ ﴿٢٧﴾ وَٱعْلَمُوٓا۟ أَنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ وَأَنَّ ٱللَّهَ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ﴿٢٨﴾

(were) few قَلِيلٌ you أَنتُمْ when إِذْ and remember وَٱذْكُرُوٓا۟
(and) you تَخَافُونَ the land ٱلْأَرْضِ in فِى reckoned weak مُّسْتَضْعَفُونَ
the people ٱلنَّاسُ do away with you يَتَخَطَّفَكُمُ that أَن were afraid
and strengthened وَأَيَّدَكُم so He provided you with refuge فَـَٔاوَىٰكُمْ
ٱلطَّيِّبَٰتِ with مِّنَ and provided you وَرَزَقَكُم with His help بِنَصْرِهِۦ you
يَٰٓأَيُّهَا give thanks تَشْكُرُونَ ﴿٢٦﴾ so that you may لَعَلَّكُمْ good things
you betray تَخُونُوا۟ do not لَا have believed ءَامَنُوا۟ who ٱلَّذِينَ O you
أَمَٰنَٰتِكُمْ nor betray وَتَخُونُوٓا۟ and the Messenger وَٱلرَّسُولَ Allah ٱللَّهَ
أَنَّمَآ and know وَٱعْلَمُوٓا۟ know تَعْلَمُونَ ﴿٢٧﴾ while you وَأَنتُمْ your trusts
and your children وَأَوْلَٰدُكُمْ your possessions أَمْوَٰلُكُمْ that merely
أَجْرٌ with Him عِندَهُۥٓ Allah ٱللَّهَ and that وَأَنَّ (are) a trial فِتْنَةٌ
(is) a great عَظِيمٌ ﴿٢٨﴾ reward

26. And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful. **27.** O you who believe! Betray not Allâh and His Messenger, nor betray knowingly your *Amânât*. **28.** And know that your possessions and your children are but a trial and that surely, with Allâh is a mighty reward.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تَتَّقُوا۟ ٱللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا وَيُكَفِّرْ عَنكُمْ سَيِّـَٔاتِكُمْ وَيَغْفِرْ لَكُمْ ۗ وَٱللَّهُ ذُو ٱلْفَضْلِ
ٱلْعَظِيمِ ﴿٢٩﴾ وَإِذْ يَمْكُرُ بِكَ ٱلَّذِينَ كَفَرُوا۟ لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ وَيَمْكُرُ ٱللَّهُ ۖ وَٱللَّهُ خَيْرُ
ٱلْمَٰكِرِينَ ﴿٣٠﴾

you fear تَتَّقُوا۟ if إِن have believed ءَامَنُوٓا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
وَيُكَفِّرْ a criterion فُرْقَانًا you لَّكُمْ He will grant يَجْعَل Allah ٱللَّهَ
and وَيَغْفِرْ your sins سَيِّـَٔاتِكُمْ for you عَنكُمْ and will expiate
bounty ٱلْفَضْلِ (is) Lord ذُو and Allah وَٱللَّهُ you لَكُمْ forgive
they يَمْكُرُ and (remember) when وَإِذْ (of) the great ٱلْعَظِيمِ ﴿٢٩﴾

have disbelieved كَفَرُوا۟ those who ٱلَّذِينَ against you بِكَ plotted
or أَوْ they kill you يَقْتُلُوكَ or أَوْ that they imprison you لِيُثْبِتُوكَ
and وَيَمْكُرُ and they were plotting وَيَمْكُرُونَ drive you away يُخْرِجُوكَ
(is) Best خَيْرُ and Allah وَٱللَّهُ Allah (as well) ٱللَّهُ was planning
(of) the planners ٱلْمَٰكِرِينَ (٣٠)

29. O you who believe! If you obey and fear Allâh, He will grant you *Furqân*, and will expiate for you your sins, and forgive you; and Allâh is the Owner of the Great Bounty. **30.** And (remember) when the disbelievers plotted against you (O Muhammad صلى الله عليه وسلم) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allâh too was plotting; and Allâh is the Best of those who plot.

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا قَالُوا۟ قَدْ سَمِعْنَا لَوْ نَشَآءُ لَقُلْنَا مِثْلَ هَٰذَآ ۙ إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ (٣١) وَإِذْ
قَالُوا۟ ٱللَّهُمَّ إِن كَانَ هَٰذَا هُوَ ٱلْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ ٱلسَّمَآءِ أَوِ ٱئْتِنَا بِعَذَابٍ
أَلِيمٍ (٣٢) وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ ۚ وَمَا كَانَ ٱللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ (٣٣)

Our Verses ءَايَٰتُنَا to them عَلَيْهِمْ are recited تُتْلَىٰ and when وَإِذَا
لَقُلْنَا we wish نَشَآءُ if لَوْ we have heard قَدْ سَمِعْنَا they say قَالُوا۟
إِلَّآ this هَٰذَآ (is) not إِنْ (of) this هَٰذَآ the like مِثْلَ we can say
and وَإِذْ (of) the ancient people ٱلْأَوَّلِينَ (٣١) tales أَسَٰطِيرُ but
is كَانَ if إِن O Allah ٱللَّهُمَّ they said قَالُوا۟ (remember) when
فَأَمْطِرْ You عِندِكَ from مِنْ the truth ٱلْحَقَّ (indeed) هُوَ this هَٰذَا
from مِّنَ stones حِجَارَةً upon us عَلَيْنَا then (You) rain down
(٣٢) أَلِيمٍ torment بِعَذَابٍ bring us ٱئْتِنَا or أَوِ the sky ٱلسَّمَآءِ
that He لِيُعَذِّبَهُمْ (for) Allah ٱللَّهُ is كَانَ and not وَمَا a painful
and وَمَا (are) among them فِيهِمْ while you وَأَنتَ punishes them
وَهُمْ He Who will punish them مُعَذِّبَهُمْ Allah ٱللَّهُ is كَانَ not
seek forgiveness يَسْتَغْفِرُونَ (٣٣) while they

31. And when Our Verses (of the Qur'ân) are recited to them, they say: "We have heard (the Qur'ân); if we wish we can say the like of this. This is nothing but the tales of the ancients." **32.** And (remember) when they said: "O Allâh! If this (the Qur'ân) is indeed the truth (revealed) from You, then rain down stones on us from

the sky or bring on us a painful torment." **33.** And Allâh would not punish them while you (Muhammad صلى الله عليه وسلم) are amongst them, nor will He punish them while they seek (Allâh's) forgiveness.

وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ ٱللَّهُ وَهُمْ يَصُدُّونَ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ وَمَا كَانُوٓا أَوْلِيَآءَهُۥٓ ۚ إِنْ أَوْلِيَآؤُهُۥٓ إِلَّا
ٱلْمُتَّقُونَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾ وَمَا كَانَ صَلَاتُهُمْ عِندَ ٱلْبَيْتِ إِلَّا مُكَآءً وَتَصْدِيَةً ۚ فَذُوقُوا۟
ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٥﴾

punish يُعَذِّبَهُمُ that should not أَلَّا is with them لَهُمْ but what وَمَا
hindering (people) يَصُدُّونَ while they (are) وَهُمْ Allah ٱللَّهُ them
كَانُوٓا and not وَمَا the sacred ٱلْحَرَامِ Mosque ٱلْمَسْجِدِ from عَنِ
its أَوْلِيَآؤُهُۥٓ none (can be) إِنْ its guardians أَوْلِيَآءَهُۥٓ they are
most أَكْثَرَهُمْ but وَلَٰكِنَّ the pious ٱلْمُتَّقُونَ except إِلَّا guardians
صَلَاتُهُمْ was كَانَ and not وَمَا know ﴿٣٤﴾ يَعْلَمُونَ do not لَا of them
مُكَآءً except إِلَّا the House ٱلْبَيْتِ at عِندَ their prayer
the ٱلْعَذَابَ so taste فَذُوقُوا۟ and hand-clapping وَتَصْدِيَةً whistling
deny ﴿٣٥﴾ تَكْفُرُونَ you used to كُنتُمْ for what بِمَا punishment
disbelieve

34. And why should not Allâh punish them while they hinder (men) from *Al-Masjid Al-Harâm,* and they are not its guardians? None can be its guardians except *Al-Muttaqûn* (the pious), but most of them know not. **35.** Their *Salât* (prayer) at the House (of Allâh, i.e. the Ka'bah at Makkah) was nothing but whistling and clapping of hands. Therefore taste the punishment because you used to disbelieve.

إِنَّ ٱلَّذِينَ كَفَرُوا۟ يُنفِقُونَ أَمْوَٰلَهُمْ لِيَصُدُّوا۟ عَن سَبِيلِ ٱللَّهِ ۚ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ
يُغْلَبُونَ ۗ وَٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾ لِيَمِيزَ ٱللَّهُ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ وَيَجْعَلَ ٱلْخَبِيثَ بَعْضَهُۥ
عَلَىٰ بَعْضٍ فَيَرْكُمَهُۥ جَمِيعًا فَيَجْعَلَهُۥ فِى جَهَنَّمَ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٣٧﴾

they يُنفِقُونَ have disbelieved كَفَرُوا۟ those who ٱلَّذِينَ indeed إِنَّ
عَن that they hinder (people) لِيَصُدُّوا۟ their wealth أَمْوَٰلَهُمْ spend
they will keep spending فَسَيُنفِقُونَهَا (of) Allah ٱللَّهِ way سَبِيلِ from
an حَسْرَةً for them عَلَيْهِمْ it will become تَكُونُ and then ثُمَّ it

and those وَٱلَّذِينَ they will be overcome يُغْلَبُونَ then ثُمَّ anguish
they ﴿٣٦﴾ يُحْشَرُونَ Hell جَهَنَّمَ to إِلَىٰ have disbelieved كَفَرُوٓا۟ who
Allah ٱللَّهُ in order that may distinguish لِيَمِيزَ shall be gathered
and will put وَيَجْعَلَ the good ٱلطَّيِّبِ from مِنَ the wicked ٱلْخَبِيثَ
فَيَرْكُمَهُۥ (another) بَعْضٍ on عَلَىٰ (one) بَعْضَهُۥ the wicked ٱلْخَبِيثَ
into فِى and will cast them فَيَجْعَلَهُۥ all جَمِيعًا and will pile them
(who are) ﴿٣٧﴾ ٱلْخَٰسِرُونَ they هُمُ those (are) أُو۟لَٰٓئِكَ Hell جَهَنَّمَ
the losers

36. Verily, those who disbelieve spend their wealth to hinder (men) from the path of Allâh, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell. **37.** In order that Allâh may distinguish the wicked from the good (believers of Islâmic Monotheism and doers of righteous deeds), and put the wicked one over another, heap them together and cast them into Hell. Those! it is they who are the losers.

قُل لِّلَّذِينَ كَفَرُوٓا۟ إِن يَنتَهُوا۟ يُغْفَرْ لَهُم مَّا قَدْ سَلَفَ وَإِن يَعُودُوا۟ فَقَدْ مَضَتْ سُنَّتُ ٱلْأَوَّلِينَ ﴿٣٨﴾
وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِ فَإِنِ ٱنتَهَوْا۟ فَإِنَّ ٱللَّهَ بِمَا يَعْمَلُونَ
بَصِيرٌ ﴿٣٩﴾ وَإِن تَوَلَّوْا۟ فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَوْلَىٰكُمْ نِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ ﴿٤٠﴾

يَنتَهُوا۟ if إِن have disbelieved كَفَرُوٓا۟ to those who لِّلَّذِينَ say قُل
past قَدْ سَلَفَ what مَا they will be forgiven يُغْفَرْ لَهُم they desist
سُنَّتُ preceded مَضَتْ then has فَقَدْ they revert يَعُودُوا۟ but if وَإِن
and fight them وَقَٰتِلُوهُمْ (of) the ancients ﴿٣٨﴾ ٱلْأَوَّلِينَ examples
and وَيَكُونَ mischief فِتْنَةٌ there is تَكُونَ no لَا until حَتَّىٰ
for Allah لِلَّهِ all of it كُلُّهُۥ the religion (Islam) ٱلدِّينُ becomes
بِمَا Allah ٱللَّهَ then certainly فَإِنَّ they cease ٱنتَهَوْا۟ but if فَإِنِ
تَوَلَّوْا۟ and if وَإِن (is) All-Seeing ﴿٣٩﴾ بَصِيرٌ they do يَعْمَلُونَ of what
(is) مَوْلَىٰكُمْ Allah ٱللَّهَ that أَنَّ then know فَٱعْلَمُوٓا۟ they turn away
and an وَنِعْمَ Portector ٱلْمَوْلَىٰ an Excellent نِعْمَ your Protector
Helper ﴿٤٠﴾ ٱلنَّصِيرُ Excellent

38. Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning). **39.** And fight them until there is no more *Fitnah* (disbelief and polytheism, i.e. worshipping others besides Allâh), and the religion (worship) will all be for Allâh Alone. But if they cease (worshipping others besides Allâh), then certainly, Allâh is All-Seer of what they do. **40.** And if they turn away, then know that Allâh is your *Maulâ* (Patron, Lord, Protector and Supporter) — (what) an Excellent *Maulâ*, and (what) an Excellent Helper!

۞ وَٱعۡلَمُوٓاْ أَنَّمَا غَنِمۡتُم مِّن شَيۡءٖ فَأَنَّ لِلَّهِ خُمُسَهُۥ وَلِلرَّسُولِ وَلِذِي ٱلۡقُرۡبَىٰ وَٱلۡيَتَٰمَىٰ وَٱلۡمَسَٰكِينِ وَٱبۡنِ ٱلسَّبِيلِ
إِن كُنتُمۡ ءَامَنتُم بِٱللَّهِ وَمَآ أَنزَلۡنَا عَلَىٰ عَبۡدِنَا يَوۡمَ ٱلۡفُرۡقَانِ يَوۡمَ ٱلۡتَقَى ٱلۡجَمۡعَانِۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ
قَدِيرٌ ٤١

war-booty that you may gain غَنِمۡتُم that أَنَّمَا and know ۞ وَٱعۡلَمُوٓاْ one fifth of it خُمُسَهُۥ to Allah لِلَّهِ verily فَأَنَّ whatever شَيۡءٖ of مِّن the ٱلۡقُرۡبَىٰ and to وَلِذِي and to the Messenger وَلِلرَّسُولِ (is assigned) and the وَٱلۡمَسَٰكِينِ (and also) the orphans وَٱلۡيَتَٰمَىٰ near relatives كُنتُمۡ if إِن and the wayfarer وَٱبۡنِ ٱلسَّبِيلِ poor who do not beg and in that which وَمَآ in Allah بِٱللَّهِ have believed ءَامَنتُم you on the Day يَوۡمَ Our slave عَبۡدِنَا to عَلَىٰ We sent down أَنزَلۡنَا the two ٱلۡجَمۡعَانِۗ met ٱلۡتَقَى the Day when يَوۡمَ (of) criterion ٱلۡفُرۡقَانِ ٤١ قَدِيرٌ things شَيۡءٖ all كُلِّ over عَلَىٰ and Allah وَٱللَّهُ forces (is) Able

41. And know that whatever of war-booty that you may gain, verily, one-fifth (1/5th) of it is assigned to Allâh, and to the Messenger, and to the near relatives, (and also) the orphans, *Al-Masâkin* (the poor) and the wayfarer, if you have believed in Allâh and in that which We sent down to Our slave (Muhammad صلى الله عليه وسلم) on the Day of Criterion (between right and wrong), the Day when the two forces met (the battle of Badr); and Allâh is Able to do all things.

إِذۡ أَنتُم بِٱلۡعُدۡوَةِ ٱلدُّنۡيَا وَهُم بِٱلۡعُدۡوَةِ ٱلۡقُصۡوَىٰ وَٱلرَّكۡبُ أَسۡفَلَ مِنكُمۡۚ وَلَوۡ تَوَاعَدتُّمۡ لَٱخۡتَلَفۡتُمۡ فِي
ٱلۡمِيعَٰدِ وَلَٰكِن لِّيَقۡضِيَ ٱللَّهُ أَمۡرٗا كَانَ مَفۡعُولٗا لِّيَهۡلِكَ مَنۡ هَلَكَ عَنۢ بَيِّنَةٖ وَيَحۡيَىٰ مَنۡ حَيَّ عَنۢ بَيِّنَةٖۗ
وَإِنَّ ٱللَّهَ لَسَمِيعٌ عَلِيمٌ ٤٢

side of the valley بِٱلۡعُدۡوَةِ you (were) أَنتُم (remember) when إِذۡ ٱلۡقُصۡوَىٰ on the side بِٱلۡعُدۡوَةِ and they (were) وَهُم on the near ٱلدُّنۡيَا مِنكُمۡۚ on the ground lower أَسۡفَلَ and the caravan وَٱلرَّكۡبُ further you had made a mutual تَوَاعَدتُّمۡ even if وَلَوۡ than you فِي you would certainly have failed لَٱخۡتَلَفۡتُمۡ appointment to meet that might لِّيَقۡضِيَ but (you met) وَلَٰكِن the appointment ٱلۡمِيعَٰدِ in that was (already) كَانَ a matter أَمۡرٗا Allah ٱللَّهُ accomplish

those who مَنْ so that might be destroyed لِّيَهْلِكَ ordained مَفْعُولًا
وَيَحْيَىٰ a clear evidence بَيِّنَةٍ with عَنْ to be destroyed هَلَكَ were
a بَيِّنَةٍ with عَنْ to live حَىَّ those who were مَنْ and might live
(is) All-Hearer لَسَمِيعٌ Allah ٱللَّهَ and surely وَإِنَّ clear evidence
All-Knower عَلِيمٌ ﴿٤٢﴾

42. (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allâh might accomplish a matter already ordained (in His Knowledge), so that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who were to live (i.e. believers) might live after a clear evidence. And surely, Allâh is All-Hearer, All-Knower.

إِذْ يُرِيكَهُمُ ٱللَّهُ فِى مَنَامِكَ قَلِيلًا ۖ وَلَوْ أَرَىٰكَهُمْ كَثِيرًا لَّفَشِلْتُمْ وَلَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ وَلَٰكِنَّ ٱللَّهَ
سَلَّمَ ۗ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٤٣﴾ وَإِذْ يُرِيكُمُوهُمْ إِذِ ٱلْتَقَيْتُمْ فِىٓ أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِىٓ أَعْيُنِهِمْ
لِيَقْضِىَ ٱللَّهُ أَمْرًا كَانَ مَفْعُولًا ۗ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٤٤﴾

فِى Allah ٱللَّهُ showed them to you يُرِيكَهُمُ (remember) when إِذْ
He had shown أَرَىٰكَهُمْ if وَلَوْ as few قَلِيلًا your dream مَنَامِكَ in
you would surely have been لَّفَشِلْتُمْ as many كَثِيرًا them to you
in فِى and you would surely have disputed وَلَتَنَٰزَعْتُمْ discouraged
saved (you) سَلَّمَ Allah ٱللَّهَ but وَلَٰكِنَّ making a decision ٱلْأَمْرِ
of what is in بِذَاتِ (is) All-Knower عَلِيمٌ certainly He إِنَّهُۥ
He يُرِيكُمُوهُمْ and (remember) when وَإِذْ the breasts ٱلصُّدُورِ ﴿٤٣﴾
your أَعْيُنِكُمْ in فِىٓ you met ٱلْتَقَيْتُمْ when إِذِ showed them to you
فِىٓ and He made you appear as few وَيُقَلِّلُكُمْ as few قَلِيلًا eyes
Allah ٱللَّهُ so that might accomplish لِيَقْضِىَ their eyes أَعْيُنِهِمْ in
and وَإِلَى ordained مَفْعُولًا that was (already) كَانَ a matter أَمْرًا
all matters (for decision) ٱلْأُمُورُ ﴿٤٤﴾ return تُرْجَعُ Allah ٱللَّهِ to

43. (And remember) when Allâh showed them to you as few in your (i.e. Muhammad's) dream; if He had shown them to you as many, you would surely, have been discouraged, and you would surely, have disputed in making a decision. But Allâh saved (you). Certainly, He is the All-Knower of what is in the breasts. **44.** And (remember) when you met (the army of the disbelievers on the day of the battle of Badr), He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allâh might accomplish a matter already ordained (in His Knowledge), and to Allâh return all matters (for decision).

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا لَقِيتُمْ فِئَةً فَٱثْبُتُوا۟ وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾ وَأَطِيعُوا۟ ٱللَّهَ
وَرَسُولَهُۥ وَلَا تَنَـٰزَعُوا۟ فَتَفْشَلُوا۟ وَتَذْهَبَ رِيحُكُمْ ۖ وَٱصْبِرُوٓا۟ ۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّـٰبِرِينَ ﴿٤٦﴾ وَلَا تَكُونُوا۟ كَٱلَّذِينَ خَرَجُوا۟ مِن
دِيَـٰرِهِم بَطَرًا وَرِئَآءَ ٱلنَّاسِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ ۚ وَٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾

you meet لَقِيتُمْ when إِذَا believe ءَامَنُوٓا۟ who ٱلَّذِينَ O you يَـٰٓأَيُّهَا
and وَٱذْكُرُوا۟ take a firm stand against (them) فَٱثْبُتُوا۟ a force فِئَةً
so that لَّعَلَّكُمْ much كَثِيرًا Allah ٱللَّهَ remember (the Name of)
Allah ٱللَّهَ and obey وَأَطِيعُوا۟ be successful ﴿٤٥﴾ تُفْلِحُونَ you may
فَتَفْشَلُوا۟ dispute تَنَـٰزَعُوا۟ and do not وَلَا and His Messenger وَرَسُولَهُۥ
your strength رِيحُكُمْ and depart وَتَذْهَبَ lest you lose courgage
(is) with مَعَ Allah ٱللَّهَ surely إِنَّ and be patient وَٱصْبِرُوٓا۟
كَٱلَّذِينَ be تَكُونُوا۟ and not وَلَا those who are patient ﴿٤٦﴾ ٱلصَّـٰبِرِينَ
بَطَرًا their homes دِيَـٰرِهِم of مِن come out خَرَجُوا۟ like those who
and وَيَصُدُّونَ (of) men ٱلنَّاسِ and to be seem وَرِئَآءَ boastfully
and وَٱللَّهُ (of) Allah ٱللَّهِ the Path سَبِيلِ from عَن hinder (men)
(is) All-Encompassing ﴿٤٧﴾ مُحِيطٌ they do يَعْمَلُونَ of what بِمَا Allah

45. O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allâh much (both with tongue and mind), so that you may be successful. **46.** And obey Allâh and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allâh is with those who are *As-Sâbirûn* (the patient). **47.** And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the path of Allâh; and Allâh is *Muhîtun* (encircling and thoroughly comprehending) all that they do.

وَإِذْ زَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ وَقَالَ لَا غَالِبَ لَكُمُ ٱلْيَوْمَ مِنَ ٱلنَّاسِ وَإِنِّى جَارٌ لَّكُمْ فَلَمَّا تَرَآءَتِ
ٱلْفِئَتَانِ نَكَصَ عَلَىٰ عَقِبَيْهِ وَقَالَ إِنِّى بَرِىٓءٌ مِّنكُمْ إِنِّىٓ أَرَىٰ مَا لَا تَرَوْنَ إِنِّىٓ أَخَافُ ٱللَّهَ وَٱللَّهُ شَدِيدُ
ٱلْعِقَابِ ﴿٤٨﴾ إِذْ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ غَرَّ هَٰٓؤُلَآءِ دِينُهُمْ وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ
فَإِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٩﴾

to them لَهُمُ made seen fair زَيَّنَ and (remember) when وَإِذْ
غَالِبَ no one لَا and said وَقَالَ their deeds أَعْمَٰلَهُمْ Satan ٱلشَّيْطَٰنُ
mankind ٱلنَّاسِ of مِنَ this Day ٱلْيَوْمَ you لَكُمُ can overcome
but when فَلَمَّا your لَّكُمْ (am) neighbour جَارٌ and verily I وَإِنِّى
he نَكَصَ the two forces ٱلْفِئَتَانِ came in sight of each other تَرَآءَتِ
بَرِىٓءٌ verily I إِنِّى and said وَقَالَ his heels عَقِبَيْهِ on عَلَىٰ ran away
مَا see أَرَىٰ verily I إِنِّىٓ with you مِّنكُمْ have nothing to do
Allah ٱللَّهَ fear أَخَافُ verily I إِنِّىٓ you see تَرَوْنَ do not لَا what
إِذْ in punishment ٱلْعِقَابِ ﴿٤٨﴾ (is) Severe شَدِيدُ for Allah وَٱللَّهُ
in فِى and those وَٱلَّذِينَ the hypocrites ٱلْمُنَٰفِقُونَ said يَقُولُ when
these هَٰٓؤُلَآءِ deceived غَرَّ was a disease مَّرَضٌ whose hearts قُلُوبِهِم
puts his يَتَوَكَّلْ but whoever وَمَن their religion دِينُهُمْ people
(is) عَزِيزٌ Allah ٱللَّهَ then surely فَإِنَّ Allah ٱللَّهِ in عَلَى trust
All-Wise ﴿٤٩﴾ حَكِيمٌ All-Mighty

48. And (remember) when *Shaitân* (Satan) made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you this day (of the battle of Badr) and verily, I am your neighbour (for each and every help)." But when the two forces came in sight of each other, he ran away and said "Verily, I have nothing to do with you. Verily, I see what you see not. Verily, I fear Allâh for Allâh is Severe in punishment." **49.** When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion." But whoever puts his trust in Allâh, then surely, Allâh is All-Mighty, All-Wise.

وَلَوْ تَرَىٰٓ إِذْ يَتَوَفَّى ٱلَّذِينَ كَفَرُوا۟ ٱلْمَلَٰٓئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَٰرَهُمْ وَذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ ﴿٥٠﴾ ذَٰلِكَ
بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٥١﴾ كَدَأْبِ ءَالِ فِرْعَوْنَ وَٱلَّذِينَ مِن قَبْلِهِمْ كَفَرُوا۟ بِـَٔايَٰتِ
ٱللَّهِ فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ إِنَّ ٱللَّهَ قَوِىٌّ شَدِيدُ ٱلْعِقَابِ ﴿٥٢﴾

take away the يَتَوَفَّى when إِذْ you could see تَرَىٰٓ and if وَلَوْ the angels ٱلْمَلَـٰٓئِكَةُ disbelieve كَفَرُوا۟ (of) those who ٱلَّذِينَ souls يَضْرِبُونَ smite وُجُوهَهُمْ their faces وَأَدْبَـٰرَهُمْ and their backs وَذُوقُوا۟ taste (saying) عَذَابَ the punishment ٱلْحَرِيقِ (50) (of) the blazing Fire ذَٰلِكَ this (is) بِمَا because of what قَدَّمَتْ forwarded أَيْدِيكُمْ your hands وَأَنَّ and verily ٱللَّهَ Allah لَيْسَ (is) not بِظَلَّـٰمٍ unjust لِّلْعَبِيدِ (51) to His slaves كَدَأْبِ similar to the behaviour ءَالِ (of) the people فِرْعَوْنَ (of) Pharaoh وَٱلَّذِينَ and of those مِن قَبْلِهِمْ before them كَفَرُوا۟ they rejected بِـَٔايَـٰتِ the Signs ٱللَّهِ (of) Allah فَأَخَذَهُمُ so punished them ٱللَّهُ Allah بِذُنُوبِهِمْ for their sins إِنَّ verily ٱللَّهَ Allah قَوِىٌّ (is) All-Strong شَدِيدُ Severe ٱلْعِقَابِ (52) (in) punishment

50. And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and their backs, (saying): "Taste the punishment of the blazing Fire." **51.** "This is because of that which your hands had forwarded. And verily, Allâh is not unjust to His slaves." **52.** Similar to the behaviour of the people of Fir'aun (Pharaoh), and of those before them — they rejected the *Ayât* of Allâh, so Allâh punished them for their sins. Verily, Allâh is All-Strong, Severe in punishment.

ذَٰلِكَ بِأَنَّ ٱللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ ۙ وَأَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ (53) كَدَأْبِ ءَالِ
فِرْعَوْنَ ۙ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَذَّبُوا۟ بِـَٔايَـٰتِ رَبِّهِمْ فَأَهْلَكْنَـٰهُم بِذُنُوبِهِمْ وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ ۚ وَكُلٌّ كَانُوا۟
ظَـٰلِمِينَ (54)

that is so ذَٰلِكَ because بِأَنَّ Allah ٱللَّهَ never لَمْ will يَكُ change مُغَيِّرًا a grace نِّعْمَةً which He has bestowed أَنْعَمَهَا on عَلَىٰ a people قَوْمٍ until حَتَّىٰ they change يُغَيِّرُوا۟ what is مَا in their بِأَنفُسِهِمْ ownselves and verily وَأَنَّ Allah ٱللَّهَ (is) All-Hearer سَمِيعٌ All-Knower عَلِيمٌ (53) similar to the behaviour كَدَأْبِ (of) the ءَالِ people of فِرْعَوْنَ (of) Pharaoh وَٱلَّذِينَ and those مِن قَبْلِهِمْ before them كَذَّبُوا۟ they denied بِـَٔايَـٰتِ the Signs رَبِّهِمْ (of) their Lord فَأَهْلَكْنَـٰهُم so We destroyed them بِذُنُوبِهِمْ for their sins وَأَغْرَقْنَآ and

and they all وَكُلٌّ (of) Pharaoh فِرۡعَوۡنَۚ the people ءَالَ We drowned
wrong-doers ظَٰلِمِينَ ۝٥٤ were كَانُواْ

53. That is so because Allâh will never change a grace which He has bestowed on a people until they change what is in their ownselves. And verily, Allâh is All-Hearer, All-Knower. **54.** Similar to the behaviour of the people of Fir'aun (Pharaoh), and those before them. They belied the *Ayât* of their Lord, so We destroyed them for their sins, and We drowned the people of Fir'aun (Pharaoh) for they were all *Zâlimûn*.

إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلَّذِينَ كَفَرُواْ فَهُمۡ لَا يُؤۡمِنُونَ ۝٥٥ ٱلَّذِينَ عَٰهَدتَّ مِنۡهُمۡ ثُمَّ يَنقُضُونَ عَهۡدَهُمۡ فِي كُلِّ
مَرَّةٖ وَهُمۡ لَا يَتَّقُونَ ۝٥٦ فَإِمَّا تَثۡقَفَنَّهُمۡ فِي ٱلۡحَرۡبِ فَشَرِّدۡ بِهِم مَّنۡ خَلۡفَهُمۡ لَعَلَّهُمۡ يَذَّكَّرُونَ ۝٥٧

(of) moving (living) creatures ٱلدَّوَآبِّ the worst شَرَّ verily إِنَّ
كَفَرُواْ (are) those who ٱلَّذِينَ Allah ٱللَّهِ with (to) عِندَ
they ٱلَّذِينَ believe يُؤۡمِنُونَ ۝٥٥ shall not لَا so they فَهُمۡ disbelieve
then ثُمَّ with whom مِنۡهُمۡ you made a covenant عَٰهَدتَّ are those
time مَرَّةٖ every فِي كُلِّ their covenant عَهۡدَهُمۡ they break يَنقُضُونَ
تَثۡقَفَنَّهُمۡ so if فَإِمَّا fear (Allah) يَتَّقُونَ ۝٥٦ do not لَا and they وَهُمۡ
punish فَشَرِّدۡ war ٱلۡحَرۡبِ in فِي you gain the mastery over them
خَلۡفَهُمۡ those who are مَّنۡ them بِهِم severly in order to disperse
learn a lesson يَذَّكَّرُونَ ۝٥٧ so that they may لَعَلَّهُمۡ behind them

55. Verily, the worst of moving (living) creatures before Allâh are those who disbelieve, — so they shall not believe. **56.** They are those with whom you made a covenant, but they break their covenant every time and they do not fear Allâh. **57.** So if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson.

وَإِمَّا تَخَافَنَّ مِن قَوۡمٍ خِيَانَةٗ فَٱنۢبِذۡ إِلَيۡهِمۡ عَلَىٰ سَوَآءٍۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلۡخَآئِنِينَ ۝٥٨ وَلَا يَحۡسَبَنَّ ٱلَّذِينَ كَفَرُواْ سَبَقُوٓاْۚ
إِنَّهُمۡ لَا يُعۡجِزُونَ ۝٥٩ وَأَعِدُّواْ لَهُم مَّا ٱسۡتَطَعۡتُم مِّن قُوَّةٖ وَمِن رِّبَاطِ ٱلۡخَيۡلِ تُرۡهِبُونَ بِهِۦ عَدُوَّ ٱللَّهِ
وَعَدُوَّكُمۡ وَءَاخَرِينَ مِن دُونِهِمۡ لَا تَعۡلَمُونَهُمُ ٱللَّهُ يَعۡلَمُهُمۡۚ وَمَا تُنفِقُواْ مِن شَيۡءٖ فِي سَبِيلِ ٱللَّهِ يُوَفَّ إِلَيۡكُمۡ وَأَنتُمۡ
لَا تُظۡلَمُونَ ۝٦٠

خِيَانَةً any people قَوْمٍ from مِن you fear تَخَافَنَّ and if وَإِمَّا
on عَلَىٰ to them إِلَيْهِمْ throw back (their covenant) فَانۢبِذْ treachery
likes يُحِبُّ not لَا Allah ٱللَّهَ certainly إِنَّ equal terms سَوَآءٍ
ٱلَّذِينَ think that يَحْسَبَنَّ and let not وَلَا the treacherous ٱلْخَآئِنِينَ ﴿٥٨﴾
verily إِنَّهُمْ they can outstrip سَبَقُوٓا۟ disbelieve كَفَرُوا۟ those who
وَأَعِدُّوا۟ will be able to save themselves يُعْجِزُونَ ﴿٥٩﴾ never لَا they
of مِّن you can ٱسْتَطَعْتُم all مَّا against them لَهُم and make ready
to تُرْهِبُونَ war ٱلْخَيْلِ steeds of رِّبَاطِ including وَمِن power قُوَّةٍ
وَعَدُوَّكُمْ (of) Allah ٱللَّهِ the enemy عَدُوَّ (with them) بِهِۦ threaten
not لَا besides whom مِن دُونِهِمْ and others وَءَاخَرِينَ and your enemy
وَمَا know them يَعْلَمُهُمْ Allah ٱللَّهُ you knows them تَعْلَمُونَهُمُ
فِى thing شَىْءٍ (from) مِن you shall spend تُنفِقُوا۟ and whatever
unto إِلَيْكُمْ shall be repaid يُوَفَّ (of) Allah ٱللَّهِ the Way سَبِيلِ in
shall be treated unjustly تُظْلَمُونَ ﴿٦٠﴾ not لَا and you وَأَنتُمْ you

58. If you (O Muhammad صلى الله عليه وسلم) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly Allâh likes not the treacherous. **59.** And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allâh's punishment). **60.** And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allâh and your enemy, and others besides whom, you may not know but whom Allâh does know. And whatever you shall spend in the Cause of Allâh shall be repaid unto you, and you shall not be treated unjustly.

۞ وَإِن جَنَحُوا۟ لِلسَّلْمِ فَٱجْنَحْ لَهَا وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦١﴾ وَإِن يُرِيدُوٓا۟ أَن يَخْدَعُوكَ فَإِنَّ حَسْبَكَ
ٱللَّهُ ۚ هُوَ ٱلَّذِىٓ أَيَّدَكَ بِنَصْرِهِۦ وَبِٱلْمُؤْمِنِينَ ﴿٦٢﴾ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنفَقْتَ مَا فِى ٱلْأَرْضِ جَمِيعًا مَّآ أَلَّفْتَ بَيْنَ
قُلُوبِهِمْ وَلَٰكِنَّ ٱللَّهَ أَلَّفَ بَيْنَهُمْ ۚ إِنَّهُۥ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾ يَٰٓأَيُّهَا ٱلنَّبِىُّ حَسْبُكَ ٱللَّهُ وَمَنِ ٱتَّبَعَكَ مِنَ
ٱلْمُؤْمِنِينَ ﴿٦٤﴾

incline you also فَٱجْنَحْ to peace لِلسَّلْمِ they incline جَنَحُوا۟ and if ۞ وَإِن

ٱلسَّمِيعُ He هُوَ verily إِنَّهُۥ Allah ٱللَّهِ in عَلَى and trust وَتَوَكَّلْ to it لَهَا
they يُرِيدُوٓا۟ and if وَإِن the All-Knower ﴿٦١﴾ ٱلْعَلِيمُ (is) the All-Hearer
(is) حَسْبَكَ then verily فَإِنَّ deceive you يَخْدَعُوكَ to أَن intend
has أَيَّدَكَ (it is) Who ٱلَّذِىٓ He هُوَ Allah ٱللَّهُ All-Sufficient for you
and with the ﴿٦٢﴾ وَبِٱلْمُؤْمِنِينَ with His Help بِنَصْرِهِۦ supported you
their قُلُوبِهِمْ (between) بَيْنَ and He has united وَأَلَّفَ believers
the ٱلْأَرْضِ (is) in فِى that مَا you had spent أَنفَقْتَ if لَوْ hearts
بَيْنَ you have united أَلَّفْتَ (could) not مَّآ all جَمِيعًا earth
has أَلَّفَ Allah ٱللَّهَ but وَلَٰكِنَّ their hearts قُلُوبِهِمْ (between)
(is) عَزِيزٌ certainly He إِنَّهُۥ (between) them بَيْنَهُمْ united
(is) حَسْبُكَ Prophet ٱلنَّبِىُّ O يَٰٓأَيُّهَا All-Wise ﴿٦٣﴾ حَكِيمٌ All-Mighty
follow you ٱتَّبَعَكَ and for who وَمَنِ Allah ٱللَّهُ Sufficient for you
the believers ﴿٦٤﴾ ٱلْمُؤْمِنِينَ from مِنَ

61. But if they incline to peace, you also incline to it, and (put your) trust in Allâh. Verily, He is the All-Hearer, the All-Knower. **62.** And if they intend to deceive you, then verily, Allâh is All-Sufficient for you. He it is Who has supported you with His Help and with the believers. **63.** And He has united their (i.e. believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allâh has united them. Certainly He is All-Mighty, All-Wise. **64.** O Prophet (Muhammad صلى الله عليه وسلم)! Allâh is Sufficient for you and for the believers who follow you.

يَٰٓأَيُّهَا ٱلنَّبِىُّ حَرِّضِ ٱلْمُؤْمِنِينَ عَلَى ٱلْقِتَالِ ۚ إِن يَكُن مِّنكُمْ عِشْرُونَ صَٰبِرُونَ يَغْلِبُوا۟ مِا۟ئَتَيْنِ ۚ وَإِن يَكُن مِّنكُم
مِّا۟ئَةٌ يَغْلِبُوٓا۟ أَلْفًا مِّنَ ٱلَّذِينَ كَفَرُوا۟ بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴿٦٥﴾ ٱلْـَٔـٰنَ خَفَّفَ ٱللَّهُ عَنكُمْ وَعَلِمَ أَنَّ فِيكُمْ
ضَعْفًا ۚ فَإِن يَكُن مِّنكُم مِّا۟ئَةٌ صَابِرَةٌ يَغْلِبُوا۟ مِا۟ئَتَيْنِ ۚ وَإِن يَكُن مِّنكُمْ أَلْفٌ يَغْلِبُوٓا۟ أَلْفَيْنِ بِإِذْنِ ٱللَّهِ ۗ وَٱللَّهُ مَعَ
ٱلصَّٰبِرِينَ ﴿٦٦﴾

(on) عَلَى the believers ٱلْمُؤْمِنِينَ urge حَرِّضِ Prophet ٱلنَّبِىُّ O يَٰٓأَيُّهَا
عِشْرُونَ amongst you مِّنكُمْ there are يَكُن if إِن to fight ٱلْقِتَالِ
two مِا۟ئَتَيْنِ they will overcome يَغْلِبُوا۟ steadfast صَٰبِرُونَ twenty
a hundred مِّا۟ئَةٌ of you مِّنكُم there be يَكُن and if وَإِن hundred
ٱلَّذِينَ of مِّنَ a thousand أَلْفًا they will overcome يَغْلِبُوٓا۟ (steadfast)

people قَوْمٌ because they are بِأَنَّهُمْ disbelieve كَفَرُوا those who
has خَفَّفَ now ٱلْـَٔـٰنَ who understand يَفْقَهُونَ (٦٥) do not لَّا
أَنَّ for He knows وَعَلِمَ from you عَنكُمْ Allah ٱللَّهُ lightened
there are يَكُن so if فَإِن weakness ضَعْفًا there is in you فِيكُمْ that
they shall يَغْلِبُوا steadfast صَابِرَةٌ a hundred مِّا۟ئَةٌ of you مِّنكُم
of مِّنكُمْ there are يَكُن and if وَإِن two hundred مِا۟ئَتَيْنِ overcome
two أَلْفَيْنِ they shall overcome يَغْلِبُوٓا a thousand أَلْفٌ you
مَعَ and Allah وَٱللَّهُ (of) Allah ٱللَّهِ with the Leave بِإِذْنِ thousand
the patient ٱلصَّـٰبِرِينَ (٦٦) (is) with

65. O Prophet (Muhammad صلى الله عليه وسلم)! Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundreds, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.
66. Now Allâh has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundreds, and if there are a thousands of you, they shall overcome two thousands with the Leave of Allâh. And Allâh is with *As-Sâbirûn* (the patient).

مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُۥٓ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِى ٱلْأَرْضِ ۚ تُرِيدُونَ عَرَضَ ٱلدُّنْيَا وَٱللَّهُ يُرِيدُ ٱلْـَٔاخِرَةَ ۗ وَٱللَّهُ عَزِيزٌ
حَكِيمٌ (٦٧) لَّوْلَا كِتَـٰبٌ مِّنَ ٱللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَآ أَخَذْتُمْ عَذَابٌ عَظِيمٌ (٦٨) فَكُلُوا مِمَّا غَنِمْتُمْ حَلَـٰلًا طَيِّبًا ۚ وَٱتَّقُوا ٱللَّهَ ۚ
إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ (٦٩)

لَهُۥٓ he should يَكُونَ that أَن for a Prophet لِنَبِيٍّ it is كَانَ not مَا
he had made a great يُثْخِنَ until حَتَّىٰ prisoners of war أَسْرَىٰ have
the good عَرَضَ you desire تُرِيدُونَ the land ٱلْأَرْضِ in فِى slaughter
the ٱلْـَٔاخِرَةَ desires يُرِيدُ but Allah وَٱللَّهُ (of) this world ٱلدُّنْيَا
All-Wise حَكِيمٌ (٦٧) (is) All-Mighty عَزِيزٌ and Allah وَٱللَّهُ Hereafter
سَبَقَ Allah ٱللَّهِ from مِّنَ ordainment كِتَـٰبٌ were it not لَّوْلَا
أَخَذْتُمْ for what فِيمَآ would have touched you لَمَسَّكُمْ a previous
مِمَّا (eat) enjoy فَكُلُوا a severe عَظِيمٌ (٦٨) torment عَذَابٌ you took
and طَيِّبًا lawful حَلَـٰلًا you have gotten of booty in war غَنِمْتُمْ what
Allah ٱللَّهَ certainly إِنَّ Allah ٱللَّهَ and be afraid of وَٱتَّقُوا good
Most Merciful رَّحِيمٌ (٦٩) (is) Oft-Forgiving غَفُورٌ

67. It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allâh desires (for you) the Hereafter. And Allâh is All-Mighty, All-Wise. **68.** Were it not a previous ordainment from Allâh, a severe torment would have touched you for what you took. **69.** So enjoy what you have gotten of booty in war, lawful and good, and be afraid of Allâh. Certainly, Allâh is Oft-Forgiving, Most Merciful.

يَٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّمَن فِىٓ أَيْدِيكُم مِّنَ ٱلْأَسْرَىٰٓ إِن يَعْلَمِ ٱللَّهُ فِى قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّآ أُخِذَ مِنكُمْ وَيَغْفِرْ
لَكُمْ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٠﴾ وَإِن يُرِيدُوا۟ خِيَانَتَكَ فَقَدْ خَانُوا۟ ٱللَّهَ مِن قَبْلُ فَأَمْكَنَ مِنْهُمْ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٧١﴾

in فِىٓ to those who are لِّمَن say قُل Prophet ٱلنَّبِىُّ O يَٰٓأَيُّهَا أَيْدِيكُم
ٱللَّهُ knows يَعْلَمِ if إِن the captives ٱلْأَسْرَىٰٓ from مِّنَ your hands
He will give يُؤْتِكُمْ any good خَيْرًا your hearts قُلُوبِكُمْ in فِى Allah
has been taken أُخِذَ what مِّمَّآ something better than خَيْرًا you
and وَٱللَّهُ you لَكُمْ and He will forgive وَيَغْفِرْ from you مِنكُمْ
but if وَإِن Most Merciful رَّحِيمٌ ﴿٧٠﴾ (is) Oft-Forgiving غَفُورٌ Allah
they خَانُوا۟ already فَقَدْ betray you خِيَانَتَكَ they intend to يُرِيدُوا۟
so He gave (you) فَأَمْكَنَ before مِن قَبْلُ Allah ٱللَّهَ have betrayed
(is) All-Knower عَلِيمٌ and Allah وَٱللَّهُ over them مِنْهُمْ power
All-Wise حَكِيمٌ ﴿٧١﴾

70. O Prophet (Muhammad صلى الله عليه وسلم)! Say to the captives that are in your hands: "If Allâh knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allâh is Oft-Forgiving, Most Merciful." **71.** But if they intend to betray you (O Muhammad صلى الله عليه وسلم), they indeed betrayed Allâh before. So He gave (you) power over them. And Allâh is All-Knower, All-Wise.

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَوا۟ وَّنَصَرُوٓا۟ أُو۟لَٰٓئِكَ بَعْضُهُمْ أَوْلِيَآءُ
بَعْضٍ وَٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يُهَاجِرُوا۟ مَا لَكُم مِّن وَلَٰيَتِهِم مِّن شَىْءٍ حَتَّىٰ يُهَاجِرُوا۟ وَإِنِ ٱسْتَنصَرُوكُمْ فِى ٱلدِّينِ فَعَلَيْكُمُ
ٱلنَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾

and emigrated وَهَاجَرُوا۟ believed ءَامَنُوا۟ those who ٱلَّذِينَ verily إِنَّ
with their property بِأَمْوَٰلِهِمْ and strove hard and fought وَجَٰهَدُوا۟

وَالَّذِينَ (of) Allah اللَّهِ the Way سَبِيلِ in فِي and their lives وَأَنفُسِهِمْ
أُولَٰئِكَ and helped وَنَصَرُوا gave asylum آوَوا and those who
and (as وَالَّذِينَ another بَعْضٍ allies أَوْلِيَاءُ some بَعْضُهُمْ these are (all)
مَا emigrate يُهَاجِرُوا but did not وَلَمْ believed آمَنُوا to) those who
مِّن duty of protection to them وَلَايَتِهِم (from) مِّن you owe لَكُم no
اسْتَنصَرُوكُمْ but if وَإِنِ they emigrate يُهَاجِرُوا until حَتَّىٰ thing شَيْءٍ any
it is your duty فَعَلَيْكُمُ religion الدِّينِ in فِي they seek your help
you بَيْنَكُمْ a people قَوْمٍ against عَلَىٰ except إِلَّا to help them النَّصْرُ
a treaty of مِّيثَاقٌ and between them وَبَيْنَهُم have between you
you do تَعْمَلُونَ of what بِمَا and Allah وَاللَّهُ mutual alliance
(is) All-Seer بَصِيرٌ ﴿٧٢﴾

72. Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allâh as well as those who gave (them) asylum and help, — these are (all) allies to one another. And as to those who believed but did not emigrate (to you O Muhammad صلى الله عليه وسلم), you owe no duty of protection to them until they emigrate, but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance; and Allâh is the All-Seer of what you do.

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾ وَالَّذِينَ آمَنُوا
وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوا وَّنَصَرُوا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَّهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾ وَالَّذِينَ
آمَنُوا مِن بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَٰئِكَ مِنكُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ
شَيْءٍ عَلِيمٌ ﴿٧٥﴾

(are) أَوْلِيَاءُ some بَعْضُهُمْ disbelieve كَفَرُوا and those who وَالَّذِينَ
تَكُن you do so تَفْعَلُوهُ (and) if do not إِلَّا another بَعْضٍ allies
and وَفَسَادٌ earth الْأَرْضِ on فِي oppression فِتْنَةٌ there will be
believed آمَنُوا and those who وَالَّذِينَ a great كَبِيرٌ ﴿٧٣﴾ mischief
the سَبِيلِ in فِي and strove hard وَجَاهَدُوا and emigrated وَهَاجَرُوا
gave آوَوا and those who وَالَّذِينَ (of) Allah اللَّهِ Way
الْمُؤْمِنُونَ they هُمُ these are أُولَٰئِكَ and aid وَّنَصَرُوا (them) asylum
وَرِزْقٌ is forgiveness مَّغْفِرَةٌ for them لَّهُم in truth حَقًّا the believers

ءَامَنُوا and those who وَٱلَّذِينَ noble/generous ﴿٧٤﴾ كَرِيمٌ and provision
and وَجَٰهَدُوا and emigrated وَهَاجَرُوا afterwards مِنۢ بَعْدُ believed
وَأُوْلُوا of you مِنكُمْ they are فَأُوْلَٰٓئِكَ along with you مَعَكُمْ strove hard
are nearer أَوْلَىٰ some بَعْضُهُمْ by blood ٱلْأَرْحَامِ and kindred
the decree كِتَٰبِ in فِى another بِبَعْضٍ (regarding inheritance)
شَىْءٍ of every بِكُلِّ Allah ٱللَّهِ verily إِنَّ Allah ٱللَّهِ (ordained by)
(is) All-Knower ﴿٧٥﴾ عَلِيمٌۢ thing

73. And those who disbelieve are allies of one another, (and) if you (Muslims of the whole world collectively) do not do so [i.e. become allies, as one united block under one *Khalifah* to make victorious Allâh's religion of Islâmic Monotheism], there will be *Fitnah* (wars, battles, polytheism) and oppression on the earth, and a great mischief and corruption. **74.** And those who believed, and emigrated and strove hard in the Cause of Allâh (*Al-Jihâd*), as well as those who gave (them) asylum and aid — these are the believers in truth, for them is forgiveness and *Rizqun Karîm* (a generous provision, i.e. Paradise). **75.** And those who believed afterwards, and emigrated and strove hard along with you (in the Cause of Allâh), they are of you. But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allâh. Verily, Allâh is the All-Knower of everything.

سُورَةُ التَّوْبَةِ

بَرَآءَةٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلَّذِينَ عَٰهَدتُّم مِّنَ ٱلْمُشْرِكِينَ ﴿١﴾ فَسِيحُوا فِى ٱلْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَٱعْلَمُوٓا أَنَّكُمْ غَيْرُ
مُعْجِزِى ٱللَّهِ ۙ وَأَنَّ ٱللَّهَ مُخْزِى ٱلْكَٰفِرِينَ ﴿٢﴾ وَأَذَٰنٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلنَّاسِ يَوْمَ ٱلْحَجِّ ٱلْأَكْبَرِ أَنَّ ٱللَّهَ بَرِىٓءٌ مِّنَ
ٱلْمُشْرِكِينَ ۙ وَرَسُولُهُۥ ۚ فَإِن تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ ۖ وَإِن تَوَلَّيْتُمْ فَٱعْلَمُوٓا أَنَّكُمْ غَيْرُ مُعْجِزِى ٱللَّهِ ۗ وَبَشِّرِ ٱلَّذِينَ كَفَرُوا
بِعَذَابٍ أَلِيمٍ ﴿٣﴾

وَرَسُولِهِۦٓ Allah ٱللَّهِ from مِّنَ freedom from (all) obligations بَرَآءَةٌ
you عَٰهَدتُّم those with whom ٱلَّذِينَ to إِلَى and His Messenger
so فَسِيحُوا the polytheists ﴿١﴾ ٱلْمُشْرِكِينَ of مِّنَ made a treaty
أَشْهُرٍ for four أَرْبَعَةَ the land ٱلْأَرْضِ throughout فِى travel freely
(can) مُعْجِزِى not غَيْرُ that you أَنَّكُمْ but know وَٱعْلَمُوٓا months
ٱللَّهَ and that وَأَنَّ Allah ٱللَّهِ escape (from the punishment of)
and وَأَذَٰنٌ the disbelievers ﴿٢﴾ ٱلْكَٰفِرِينَ will disgrace مُخْزِى Allah

إِلَى and His Messenger وَرَسُولِهِۦٓ Allah ٱللَّهِ from مِّنَ a declaration
the ٱلۡأَكۡبَرِ of pilgrimage ٱلۡحَجِّ on the day يَوۡمَ mankind ٱلنَّاسِ to
(is) free from (all) obligations بَرِيٓءٞ Allah ٱللَّهَ that أَنَّ greatest
so فَإِن and so is His Messenger وَرَسُولُهُۥۚ polytheists ٱلۡمُشۡرِكِينَ (to) مِّنَ
for لَّكُمۡۖ better خَيۡرٞ it is فَهُوَ you (polytheists) repent تُبۡتُمۡ if
that أَنَّكُمۡ then know فَٱعۡلَمُوٓاْ you turn away تَوَلَّيۡتُمۡ but if وَإِن you
and give tidings وَبَشِّرِ Allah ٱللَّهِۗ escape مُعۡجِزِي not غَيۡرُ you can
أَلِيمٍ ﴿٣﴾ of a torment بِعَذَابٍ disbelieve كَفَرُواْ to those who ٱلَّذِينَ
painful

Sûrat 9. At-Taubah
(The Repentance)

1. Freedom from (all) obligations (is declared) from Allâh and His Messenger (صلى الله عليه وسلم) to those of the *Mushrikûn*, with whom you made a treaty. **2.** So travel freely (O *Mushrikûn*) for four months throughout the land, but know that you cannot escape (from the punishment of) Allâh; and Allâh will disgrace the disbelievers. **3.** And a declaration from Allâh and His Messenger to mankind on the greatest day that Allâh is free from (all) obligations to the *Mushrikûn* and so is His Messenger. So if you (*Mushrikûn*) repent, it is better for you, but if you turn away, then know that you cannot escape Allâh. And give tidings (O Muhammad صلى الله عليه وسلم) of a painful torment to those who disbelieve.

إِلَّا ٱلَّذِينَ عَٰهَدتُّم مِّنَ ٱلۡمُشۡرِكِينَ ثُمَّ لَمۡ يَنقُصُوكُمۡ شَيۡـٔٗا وَلَمۡ يُظَٰهِرُواْ عَلَيۡكُمۡ أَحَدٗا فَأَتِمُّوٓاْ إِلَيۡهِمۡ عَهۡدَهُمۡ إِلَىٰ
مُدَّتِهِمۡۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُتَّقِينَ ﴿٤﴾ فَإِذَا ٱنسَلَخَ ٱلۡأَشۡهُرُ ٱلۡحُرُمُ فَٱقۡتُلُواْ ٱلۡمُشۡرِكِينَ حَيۡثُ وَجَدتُّمُوهُمۡ وَخُذُوهُمۡ وَٱحۡصُرُوهُمۡ
وَٱقۡعُدُواْ لَهُمۡ كُلَّ مَرۡصَدٖۚ فَإِن تَابُواْ وَأَقَامُواْ ٱلصَّلَوٰةَ وَءَاتَوُاْ ٱلزَّكَوٰةَ فَخَلُّواْ سَبِيلَهُمۡۚ إِنَّ ٱللَّهَ غَفُورٞ
رَّحِيمٞ ﴿٥﴾

مِّنَ you have treaty عَٰهَدتُّم those with whom ٱلَّذِينَ except إِلَّا
not لَمۡ and who subsequently ثُمَّ the polytheists ٱلۡمُشۡرِكِينَ of
they have يُظَٰهِرُواْ nor وَلَمۡ in aught شَيۡـٔٗا have failed you يَنقُصُوكُمۡ
to إِلَيۡهِمۡ so fulfil فَأَتِمُّوٓاْ anyone أَحَدٗا against you عَلَيۡكُمۡ supported
إِنَّ (the end of) their term مُدَّتِهِمۡۚ to إِلَىٰ their treaty عَهۡدَهُمۡ them
then when فَإِذَا the pious ٱلۡمُتَّقِينَ ﴿٤﴾ loves يُحِبُّ Allah ٱللَّهَ surely

then kill فَٱقْتُلُوا۟ the sacred ٱلْحُرُمُ months ٱلْأَشْهُرُ have passed ٱنسَلَخَ
you find them وَجَدتُّمُوهُمْ wherever حَيْثُ the polytheists ٱلْمُشْرِكِينَ
and وَٱقْعُدُوا۟ and beseige them وَٱحْصُرُوهُمْ and capture them وَخُذُوهُمْ
فَإِن ambush مَرْصَدٍ each and every كُلَّ for them لَهُمْ prepare
prayers ٱلصَّلَوٰةَ and offer perfectly وَأَقَامُوا۟ they repent تَابُوا۟ but if
their way سَبِيلَهُمْ then leave فَخَلُّوا۟ Zakat ٱلزَّكَوٰةَ and give وَءَاتَوُا۟
Most رَّحِيمٌ ﴿٥﴾ (is) Oft-Forgiving غَفُورٌ Allah ٱللَّهَ verily إِنَّ free
Merciful

4. Except those of the *Mushrikûn* with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfil their treaty to them for the end of their term. Surely, Allâh loves *Al-Muttaqûn* (the pious). **5.** Then when the Sacred Months have passed, then kill the *Mushrikûn* wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent [by rejecting *Shirk* (polytheism) and accept Islamic Monotheism] and perform *As-Salât*, and give *Zakât*, then leave their way free. Verily, Allâh is Oft-Forgiving, Most Merciful.

وَإِنْ أَحَدٌ مِّنَ ٱلْمُشْرِكِينَ ٱسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَـٰمَ ٱللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُۥ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا
يَعْلَمُونَ ﴿٦﴾ كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِندَ ٱللَّهِ وَعِندَ رَسُولِهِۦٓ إِلَّا ٱلَّذِينَ عَـٰهَدتُّمْ عِندَ
ٱلْمَسْجِدِ ٱلْحَرَامِ ۖ فَمَا ٱسْتَقَـٰمُوا۟ لَكُمْ فَٱسْتَقِيمُوا۟ لَهُمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ﴿٧﴾

ٱسْتَجَارَكَ the polytheists ٱلْمُشْرِكِينَ of مِّنَ anyone أَحَدٌ and if وَإِنْ
so that حَتَّىٰ then grant him protection فَأَجِرْهُ seeks your protection
and then ثُمَّ (of) Allah ٱللَّهِ the Word كَلَـٰمَ he may hear يَسْمَعَ
بِأَنَّهُمْ that is ذَٰلِكَ to where he can be secure مَأْمَنَهُۥ escort him أَبْلِغْهُ
they know يَعْلَمُونَ ﴿٦﴾ do not لَّا (are) people قَوْمٌ because they
for the polytheists لِلْمُشْرِكِينَ (there) can be يَكُونُ how كَيْفَ
His رَسُولِهِۦٓ and with وَعِندَ Allah ٱللَّهِ with عِندَ a covenant عَهْدٌ
you made عَـٰهَدتُّمْ those with whom ٱلَّذِينَ except إِلَّا Messenger
so فَمَا the Sacred ٱلْحَرَامِ Mosque ٱلْمَسْجِدِ near عِندَ a covenant
stand you true فَٱسْتَقِيمُوا۟ to you لَكُمْ they are true ٱسْتَقَـٰمُوا۟ long as
the pious ٱلْمُتَّقِينَ ﴿٧﴾ loves يُحِبُّ Allah ٱللَّهَ verily إِنَّ to them لَهُمْ

6. And if anyone of the *Mushrikûn* seeks your protection then grant him protection so that he may hear the Word of Allâh (the Qur'ân) and then escort him to where he can be secure, that is because they are men who know not. **7.** How can there be a covenant with Allâh and with His Messenger for the *Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) except those with whom you made a covenant near *Al-Masjid Al-Harâm*? So long as they are true to you, stand you true to them. Verily, Allâh loves *Al-Muttaqûn* (the pious).

كَيْفَ وَإِن يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلًّا وَلَا ذِمَّةً يُرْضُونَكُم بِأَفْوَاهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَأَكْثَرُهُمْ
فَاسِقُونَ ﴿٨﴾ اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَن سَبِيلِهِ ۚ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٩﴾ لَا يَرْقُبُونَ
فِي مُؤْمِنٍ إِلًّا وَلَا ذِمَّةً ۚ وَأُولَٰئِكَ هُمُ الْمُعْتَدُونَ ﴿١٠﴾

you عَلَيْكُمْ they overpower يَظْهَرُوا that when وَإِن how? كَيْفَ
either of إِلًّا with you فِيكُمْ they regard the ties يَرْقُبُوا not لَا
بِأَفْوَاهِهِمْ they please you يُرْضُونَكُم of covenant ذِمَّةً or وَلَا kinship
their hearts قُلُوبُهُمْ but are averse (to you) وَتَأْبَىٰ with their mouths
اشْتَرَوْا (are) disobedient فَاسِقُونَ ﴿٨﴾ and most of them وَأَكْثَرُهُمْ
ثَمَنًا (of) Allah اللَّهِ with the Verses بِآيَاتِ they have purchased
سَبِيلِهِ from عَن and they hindered (men) فَصَدُّوا a little قَلِيلًا gain
they كَانُوا that which مَا evil is سَاءَ indeed إِنَّهُمْ His Way
with فِي they respect the ties يَرْقُبُونَ not لَا do يَعْمَلُونَ ﴿٩﴾ used to
of ذِمَّةً or وَلَا either (of kinship) إِلًّا a believer مُؤْمِنٍ regard to
the الْمُعْتَدُونَ ﴿١٠﴾ who are هُمُ it is they وَأُولَٰئِكَ covenant
transgressors

8. How that when you are overpowered by them, they regard not the ties, either of kinship or of covenant with you? With (good words from) their mouths they please you, but their hearts are averse to you, and most of them are *Fâsiqûn* (rebellious, disobedient to Allâh). **9.** They have purchased with the *Ayât* of Allâh a little gain, and they hindered men from His way; evil indeed is that which they used to do. **10.** With regard to a believer, they respect not the ties, either of kinship or of covenant! It is they who are the transgressors.

فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ ۗ وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾ وَإِن نَّكَثُوا
أَيْمَانَهُم مِّن بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَئِمَّةَ الْكُفْرِ ۙ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ
يَنتَهُونَ ﴿١٢﴾

ٱلصَّلَوٰةَ and offer perfectly وَأَقَامُوا۟ they repent تَابُوا۟ but if فَإِن
then they are your فَإِخْوَٰنُكُمْ Zakat ٱلزَّكَوٰةَ and give وَءَاتَوُا۟ prayers
and We explain in detail وَنُفَصِّلُ religion ٱلدِّينِ in فِى brothers
but وَإِن who know يَعْلَمُونَ ﴿١١﴾ for a people لِقَوْمٍ the Verses ٱلْءَايَٰتِ
their عَهْدِهِمْ after مِّنۢ بَعْدِ their oaths أَيْمَٰنَهُم they violate نَّكَثُوٓا۟ if
(in) فِى and attack with disapproval and criticism وَطَعَنُوا۟ covenant
the leaders أَئِمَّةَ then fight (you) فَقَٰتِلُوٓا۟ your religion دِينِكُمْ
their أَيْمَٰنَ nothing لَآ surely they إِنَّهُمْ (of) disbelief ٱلْكُفْرِ
stop يَنتَهُونَ ﴿١٢﴾ so that they may لَعَلَّهُمْ to them لَهُمْ oaths are

11. But if they repent, perform *As-Salât* and give *Zakât*, then they are your brethren in religion. We explain the *Ayât* in detail for a people who know. **12.** But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism then fight (you) the leaders of disbelief (chiefs of Quraish pagans of Makkah) — for surely, their oaths are nothing to them — so that they may stop (evil actions).

أَلَا تُقَٰتِلُونَ قَوْمًا نَّكَثُوٓا۟ أَيْمَٰنَهُمْ وَهَمُّوا۟ بِإِخْرَاجِ ٱلرَّسُولِ وَهُم بَدَءُوكُمْ أَوَّلَ مَرَّةٍ ۚ
أَتَخْشَوْنَهُمْ ۚ فَٱللَّهُ أَحَقُّ أَن تَخْشَوْهُ إِن كُنتُم مُّؤْمِنِينَ ﴿١٣﴾ قَٰتِلُوهُمْ يُعَذِّبْهُمُ ٱللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ
وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿١٤﴾

who have نَّكَثُوٓا۟ a people قَوْمًا you fight تُقَٰتِلُونَ will not أَلَا
to expel بِإِخْرَاجِ and intended وَهَمُّوا۟ their oaths أَيْمَٰنَهُمْ violated
did attack you بَدَءُوكُمْ while they وَهُم the Messenger ٱلرَّسُولِ
أَحَقُّ Allah فَٱللَّهُ do you fear them أَتَخْشَوْنَهُمْ time مَرَّةٍ first أَوَّلَ
كُنتُم if إِن you should fear Him تَخْشَوْهُ that أَن has more right
so يُعَذِّبْهُمُ fight against them قَٰتِلُوهُمْ believers مُّؤْمِنِينَ ﴿١٣﴾ you are
وَيُخْزِهِمْ by your hands بِأَيْدِيكُمْ Allah ٱللَّهُ that will punish them
over them عَلَيْهِمْ and give you victory وَيَنصُرْكُمْ and disgrace them
مُّؤْمِنِينَ ﴿١٤﴾ (of) people قَوْمٍ the breasts صُدُورَ and heal وَيَشْفِ
a believing

13. Will you not fight a people who have violated their oaths (pagans of Makkah) and intended to expel the Messenger while they did attack you first? Do you fear

them? Allâh has more right that you should fear Him if you are believers. **14.** Fight against them so that Allâh will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people,

وَيُذۡهِبۡ غَيۡظَ قُلُوبِهِمۡۗ وَيَتُوبُ ٱللَّهُ عَلَىٰ مَن يَشَآءُۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ١٥ أَمۡ حَسِبۡتُمۡ أَن تُتۡرَكُواْ وَلَمَّا يَعۡلَمِ ٱللَّهُ
ٱلَّذِينَ جَٰهَدُواْ مِنكُمۡ وَلَمۡ يَتَّخِذُواْ مِن دُونِ ٱللَّهِ وَلَا رَسُولِهِۦ وَلَا ٱلۡمُؤۡمِنِينَ وَلِيجَةٗۚ وَٱللَّهُ خَبِيرُۢ بِمَا تَعۡمَلُونَ ١٦
مَا كَانَ لِلۡمُشۡرِكِينَ أَن يَعۡمُرُواْ مَسَٰجِدَ ٱللَّهِ شَٰهِدِينَ عَلَىٰٓ أَنفُسِهِم بِٱلۡكُفۡرِۚ أُوْلَٰٓئِكَ حَبِطَتۡ أَعۡمَٰلُهُمۡ وَفِي ٱلنَّارِ
هُمۡ خَٰلِدُونَ ١٧

وَيَتُوبُ (of) their hearts قُلُوبِهِمۡ the anger غَيۡظَ and removes وَيُذۡهِبۡ
He يَشَآءُ whom مَن (on) عَلَىٰ Allah ٱللَّهُ and accepts the repentance
أَمۡ All-Wise حَكِيمٌ ١٥ (is) All-Knowing عَلِيمٌ and Allah وَٱللَّهُ wills
وَلَمَّا you shall be left alone تُتۡرَكُواْ that أَن you think حَسِبۡتُمۡ or
جَٰهَدُواْ those who ٱلَّذِينَ Allah ٱللَّهُ tested يَعۡلَمِ while has not yet
and have not وَلَمۡ among you مِنكُمۡ have striven hard and fought
His رَسُولِهِۦ and وَلَا Allah ٱللَّهِ besides مِن دُونِ taken يَتَّخِذُواْ
and وَٱللَّهُ helpers وَلِيجَةٗ the believers ٱلۡمُؤۡمِنِينَ and وَلَا Messenger
you تَعۡمَلُونَ ١٦ with what بِمَا (is) Well-Acquainted خَبِيرُۢ Allah
يَعۡمُرُواْ to أَن for the polytheists لِلۡمُشۡرِكِينَ it is كَانَ not مَا do
while they شَٰهِدِينَ (of) Allah ٱللَّهِ the mosques مَسَٰجِدَ maintain
of disbelief بِٱلۡكُفۡرِ their ownselves أَنفُسِهِم against عَلَىٰٓ witness
their works أَعۡمَٰلُهُمۡ are in vain حَبِطَتۡ such (people) أُوْلَٰٓئِكَ
shall abide forever خَٰلِدُونَ ١٧ they هُمۡ the Fire ٱلنَّارِ and in وَفِي

15. And remove the anger of their hearts. Allâh accepts the repentance of whom He wills. Allâh is All-Knowing, All-Wise. **16.** Do you think that you shall be left alone while Allâh has not yet tested those among you who have striven hard and fought and have not taken *Walîjah* [(*Bitânah* — helpers, advisors and consultants from disbelievers, pagans) giving openly to them their secrets] besides Allâh and His Messenger, and the believers. Allâh is Well-Acquainted with what you do. **17.** It is not for the *Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), to maintain the mosques of Allâh, while they witness against their ownselves of disbelief. The works of such are in vain and in Fire shall they abide.

إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَلَمْ يَخْشَ إِلَّا ٱللَّهَ
فَعَسَىٰٓ أُو۟لَٰٓئِكَ أَن يَكُونُوا۟ مِنَ ٱلْمُهْتَدِينَ ﴿١٨﴾ ۞ أَجَعَلْتُمْ سِقَايَةَ ٱلْحَآجِّ وَعِمَارَةَ ٱلْمَسْجِدِ ٱلْحَرَامِ كَمَنْ ءَامَنَ بِٱللَّهِ
وَٱلْيَوْمِ ٱلْءَاخِرِ وَجَٰهَدَ فِى سَبِيلِ ٱللَّهِ ۚ لَا يَسْتَوُۥنَ عِندَ ٱللَّهِ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٩﴾

(of) ٱللَّهِ the mosques مَسَٰجِدَ shall be maintained يَعْمُرُ only إِنَّمَا
and وَٱلْيَوْمِ in Allah بِٱللَّهِ believe ءَامَنَ those who مَنْ Allah
prayers ٱلصَّلَوٰةَ and offer (perfectly) وَأَقَامَ Last ٱلْءَاخِرِ the Day
ٱللَّهَ but إِلَّا fear يَخْشَ and none وَلَمْ Zakat ٱلزَّكَوٰةَ and give وَءَاتَى
of مِنَ be يَكُونُوا۟ to أَن they are أُو۟لَٰٓئِكَ expected فَعَسَىٰٓ Allah
do you consider أَجَعَلْتُمْ ۞ the people of true guidance ﴿١٨﴾ ٱلْمُهْتَدِينَ
وَعِمَارَةَ the pilgrims ٱلْحَآجِّ the providing of drinking water to سِقَايَةَ
as كَمَنْ Sacred ٱلْحَرَامِ (of) the Mosque ٱلْمَسْجِدِ and maintenance
وَٱلْيَوْمِ in Allah بِٱللَّهِ those who believe ءَامَنَ equal to the worth of
سَبِيلِ in فِى and strive hard and fight وَجَٰهَدَ Last ٱلْءَاخِرِ and the Day
with عِندَ they are equal يَسْتَوُۥنَ not لَا (of) Allah ٱللَّهِ the Way
ٱلْقَوْمَ guides يَهْدِى not لَا and Allah وَٱللَّهُ Allah ٱللَّهِ (to)
(who are) wrong-doers ﴿١٩﴾ ٱلظَّٰلِمِينَ those people

18. The mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day; perform *As-Salât*, and give *Zakât* and fear none but Allâh. It is they who are on true guidance. **19.** Do you consider the providing of drinking water to the pilgrims and the maintenance of *Al-Masjid Al-Harâm* as equal to the worth of those who believe in Allâh and the Last Day, and strive hard and fight in the Cause of Allâh? They are not equal before Allâh. And Allâh guides not those people who are the *Zâlimûn*.

ٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ أَعْظَمُ دَرَجَةً عِندَ ٱللَّهِ ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾ يُبَشِّرُهُمْ
رَبُّهُم بِرَحْمَةٍ مِّنْهُ وَرِضْوَٰنٍ وَجَنَّٰتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢١﴾ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ إِنَّ ٱللَّهَ عِندَهُۥٓ أَجْرٌ
عَظِيمٌ ﴿٢٢﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوٓا۟ ءَابَآءَكُمْ وَإِخْوَٰنَكُمْ أَوْلِيَآءَ إِنِ ٱسْتَحَبُّوا۟ ٱلْكُفْرَ عَلَى ٱلْإِيمَٰنِ ۚ
وَمَن يَتَوَلَّهُم مِّنكُمْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٢٣﴾

and وَجَٰهَدُوا۟ and emigrated وَهَاجَرُوا۟ believed ءَامَنُوا۟ those who ٱلَّذِينَ
with بِأَمْوَٰلِهِمْ Allah's ٱللَّهِ Way سَبِيلِ in فِى strove hard and fought

in دَرَجَةً are far greater أَعْظَمُ and their lives وَأَنفُسِهِمْ their wealth
are هُمُ and they وَأُولَٰٓئِكَ Allah ٱللَّهِ with (to) عِندَ degree
their رَبُّهُم gives them glad tidings يُبَشِّرُهُمْ the successful ٱلْفَآئِزُونَ ٢٠
وَجَنَّٰتٍ and pleasure وَرِضْوَٰنٍ from Him مِّنْهُ of a Mercy بِرَحْمَةٍ Lord
delights نَعِيمٌ wherein (are) فِيهَا for them لَّهُمْ and of Gardens
أَبَدًا therein فِيهَآ they will dwell خَٰلِدِينَ everlasting مُّقِيمٌ ٢١
عَظِيمٌ ٢٢ reward أَجْرٌ with him عِندَهُۥٓ Allah ٱللَّهَ verily إِنَّ forever
تَتَّخِذُوٓا۟ not لَا believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا (is) a great
أَوْلِيَآءَ and your brothers وَإِخْوَٰنَكُمْ your fathers ءَابَآءَكُمْ take
to عَلَى disbelief ٱلْكُفْرَ they prefer ٱسْتَحَبُّوا۟ if إِنِ protectors
of you مِّنكُمْ takes them يَتَوَلَّهُم and whoever وَمَن Belief ٱلْإِيمَٰنِ
are the wrong-doers ٱلظَّٰلِمُونَ ٢٣ they هُمُ then such فَأُولَٰٓئِكَ

20. Those who believed and emigrated and strove hard and fought in Allâh's Cause with their wealth and their lives, are far higher in degree with Allâh. They are the successful. **21.** Their Lord gives them glad tidings of mercy from Him, and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights. **22.** They will dwell therein forever. Verily, with Allâh is a great reward. **23.** O you who believe! Take not as *Auliyâ'* (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the *Zâlimûn*.

قُلْ إِن كَانَ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَٰنُكُمْ وَأَزْوَٰجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَٰلٌ ٱقْتَرَفْتُمُوهَا وَتِجَٰرَةٌ تَخْشَوْنَ كَسَادَهَا
وَمَسَٰكِنُ تَرْضَوْنَهَآ أَحَبَّ إِلَيْكُم مِّنَ ٱللَّهِ وَرَسُولِهِۦ وَجِهَادٍ فِى سَبِيلِهِۦ فَتَرَبَّصُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦ
وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ٢٤

and your وَأَبْنَآؤُكُمْ your fathers ءَابَآؤُكُمْ are كَانَ if إِن say قُلْ
and وَعَشِيرَتُكُمْ and your wives وَأَزْوَٰجُكُمْ and your brothers وَإِخْوَٰنُكُمْ sons
that you have gained ٱقْتَرَفْتُمُوهَا and the wealth وَأَمْوَٰلٌ your kindred
in which كَسَادَهَا you fear تَخْشَوْنَ and the commerce وَتِجَٰرَةٌ
in which you delight تَرْضَوْنَهَآ and the dwellllings وَمَسَٰكِنُ a decline
and وَرَسُولِهِۦ Allah ٱللَّهِ than مِّنَ to you إِلَيْكُم are dearer أَحَبَّ
سَبِيلِهِۦ in فِى and striving hard and fighting وَجِهَادٍ His Messenger

اللَّهُ brings about يَأْتِيَ until حَتَّىٰ then wait فَتَرَبَّصُوا His Way
guides يَهْدِي not لَا and Allah وَاللَّهُ His Decision بِأَمْرِهِ Allah
(who are) disobedient الْفَاسِقِينَ ﴿٢٤﴾ the people الْقَوْمَ

24. Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allâh and His Messenger, and striving hard and fighting in His Cause, then wait until Allâh brings about His Decision (torment). And Allâh guides not the people who are *Al-Fâsiqûn*.

لَقَدْ نَصَرَكُمُ ٱللَّهُ فِى مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْـًٔا
وَضَاقَتْ عَلَيْكُمُ ٱلْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿٢٥﴾ ثُمَّ أَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى
ٱلْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ ٱلَّذِينَ كَفَرُوا۟ وَذَٰلِكَ جَزَآءُ ٱلْكَٰفِرِينَ ﴿٢٦﴾

on/in فِي Allah اللَّهُ has given you victory نَصَرَكُمُ truly لَقَدْ
(of) حُنَيْنٍ and on the Day وَيَوْمَ many كَثِيرَةٍ battle-fields مَوَاطِنَ
كَثْرَتُكُمْ you rejoiced at أَعْجَبَتْكُمْ when إِذْ Hunain (battle)
شَيْئًا you عَنكُمْ it availed تُغْنِ not فَلَمْ your great number
the الْأَرْضُ for you عَلَيْكُمُ and was straitened وَضَاقَتْ anything
you turned in flight وَلَّيْتُم then ثُمَّ (is) vast رَحُبَتْ as it بِمَا earth
His سَكِينَتَهُ Allah اللَّهُ did send down أَنزَلَ then ثُمَّ back مُّدْبِرِينَ ﴿٢٥﴾
the الْمُؤْمِنِينَ and on وَعَلَى His Messenger رَسُولِهِ on عَلَىٰ peace
تَرَوْهَا not لَّمْ forces (angels) جُنُودًا and sent down وَأَنزَلَ believers
كَفَرُوا those الَّذِينَ and punished وَعَذَّبَ which you saw
(of) الْكَافِرِينَ ﴿٢٦﴾ the recompence جَزَاءُ such is وَذَٰلِكَ disbelievers
disbelievers

25. Truly, Allâh has given you victory on many battlefields, and on the day of Hunain (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.
26. Then Allâh did send down His *Sakînah* on the Messenger (Muhammad صلى الله عليه وسلم), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.

ثُمَّ يَتُوبُ ٱللَّهُ مِنۢ بَعۡدِ ذَٰلِكَ عَلَىٰ مَن يَشَآءُۗ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ﴿٢٧﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلۡمُشۡرِكُونَ
نَجَسٞ فَلَا يَقۡرَبُواْ ٱلۡمَسۡجِدَ ٱلۡحَرَامَ بَعۡدَ عَامِهِمۡ هَٰذَاۚ وَإِنۡ خِفۡتُمۡ عَيۡلَةٗ فَسَوۡفَ يُغۡنِيكُمُ ٱللَّهُ مِن فَضۡلِهِۦٓ إِن
شَآءَۚ إِنَّ ٱللَّهَ عَلِيمٌ حَكِيمٞ ﴿٢٨﴾

after مِنۢ بَعۡدِ Allah ٱللَّهُ will accept the repentence of يَتُوبُ then ثُمَّ
and Allah وَٱللَّهُ He wills يَشَآءُۗ whom مَن of (on) عَلَىٰ that ذَٰلِكَ
O you يَٰٓأَيُّهَا Most Merciful ﴿٢٧﴾ رَّحِيمٞ (is) Oft-Forgiving غَفُورٞ
the polytheists ٱلۡمُشۡرِكُونَ verily إِنَّمَا believe ءَامَنُوٓاْ who ٱلَّذِينَ
the ٱلۡمَسۡجِدَ come near يَقۡرَبُواْ so let they not فَلَا (are) impure نَجَسٞ
and وَإِنۡ this هَٰذَاۚ year عَامِهِمۡ after بَعۡدَ Sacred ٱلۡحَرَامَ Mosque
ٱللَّهُ enrich you يُغۡنِيكُمُ will فَسَوۡفَ poverty عَيۡلَةٗ you fear خِفۡتُمۡ if
إِنَّ He wills شَآءَۚ if إِن His Bounty فَضۡلِهِۦٓ out of مِن Allah
All-Wise ﴿٢٨﴾ حَكِيمٞ (is) All-Knowing عَلِيمٌ Allah ٱللَّهَ surely

27. Then after that Allâh will accept the repentance of whom He wills. And Allâh is Oft-Forgiving, Most Merciful. **28.** O you who believe (in Allâh's Oneness and in His Messenger Muhammad صلى الله عليه وسلم)! Verily, the *Mushrikûn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh, and in the Message of Muhammad صلى الله عليه وسلم) are *Najasun* (impure). So let them not come near *Al-Masjid Al-Harâm* after this year; and if you fear poverty, Allâh will enrich you if He wills, out of His Bounty. Surely, Allâh is All-Knowing, All-Wise.

قَٰتِلُواْ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱللَّهِ وَلَا بِٱلۡيَوۡمِ ٱلۡأٓخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ ٱللَّهُ وَرَسُولُهُۥ وَلَا يَدِينُونَ دِينَ ٱلۡحَقِّ
مِنَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ حَتَّىٰ يُعۡطُواْ ٱلۡجِزۡيَةَ عَن يَدٖ وَهُمۡ صَٰغِرُونَ ﴿٢٩﴾ وَقَالَتِ ٱلۡيَهُودُ عُزَيۡرٌ ٱبۡنُ ٱللَّهِ
وَقَالَتِ ٱلنَّصَٰرَى ٱلۡمَسِيحُ ٱبۡنُ ٱللَّهِۖ ذَٰلِكَ قَوۡلُهُم بِأَفۡوَٰهِهِمۡۖ يُضَٰهِـُٔونَ قَوۡلَ ٱلَّذِينَ كَفَرُواْ
مِن قَبۡلُۚ قَٰتَلَهُمُ ٱللَّهُۖ أَنَّىٰ يُؤۡفَكُونَ ﴿٣٠﴾

بِٱللَّهِ believe يُؤۡمِنُونَ not لَا those who ٱلَّذِينَ fight against قَٰتِلُواْ
يُحَرِّمُونَ nor وَلَا Last ٱلۡأٓخِرِ in the Day بِٱلۡيَوۡمِ nor وَلَا in Allah
and وَرَسُولُهُۥ Allah ٱللَّهُ has forbidden حَرَّمَ that which مَا forbid
the religion دِينَ acknowledge يَدِينُونَ nor وَلَا His Messenger
who أُوتُواْ the people ٱلَّذِينَ among مِنَ (of) truth (Islam) ٱلۡحَقِّ
حَتَّىٰ the Scripture (Jews and Christians) ٱلۡكِتَٰبَ were given

وَهُمْ willingly عَن يَدٍ the security tax ٱلْجِزْيَةَ they pay يُعْطُوا until
ٱلْيَهُودُ and said وَقَالَتِ subdued صَٰغِرُونَ ﴿٢٩﴾ and feel themselves
and say وَقَالَتِ (of) Allah ٱللَّهِ the son ٱبْنُ Ezra is عُزَيْرٌ the Jews
ٱللَّهِ the son ٱبْنُ Messiah is ٱلْمَسِيحُ the Christians ٱلنَّصَٰرَى
with their بِأَفْوَٰهِهِمْ their saying قَوْلُهُم that ذَٰلِكَ (of) Allah
(of) those ٱلَّذِينَ the saying قَوْلَ they imitate يُضَٰهِـُٔونَ mouths
قَٰتَلَهُمُ old قَبْلُ of مِن who disbelieve (disbelievers) كَفَرُوا
they are يُؤْفَكُونَ ﴿٣٠﴾ how أَنَّىٰ Allah's ٱللَّهُ curse be on them
deluded away from the truth

29. Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger (Muhammad صلى الله عليه وسلم), (4) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture, until they pay the *Jizyah* with willing submission, and feel themselves subdued. **30.** And the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say: Messiah is the son of Allâh. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allâh's Curse be on them, how they are deluded away from the truth!

ٱتَّخَذُوٓا أَحْبَارَهُمْ وَرُهْبَٰنَهُمْ أَرْبَابًا مِّن دُونِ ٱللَّهِ وَٱلْمَسِيحَ ٱبْنَ مَرْيَمَ وَمَآ أُمِرُوٓا إِلَّا
لِيَعْبُدُوٓا إِلَٰهًا وَٰحِدًا ۖ لَّآ إِلَٰهَ إِلَّا هُوَ ۚ سُبْحَٰنَهُۥ عَمَّا يُشْرِكُونَ ﴿٣١﴾ يُرِيدُونَ أَن يُطْفِـُٔوا
نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ وَيَأْبَى ٱللَّهُ إِلَّآ أَن يُتِمَّ نُورَهُۥ وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ ﴿٣٢﴾

their rabbis أَحْبَارَهُمْ the (Jews & Christians) took ٱتَّخَذُوٓا
مِّن دُونِ to be their Lords أَرْبَابًا and their monks وَرُهْبَٰنَهُمْ
and (they also took as their Lord) وَٱلْمَسِيحَ Allah ٱللَّهِ besides
they أُمِرُوٓا and not وَمَآ (of) Mary مَرْيَمَ son ٱبْنَ Messiah
Ilah (Allah) إِلَٰهًا to worship لِيَعْبُدُوٓا but إِلَّا were commanded
سُبْحَٰنَهُۥ He هُوَ but إِلَّا god إِلَٰهَ (there is) no لَّآ One وَٰحِدًا
from (having the partners) عَمَّا Praise and Glory be to Him
to أَن they want يُرِيدُونَ they associate (with Him) يُشْرِكُونَ ﴿٣١﴾
with their بِأَفْوَٰهِهِمْ Allah's ٱللَّهِ Light نُورَ extinguish يُطْفِـُٔوا
He يُتِمَّ that أَن except إِلَّآ Allah ٱللَّهُ but refuses وَيَأْبَى mouths

hate (it)	كَرِهَ	even though	وَلَوْ	His Light	نُورَهُۥ	perfect	
				disbelievers	ٱلْكَـٰفِرُونَ ﴿٣٢﴾		

31. They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh, and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded to worship none but One *Ilâh* (God — Allâh) *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). Praise and glory be to Him (far above is He) from having the partners they associate (with Him)." **32.** They (the disbelievers, the Jews and the Christians) want to extinguish Allâh's Light (with which Muhammad صلى الله عليه وسلم has been sent — Islâmic Monotheism) with their mouths, but Allâh will not allow except that His Light should be perfected even though the *Kâfirûn* (disbelievers) hate (it).

هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ ﴿٣٣﴾
۞ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ كَثِيرًا مِّنَ ٱلْأَحْبَارِ وَٱلرُّهْبَانِ لَيَأْكُلُونَ أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَـٰطِلِ وَيَصُدُّونَ
عَن سَبِيلِ ٱللَّهِ ۗ وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا فِى سَبِيلِ ٱللَّهِ فَبَشِّرْهُم بِعَذَابٍ
أَلِيمٍ ﴿٣٤﴾

His Messenger	رَسُولَهُۥ	has sent	أَرْسَلَ	Who	ٱلَّذِىٓ	it is He	هُوَ
(of) truth	ٱلْحَقِّ	and the religion	وَدِينِ	with guidance	بِٱلْهُدَىٰ		
كُلِّهِۦ	religions	ٱلدِّينِ	over	عَلَى	to make it superior	لِيُظْهِرَهُۥ	(Islam)
the polytheists	ٱلْمُشْرِكُونَ ﴿٣٣﴾	hate (it)	كَرِهَ	even though	وَلَوْ	all	
there are	كَثِيرًا	verily	إِنَّ	believe	ءَامَنُوٓا۟	who	ٱلَّذِينَ
O you	۞ يَـٰٓأَيُّهَا						
and the	وَٱلرُّهْبَانِ	the (Jewish) rabbis	ٱلْأَحْبَارِ	of	مِّنَ	many	
ٱلنَّاسِ	the wealth	أَمْوَٰلَ	who devour	لَيَأْكُلُونَ	(Christian) monks		
and hinder (them)	وَيَصُدُّونَ	in falsehood	بِٱلْبَـٰطِلِ	(of) mankind			
and those who	وَٱلَّذِينَ	(of) Allah	ٱللَّهِ	the Way	سَبِيلِ	from	عَن
and (do)	وَلَا	and silver	وَٱلْفِضَّةَ	gold	ٱلذَّهَبَ	board up	يَكْنِزُونَ
فَبَشِّرْهُم	(of) Allah	ٱللَّهِ	the Way	سَبِيلِ	in	فِى	spend it
يُنفِقُونَهَا	not						
a painful	أَلِيمٍ ﴿٣٤﴾	torment	بِعَذَابٍ	announce unto them			

33. It is He Who has sent His Messenger (Muhammad صلى الله عليه وسلم) with guidance and the religion of truth (Islâm), to make it superior over all religions even though the *Mushrikûn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) hate (it). **34.** O you who believe! Verily, there are many of the (Jewish) rabbis and

the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the way of Allâh. And those who hoard up gold and silver (*Al-Kanz*: the money, the *Zakât* of which has not been paid) and spend them not in the way of Allâh, announce unto them a painful torment.

يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ۖ هَٰذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ
فَذُوقُوا مَا كُنتُمْ تَكْنِزُونَ ﴿٣٥﴾ إِنَّ عِدَّةَ الشُّهُورِ عِندَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ
السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ ۚ فَلَا تَظْلِمُوا فِيهِنَّ أَنفُسَكُمْ ۚ وَقَاتِلُوا
الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً ۚ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٦﴾

(on it) عَلَيْهَا will be heated يُحْمَىٰ on the Day (when) يَوْمَ
بِهَا and will be branded فَتُكْوَىٰ (of) Hell جَهَنَّمَ the Fire نَارِ in فِي
وَظُهُورُهُمْ and their flanks وَجُنُوبُهُمْ their foreheads جِبَاهُهُمْ with it
(the treasure) كَنَزْتُمْ (is) what مَا this هَٰذَا and their backs
(of) what مَا now taste فَذُوقُوا for yourselves لِأَنفُسِكُمْ you hoarded
the number عِدَّةَ verily إِنَّ to hoard تَكْنِزُونَ ﴿٣٥﴾ you used كُنتُمْ
شَهْرًا (is) twelve اثْنَا عَشَرَ Allah اللَّهِ with عِندَ (of) months الشُّهُورِ
on the Day يَوْمَ (of) Allah اللَّهِ the Book كِتَابِ in فِي months
and the وَالْأَرْضَ the heavens السَّمَاوَاتِ He created خَلَقَ when
that (is) ذَٰلِكَ (are) sacred حُرُمٌ four أَرْبَعَةٌ of them مِنْهَا earth
therein فِيهِنَّ wrong تَظْلِمُوا so not فَلَا the right الْقَيِّمُ religion الدِّينُ
the الْمُشْرِكِينَ and fight against وَقَاتِلُوا yourselves أَنفُسَكُمْ
they fight يُقَاتِلُونَكُمْ as كَمَا collectively كَافَّةً polytheists
اللَّهَ that أَنَّ but know وَاعْلَمُوا collectively كَافَّةً against you
those who are pious الْمُتَّقِينَ ﴿٣٦﴾ (is) with مَعَ Allah

35. On the Day when that (*Al-Kanz*: money, gold and silver, the *Zakât* of which has not been paid) will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them:) "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard." **36.** Verily, the number of months with Allâh is twelve months (in a year), so was it ordained by Allâh on the Day when He created the heavens and the earth; of them four are Sacred. That is the right religion, so wrong not yourselves therein, and fight against the *Mushrikûn* collectively as they fight against you collectively. But know that Allâh is with those who are *Al-Muttaqûn* (the pious).

إِنَّمَا ٱلنَّسِىٓءُ زِيَادَةٌ فِى ٱلْكُفْرِ ۖ يُضَلُّ بِهِ ٱلَّذِينَ كَفَرُوا۟ يُحِلُّونَهُۥ عَامًا وَيُحَرِّمُونَهُۥ عَامًا لِّيُوَاطِـُٔوا۟ عِدَّةَ مَا حَرَّمَ
ٱللَّهُ فَيُحِلُّوا۟ مَا حَرَّمَ ٱللَّهُ ۚ زُيِّنَ لَهُمْ سُوٓءُ أَعْمَـٰلِهِمْ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَـٰفِرِينَ ﴿٣٧﴾ يَـٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُوا۟ مَا لَكُمْ إِذَا قِيلَ لَكُمُ ٱنفِرُوا۟ فِى سَبِيلِ ٱللَّهِ ٱثَّاقَلْتُمْ إِلَى ٱلْأَرْضِ ۚ أَرَضِيتُم بِٱلْحَيَوٰةِ ٱلدُّنْيَا
مِنَ ٱلْـَٔاخِرَةِ ۚ فَمَا مَتَـٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا فِى ٱلْـَٔاخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾

(is) زِيَادَةٌ the postponing (of a Sacred Month) ٱلنَّسِىٓءُ indeed إِنَّمَا
بِهِ are led astray يُضَلُّ disbelief ٱلْكُفْرِ to فِى an addition
يُحِلُّونَهُۥ who disbelieve (the disbelievers) كَفَرُوا۟ those ٱلَّذِينَ thereby
عَامًا and forbid it وَيُحَرِّمُونَهُۥ one year عَامًا for they make it lawful
the number (of months) عِدَّةَ in order to adjust لِّيُوَاطِـُٔوا۟ another year
and make فَيُحِلُّوا۟ Allah ٱللَّهُ has forbidden حَرَّمَ which مَا
is زُيِّنَ Allah ٱللَّهُ has forbidden حَرَّمَ what (months) مَا lawful
(of) their أَعْمَـٰلِهِمْ the evil سُوٓءُ to them لَهُمْ made pleasing
the people ٱلْقَوْمَ guides يَهْدِى not لَا and Allah وَٱللَّهُ deeds
ءَامَنُوا۟ who ٱلَّذِينَ O you يَـٰٓأَيُّهَا who disbelieve ﴿٣٧﴾ ٱلْكَـٰفِرِينَ
(that) when إِذَا (is) the matter with you لَكُمْ what مَا believe
the سَبِيلِ in فِى to march forth ٱنفِرُوا۟ to you لَكُمُ it is asked قِيلَ
the ٱلْأَرْضِ to إِلَى you cling heavily ٱثَّاقَلْتُمْ (of) Allah ٱللَّهِ Way
(of) ٱلدُّنْيَا with the life بِٱلْحَيَوٰةِ are you pleased? أَرَضِيتُم earth
but فَمَا the Hereafter ٱلْـَٔاخِرَةِ rather than مِنَ this world
(of) ٱلدُّنْيَا (of) the life ٱلْحَيَوٰةِ (is) the enjoyment مَتَـٰعُ nothing
little ﴿٣٨﴾ قَلِيلٌ but إِلَّا the Hereafter ٱلْـَٔاخِرَةِ in فِى this world

37. The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allâh, and make such forbidden ones lawful. The evil of their deeds is made fair-seeming to them. And Allâh guides not the people who disbelieve. **38.** O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allâh (i.e. *Jihâd*) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter.

إِلَّا تَنفِرُوا۟ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْـًٔا ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ
قَدِيرٌ ﴿٣٩﴾ إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ ٱللَّهُ إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا۟ ثَانِىَ ٱثْنَيْنِ إِذْ هُمَا فِى ٱلْغَارِ إِذْ
يَقُولُ لِصَـٰحِبِهِۦ لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا ۖ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ وَأَيَّدَهُۥ بِجُنُودٍ لَّمْ تَرَوْهَا
وَجَعَلَ كَلِمَةَ ٱلَّذِينَ كَفَرُوا۟ ٱلسُّفْلَىٰ ۗ وَكَلِمَةُ ٱللَّهِ هِىَ ٱلْعُلْيَا ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾

He will punish you يُعَذِّبْكُمْ you march forth تَنفِرُوا if not إِلَّا
and will replace you وَيَسْتَبْدِلْ a painful أَلِيمًا with torment عَذَابًا
you can تَضُرُّوهُ and not وَلَا besides you غَيْرَكُمْ people قَوْمًا
شَىْءٍ all كُلِّ over عَلَىٰ and Allah وَٱللَّهُ at all شَيْـًٔا harm Him
you help him تَنصُرُوهُ if not إِلَّا (is) Able ﴿٣٩﴾ قَدِيرٌ things
إِذْ Allah ٱللَّهُ did help him نَصَرَهُ for indeed فَقَدْ (Muhammad)
who disbelieve كَفَرُوا those ٱلَّذِينَ drove him out أَخْرَجَهُ when
هُمَا when إِذْ (of) two ٱثْنَيْنِ the second ثَانِىَ
he said يَقُولُ when إِذْ the cave ٱلْغَارِ in فِى they (both) were
ٱللَّهَ surely إِنَّ be sad تَحْزَنْ not لَا to his companion لِصَـٰحِبِهِۦ
Allah ٱللَّهُ then sent down فَأَنزَلَ (is) with us مَعَنَا Allah
and strengthened him وَأَيَّدَهُۥ upon him عَلَيْهِ His peace سَكِينَتَهُۥ
وَجَعَلَ which you saw تَرَوْهَا not لَّمْ with forces (angels) بِجُنُودٍ
كَفَرُوا (of) those who ٱلَّذِينَ the word كَلِمَةَ and made
and the Word وَكَلِمَةُ the lowermost ٱلسُّفْلَىٰ disbelieve
and وَٱللَّهُ the uppermost ٱلْعُلْيَا it is هِىَ (of) Allah ٱللَّهِ
All-Wise ﴿٤٠﴾ حَكِيمٌ (is) All-Mighty عَزِيزٌ Allah

39. If you march not forth, He will punish you with a painful torment and will replace you by another people; and you cannot harm Him at all, and Allâh is Able to do all things. **40.** If you help him (Muhammad صلى الله عليه وسلم) not (it does not matter), for Allâh did indeed help him when the disbelievers drove him out, the second of the two; when they (Muhammad صلى الله عليه وسلم and Abu Bakr رضى الله عنه) were in the cave, he (صلى الله عليه وسلم) said to his companion (Abu Bakr رضى الله عنه): "Be not sad (or afraid), surely, Allâh is with us." Then Allâh sent down His *Sakînah* (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allâh that became the uppermost; and Allâh is All-Mighty, All-Wise.

انفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ
تَعْلَمُونَ ﴿٤١﴾ لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَّاتَّبَعُوكَ وَلَٰكِن بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ
اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾ عَفَا اللَّهُ عَنكَ لِمَ أَذِنتَ لَهُمْ حَتَّىٰ
يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ ﴿٤٣﴾

or وَثِقَالًا (you are) light خِفَافًا march forth (whether) انفِرُوا
وَأَنفُسِكُمْ with your wealth بِأَمْوَالِكُمْ and strive hard وَجَاهِدُوا heavy
this ذَٰلِكُمْ (of) Allah اللَّهِ the Way سَبِيلِ in فِي and your lives
﴿٤١﴾ تَعْلَمُونَ you (but) كُنتُمْ if إِن for you لَّكُمْ (is) better خَيْرٌ
and وَسَفَرًا a near قَرِيبًا gain عَرَضًا it been كَانَ had لَوْ knew
they would have followed you لَّاتَّبَعُوكَ an easy قَاصِدًا journey
the distance الشُّقَّةُ for them عَلَيْهِمُ was long بَعُدَتْ but وَلَٰكِن
we اسْتَطَعْنَا if لَوِ by Allah بِاللَّهِ and they would swear وَسَيَحْلِفُونَ
with مَعَكُمْ we would certainly have come forth لَخَرَجْنَا only could
and Allah وَاللَّهُ their ownselves أَنفُسَهُمْ they destroy يُهْلِكُونَ you
may forgive عَفَا (are) liars ﴿٤٢﴾ لَكَاذِبُونَ that they إِنَّهُمْ knows يَعْلَمُ
(to) لَهُمْ you grant leave أَذِنتَ why did لِمَ you عَنكَ Allah اللَّهُ
those who الَّذِينَ to you لَكَ becomes clear يَتَبَيَّنَ so that حَتَّىٰ them
the ﴿٤٣﴾ الْكَاذِبِينَ and you had known وَتَعْلَمَ told the truth صَدَقُوا
liars

41. March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew. **42.** Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them; and they would swear by Allâh: "If we only could, we would certainly have come forth with you." They destroy their ownselves, and Allâh knows that they are liars. **43.** May Allâh forgive you (O Muhammad صلى الله عليه وسلم). Why did you grant them leave (for remaining behind; you should have persisted as regards your order to them to proceed on *Jihâd*), until those who told the truth were seen by you in a clear light, and you had known the liars?

لَا يَسْتَـْٔذِنُكَ ٱلَّذِينَ يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ أَن يُجَـٰهِدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلْمُتَّقِينَ ﴿٤٤﴾
إِنَّمَا يَسْتَـْٔذِنُكَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ وَٱرْتَابَتْ قُلُوبُهُمْ فَهُمْ فِى رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٥﴾
۞ وَلَوْ أَرَادُوا۟ ٱلْخُرُوجَ لَأَعَدُّوا۟ لَهُۥ عُدَّةً وَلَـٰكِن كَرِهَ ٱللَّهُ ٱنۢبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ ٱقْعُدُوا۟ مَعَ
ٱلْقَـٰعِدِينَ ﴿٤٦﴾

ٱلَّذِينَ ask your leave (to be exempted) يَسْتَـْٔذِنُكَ would not لَا
ٱلْـَٔاخِرِ and Day وَٱلْيَوْمِ in Allah بِٱللَّهِ believe يُؤْمِنُونَ those who
with their wealth بِأَمْوَٰلِهِمْ they fight يُجَـٰهِدُوا۟ from أَن the Last
(is) All-Knower عَلِيمٌۢ and Allah وَٱللَّهُ and their lives وَأَنفُسِهِمْ
that ask يَسْتَـْٔذِنُكَ it is only إِنَّمَا of those who are pious بِٱلْمُتَّقِينَ ﴿٤٤﴾
in بِٱللَّهِ believe يُؤْمِنُونَ (do) not لَا those who ٱلَّذِينَ your leave
and in doubt وَٱرْتَابَتْ the Last ٱلْـَٔاخِرِ and Day وَٱلْيَوْمِ Allah
﴿٤٥﴾ يَتَرَدَّدُونَ their doubts رَيْبِهِمْ in فِى so they فَهُمْ their hearts قُلُوبُهُمْ
ٱلْخُرُوجَ they had intended to أَرَادُوا۟ and if وَلَوْ ۞ they waver
عُدَّةً for it لَهُۥ certainly they would have made لَأَعَدُّوا۟ march out
Allah ٱللَّهُ was averse to كَرِهَ but وَلَـٰكِن some preparation
so He made them lag behind فَثَبَّطَهُمْ their being sent forth ٱنۢبِعَاثَهُمْ
﴿٤٦﴾ ٱلْقَـٰعِدِينَ along with مَعَ sit you ٱقْعُدُوا۟ and it was said وَقِيلَ
those who sit (at home)

44. Those who believe in Allâh and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives; and Allâh is the All-Knower of *Al-Muttaqûn* (the pious). **45.** It is only those who believe not in Allâh and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from *Jihâd*). So in their doubts they waver. **46.** And if they had intended to march out, certainly, they would have made some preparation for it; but Allâh was averse to their being sent forth, so He made them lag behind, and it was said (to them): "Sit you among those who sit (at home)."

لَوْ خَرَجُوا۟ فِيكُم مَّا زَادُوكُمْ إِلَّا خَبَالًا وَلَأَوْضَعُوا۟ خِلَـٰلَكُمْ يَبْغُونَكُمُ ٱلْفِتْنَةَ وَفِيكُمْ سَمَّـٰعُونَ لَهُمْ ۗ وَٱللَّهُ
عَلِيمٌۢ بِٱلظَّـٰلِمِينَ ﴿٤٧﴾ لَقَدِ ٱبْتَغَوُا۟ ٱلْفِتْنَةَ مِن قَبْلُ وَقَلَّبُوا۟ لَكَ ٱلْأُمُورَ حَتَّىٰ جَآءَ ٱلْحَقُّ وَظَهَرَ أَمْرُ ٱللَّهِ
وَهُمْ كَـٰرِهُونَ ﴿٤٨﴾

لَوْ if خَرَجُوا they marched out فِيكُم with you مَّا nothing زَادُوكُمْ they would have added to you إِلَّا except خَبَالًا disorder وَلَأَوْضَعُوا and they would have hurried about خِلَٰلَكُمْ in your midst يَبْغُونَكُمُ and sowing among you ٱلْفِتْنَةَ sedition وَفِيكُمْ and (there are some) among you سَمَّٰعُونَ who would have listened لَهُمْ to them وَٱللَّهُ and Allah عَلِيمٌۢ (is) All-Knower بِٱلظَّٰلِمِينَ ﴿٤٧﴾ of those who are wrong-doers لَقَدِ verily ٱبْتَغَوُا۟ they had plotted ٱلْفِتْنَةَ sedition مِن قَبْلُ before وَقَلَّبُوا۟ and had upset لَكَ for you ٱلْأُمُورَ matters حَتَّىٰ until جَآءَ came ٱلْحَقُّ the truth (victory) وَظَهَرَ and became manifest أَمْرُ the Decree ٱللَّهِ (of) Allah وَهُمْ though they كَٰرِهُونَ ﴿٤٨﴾ hated (it)

47. Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you — and there are some among you who would have listened to them. And Allâh is the All-Knower of the *Zâlimûn* (polytheists and wrongdoers). **48.** Verily, they had plotted sedition before, and had upset matters for you, until the truth (victory) came and the Decree of Allâh (His religion, Islâm) became manifest though they hated it.

وَمِنْهُم مَّن يَقُولُ ٱئْذَن لِّى وَلَا تَفْتِنِّىٓ ۚ أَلَا فِى ٱلْفِتْنَةِ سَقَطُوا۟ ۗ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۢ
بِٱلْكَٰفِرِينَ ﴿٤٩﴾ إِن تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ ۖ وَإِن تُصِبْكَ مُصِيبَةٌ يَقُولُوا۟ قَدْ أَخَذْنَآ أَمْرَنَا
مِن قَبْلُ وَيَتَوَلَّوا۟ وَّهُمْ فَرِحُونَ ﴿٥٠﴾ قُل لَّن يُصِيبَنَآ إِلَّا مَا كَتَبَ ٱللَّهُ لَنَا هُوَ مَوْلَىٰنَا ۚ وَعَلَى ٱللَّهِ
فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿٥١﴾

وَمِنْهُم and among them (is) مَّن he who يَقُولُ says ٱئْذَن grant لِّى me وَلَا and not تَفْتِنِّىٓ put me into trial. أَلَا surely فِى into ٱلْفِتْنَةِ trial سَقَطُوا۟ they have fallen. وَإِنَّ and verily جَهَنَّمَ Hell لَمُحِيطَةٌۢ (is) surrounding بِٱلْكَٰفِرِينَ ﴿٤٩﴾ the disbelievers إِن if تُصِبْكَ befalls you حَسَنَةٌ good تَسُؤْهُمْ it grieves them وَإِن but if تُصِبْكَ overtakes you مُصِيبَةٌ a calamity يَقُولُوا۟ they say قَدْ indeed أَخَذْنَآ We took أَمْرَنَا our precaution مِن قَبْلُ before

(are) ﴿٥٠﴾ فَرِحُونَ and they وَّهُمْ and they turn away وَيَتَوَلَّوا
إِلَّا shall ever happen to us يُصِيبَنَآ nothing لَّن say قُل rejoicing
هُوَ for us لَنَا Allah ٱللَّهُ has ordained كَتَبَ what مَا except
let put فَلْيَتَوَكَّلِ Allah ٱللَّهِ and in وَعَلَى our Protector مَوْلَىٰنَا He is
the believers ﴿٥١﴾ ٱلْمُؤْمِنُونَ their trust

49. And among them is he who says:"Grant me leave (to be exempted from *Jihâd*) and put me not into trial." Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers. **50.** If good befalls you (O Muhammad صلى الله عليه وسلم), it grieves them, but if a calamity overtakes you, they say: "We took our precaution beforehand" and they turn away rejoicing. **51.** Say: "Nothing shall ever happen to us except what Allâh has ordained for us. He is our *Maulâ* (Lord, Helper and Protector)." And in Allâh let the believers put their trust.

قُلْ هَلْ تَرَبَّصُونَ بِنَآ إِلَّآ إِحْدَى ٱلْحُسْنَيَيْنِ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَن يُصِيبَكُمُ ٱللَّهُ بِعَذَابٍ مِّنْ عِندِهِۦٓ
أَوْ بِأَيْدِينَا فَتَرَبَّصُوٓا إِنَّا مَعَكُم مُّتَرَبِّصُونَ ﴿٥٢﴾ قُلْ أَنفِقُوا طَوْعًا أَوْ كَرْهًا لَّن يُتَقَبَّلَ مِنكُمْ إِنَّكُمْ
كُنتُمْ قَوْمًا فَٰسِقِينَ ﴿٥٣﴾ وَمَا مَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ نَفَقَٰتُهُمْ إِلَّآ أَنَّهُمْ كَفَرُوا بِٱللَّهِ وَبِرَسُولِهِۦ وَلَا
يَأْتُونَ ٱلصَّلَوٰةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنفِقُونَ إِلَّا وَهُمْ كَٰرِهُونَ ﴿٥٤﴾

إِلَّآ for us (anything) بِنَآ you wait تَرَبَّصُونَ do هَلْ say قُلْ
and we وَنَحْنُ (of) the two best things ٱلْحُسْنَيَيْنِ one إِحْدَى except
will afflict you يُصِيبَكُمُ either that أَن for you بِكُمْ await نَتَرَبَّصُ
Himself عِندِهِۦٓ from مِّنْ with a punishment بِعَذَابٍ Allah ٱللَّهُ
with مَعَكُم we too إِنَّا so wait فَتَرَبَّصُوٓا at our hands بِأَيْدِينَا or أَوْ
willingly طَوْعًا spend أَنفِقُوا say قُلْ (are) waiting ﴿٥٢﴾ مُّتَرَبِّصُونَ you
مِنكُمْ it be accepted يُتَقَبَّلَ will not لَّن unwillingly كَرْهًا or أَوْ
a people قَوْمًا you were كُنتُمْ verily you إِنَّكُمْ from you
أَن prevents them مَنَعَهُمْ and nothing وَمَا disobedient ﴿٥٣﴾ فَٰسِقِينَ
their نَفَقَٰتُهُمْ from them مِنْهُمْ being accepted تُقْبَلَ from
بِٱللَّهِ disbelieved كَفَرُوا that they أَنَّهُمْ except إِلَّآ contributions
they يَأْتُونَ and that not وَلَا and in His Messenger وَبِرَسُولِهِۦ in Allah
(are) lazy كُسَالَىٰ they وَهُمْ except إِلَّا prayer ٱلصَّلَوٰةَ come to
وَهُمْ but إِلَّا they offer contributions يُنفِقُونَ and (that) not وَلَا
(are) unwilling ﴿٥٤﴾ كَٰرِهُونَ they

52. Say: "Do you wait for us (anything) except one of the two best things (martyrdom or victory); while we await for you either that Allâh will afflict you with a punishment from Himself or at our hands. So wait, we too are waiting with you." **53.** Say: "Spend (in Allâh's Cause) willingly or unwillingly, it will not be accepted from you. Verily, you are ever a people who are *Fâsiqûn* (rebellious, disobedient to Allâh)." **54.** And nothing prevents their contributions from being accepted from them except that they disbelieved in Allâh and in His Messenger (Muhammad صلى الله عليه وسلم), and that they came not to *As-Salât* (the prayer) except in a lazy state, and that they offer not contributions but unwillingly.

فَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُمْ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُعَذِّبَهُم بِهَا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ
كَٰفِرُونَ ﴿٥٥﴾ وَيَحْلِفُونَ بِٱللَّهِ إِنَّهُمْ لَمِنكُمْ وَمَا هُم مِّنكُمْ وَلَٰكِنَّهُمْ قَوْمٌ يَفْرَقُونَ ﴿٥٦﴾ لَوْ يَجِدُونَ
مَلْجَـًٔا أَوْ مَغَٰرَٰتٍ أَوْ مُدَّخَلًا لَّوَلَّوْا۟ إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٧﴾

nor/or وَلَآ their wealth أَمْوَٰلُهُمْ amaze you تُعْجِبْكَ so let not فَلَا
لِيُعَذِّبَهُم Allah ٱللَّهُ intends يُرِيدُ in reality إِنَّمَا their children أَوْلَٰدُهُمْ
ٱلدُّنْيَا the life ٱلْحَيَوٰةِ in فِى with these things بِهَا to punish them
their souls أَنفُسُهُمْ and that shall depart (die) وَتَزْهَقَ (of) this world
and they وَيَحْلِفُونَ disbelievers ﴿٥٥﴾ كَٰفِرُونَ while they are وَهُمْ
وَمَا of you لَمِنكُمْ that they are truly إِنَّهُمْ by Allah بِٱللَّهِ swear
(are) قَوْمٌ but they وَلَٰكِنَّهُمْ (are) of you مِّنكُمْ they هُم while not
they find يَجِدُونَ should لَوْ who are afraid ﴿٥٦﴾ يَفْرَقُونَ people
a place of مُدَّخَلًا or أَوْ caves مَغَٰرَٰتٍ or أَوْ a refuge مَلْجَـًٔا
وَهُمْ thereto إِلَيْهِ they would turn straightway لَّوَلَّوْا۟ concealment
rush (with a swift rush) ﴿٥٧﴾ يَجْمَحُونَ and they

55. So let not their wealth nor their children amaze you (O Muhammad صلى الله عليه وسلم); in reality Allâh's Plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers. **56.** They swear by Allâh that they are truly, of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them). **57.** Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.

وَمِنْهُم مَّن يَلْمِزُكَ فِى ٱلصَّدَقَٰتِ فَإِنْ أُعْطُوا۟ مِنْهَا رَضُوا۟ وَإِن لَّمْ يُعْطَوْا۟ مِنْهَآ إِذَا هُمْ يَسْخَطُونَ ﴿٥٨﴾ وَلَوْ أَنَّهُمْ
رَضُوا۟ مَآ ءَاتَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ وَقَالُوا۟ حَسْبُنَا ٱللَّهُ سَيُؤْتِينَا ٱللَّهُ مِن فَضْلِهِۦ وَرَسُولُهُۥٓ إِنَّآ إِلَى ٱللَّهِ
رَٰغِبُونَ ﴿٥٩﴾

accuse you يَلْمِزُكَ who مَّن and of them are some وَمِنْهُم
أُعْطُوا if فَإِنْ the matter of the alms الصَّدَقَٰتِ in فِي (O Muhammad)
but if وَإِن they are pleased رَضُوا part thereof مِنْهَا they are given
they هُمْ behold إِذَا thereof مِنْهَا they are given يُعْطَوْا not لَّمْ
were رَضُوا that they أَنَّهُمْ would وَلَوْ are enraged ﴿٥٨﴾ يَسْخَطُونَ
and وَرَسُولُهُ Allah اللَّهُ gave them ءَاتَىٰهُمُ with what مَا contented
(is) Sufficient for us حَسْبُنَا and had said وَقَالُوا His Messenger
His فَضْلِهِ of مِن Allah اللَّهُ will give us سَيُؤْتِينَا Allah اللَّهُ
اللَّهِ (to) إِلَى we إِنَّا and (also) His Messenger وَرَسُولُهُ Bounty
implore ﴿٥٩﴾ رَٰغِبُونَ Allah

58. And of them are some who accuse you (O Muhammad صلى الله عليه وسلم) in the matter of (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged! **59.** Would that they were contented with what Allâh and His Messenger (صلى الله عليه وسلم) gave them and had said: "Allâh is Sufficient for us. Allâh will give us of His Bounty, and so will His Messenger (from alms). We implore Allâh (to enrich us)."

۞ إِنَّمَا ٱلصَّدَقَٰتُ لِلْفُقَرَآءِ وَٱلْمَسَٰكِينِ وَٱلْعَٰمِلِينَ عَلَيْهَا وَٱلْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِى ٱلرِّقَابِ وَٱلْغَٰرِمِينَ وَفِى
سَبِيلِ ٱللَّهِ وَٱبْنِ ٱلسَّبِيلِ فَرِيضَةً مِّنَ ٱللَّهِ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾ وَمِنْهُمُ ٱلَّذِينَ يُؤْذُونَ ٱلنَّبِىَّ
وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنُ خَيْرٍ لَّكُمْ يُؤْمِنُ بِٱللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ ءَامَنُوا مِنكُمْ وَٱلَّذِينَ
يُؤْذُونَ رَسُولَ ٱللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦١﴾

(are) for the لِلْفُقَرَآءِ alms, charities (Zakat) الصَّدَقَٰتُ only ۞ إِنَّمَا
وَالْعَٰمِلِينَ and the poor (who do not beg) وَالْمَسَٰكِينِ poor (who beg)
and وَالْمُؤَلَّفَةِ them (the funds) عَلَيْهَا and those employed to collect
قُلُوبُهُمْ for attracting those who have been inclined (towards Islam)
and for وَالْغَٰرِمِينَ the captives الرِّقَابِ and to (free) وَفِي their hearts
وَابْنِ Allah's اللَّهِ Way سَبِيلِ and for (in) وَفِي those in debt
(from) imposed مِّنَ a duty فَرِيضَةً è and for the wayfarer السَّبِيلِ
﴿٦٠﴾ حَكِيمٌ (is) All-Knower عَلِيمٌ and Allah وَاللَّهُ Allah اللَّهِ by
يُؤْذُونَ those who الَّذِينَ and among them (are) وَمِنْهُمُ All-Wise
(lending أُذُنٌ he is هُوَ and say وَيَقُولُونَ the Prophet النَّبِيَّ hurt

what is best خَيْرٍ he listens to أُذُنُ say قُلْ his ear to every news)
and has faith وَيُؤْمِنُ in Allah بِٱللَّهِ he believes يُؤْمِنُ for you لَّكُمْ
to those لِّلَّذِينَ and (is) mercy وَرَحْمَةٌ in the believers لِلْمُؤْمِنِينَ
hurt يُؤْذُونَ and those who وَٱلَّذِينَ of you مِنكُمْ believe ءَامَنُوا۟ who
torment عَذَابٌ for them لَهُمْ (of) Allah ٱللَّهِ the Messenger رَسُولَ
a painful أَلِيمٌ ﴿٦١﴾

60. *As-Sadaqât* (here it means *Zakât*) are only for the *Fuqarâ'* (poor), and *Al-Masâkin* (the poor) and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islâm); and to free the captives; and for those in debt; and for Allâh's Cause, and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise. **61.** And among them are men who annoy the Prophet (Muhammad صلى الله عليه وسلم) and say: "He is (lending his) ear (to every news)." Say: "He listens to what is best for you; he believes in Allâh; has faith in the believers; and is a mercy to those of you who believe." But those who annoy Allâh's Messenger (Muhammad صلى الله عليه وسلم) will have a painful torment.

يَحْلِفُونَ بِٱللَّهِ لَكُمْ لِيُرْضُوكُمْ وَٱللَّهُ وَرَسُولُهُۥٓ أَحَقُّ أَن يُرْضُوهُ إِن كَانُوا۟ مُؤْمِنِينَ ﴿٦٢﴾ أَلَمْ يَعْلَمُوٓا۟ أَنَّهُۥ
مَن يُحَادِدِ ٱللَّهَ وَرَسُولَهُۥ فَأَنَّ لَهُۥ نَارَ جَهَنَّمَ خَٰلِدًا فِيهَا ۚ ذَٰلِكَ ٱلْخِزْىُ ٱلْعَظِيمُ ﴿٦٣﴾ يَحْذَرُ
ٱلْمُنَٰفِقُونَ أَن تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُم بِمَا فِى قُلُوبِهِمْ ۚ قُلِ ٱسْتَهْزِءُوٓا۟ إِنَّ ٱللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ ﴿٦٤﴾

لِيُرْضُوكُمْ to you (Muslims) لَكُمْ by Allah بِٱللَّهِ they swear يَحْلِفُونَ
and His Messenger وَرَسُولُهُۥٓ but Allah وَٱللَّهُ in order to please you
if إِن they should please Him يُرْضُوهُ that أَن has more right أَحَقُّ
know يَعْلَمُوٓا۟ did not أَلَمْ (are) believers مُؤْمِنِينَ ﴿٦٢﴾ they كَانُوا۟
opposes and shows hostility يُحَادِدِ whoever مَن that أَنَّهُۥ they
for لَهُۥ certainly فَأَنَّ and His Messenger وَرَسُولَهُۥ Allah ٱللَّهَ (to)
فِيهَا to abide خَٰلِدًا (of) Hell جَهَنَّمَ the Fire نَارَ him will be
يَحْذَرُ extreme ٱلْعَظِيمُ ﴿٦٣﴾ disgrace ٱلْخِزْىُ that (is) ذَٰلِكَ therein
should be revealed تُنَزَّلَ lest أَن the hypocrites ٱلْمُنَٰفِقُونَ fear
showing تُنَبِّئُهُم a Surah (chapter of Quran) سُورَةٌ about them عَلَيْهِمْ
mock ٱسْتَهْزِءُوٓا۟ say قُلِ their hearts قُلُوبِهِمْ (is) in فِى what بِمَا them

all that مَّا will bring to light مُخْرِجٌ Allah ٱللَّهَ but certainly إِنَّ
you fear تَحْذَرُونَ ﴿٦٤﴾

62. They swear by Allâh to you (Muslims) in order to please you, but it is more fitting that they should please Allâh and His Messenger (Muhammad صلى الله عليه وسلم), if they are believers. **63.** Know they not that whoever opposes and shows hostility to Allâh (عز و جل) and His Messenger (صلى الله عليه وسلم), certainly for him will be the fire of Hell to abide therein. That is the extreme disgrace. **64.** The hypocrites fear lest a *Sûrah* (chapter of the Qur'ân) should be revealed about them, showing them what is in their hearts. Say: "(Go ahead and) mock! But certainly Allâh will bring to light all that you fear."

وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِٱللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِۦ كُنتُمْ تَسْتَهْزِءُونَ ﴿٦٥﴾
لَا تَعْتَذِرُوا۟ قَدْ كَفَرْتُم بَعْدَ إِيمَٰنِكُمْ ۚ إِن نَّعْفُ عَن طَآئِفَةٍ مِّنكُمْ نُعَذِّبْ طَآئِفَةًۢ بِأَنَّهُمْ كَانُوا۟ مُجْرِمِينَ ﴿٦٦﴾
ٱلْمُنَٰفِقُونَ وَٱلْمُنَٰفِقَٰتُ بَعْضُهُم مِّنۢ بَعْضٍ ۚ يَأْمُرُونَ بِٱلْمُنكَرِ وَيَنْهَوْنَ عَنِ ٱلْمَعْرُوفِ وَيَقْبِضُونَ
أَيْدِيَهُمْ ۚ نَسُوا۟ ٱللَّهَ فَنَسِيَهُمْ ۗ إِنَّ ٱلْمُنَٰفِقِينَ هُمُ ٱلْفَٰسِقُونَ ﴿٦٧﴾

they declare لَيَقُولُنَّ you ask them (about this) سَأَلْتَهُمْ if وَلَئِن
and joking وَنَلْعَبُ talking idly نَخُوضُ we were كُنَّا only إِنَّمَا
and His Verses وَءَايَٰتِهِۦ was it at Allah أَبِٱللَّهِ say قُلْ (playing)
تَسْتَهْزِءُونَ ﴿٦٥﴾ that you were كُنتُمْ and His Messenger وَرَسُولِهِۦ
you كَفَرْتُم indeed قَدْ make excuses تَعْتَذِرُوا۟ no لَا mocking
We نَّعْفُ عَن if إِن you had believed إِيمَٰنِكُمْ after بَعْدَ disbelieved
طَآئِفَةًۢ We will punish نُعَذِّبْ of you مِّنكُمْ some طَآئِفَةٍ pardon
مُجْرِمِينَ ﴿٦٦﴾ they were كَانُوا۟ because بِأَنَّهُمْ others (amongst you)
and وَٱلْمُنَٰفِقَٰتُ the hypocrites men ٱلْمُنَٰفِقُونَ criminals (sinners)
they يَأْمُرُونَ another بَعْضٍ from مِّنۢ some بَعْضُهُم women
from عَنِ and forbid وَيَنْهَوْنَ evil (disbelief) بِٱلْمُنكَرِ enjoin
their hands أَيْدِيَهُمْ and they close وَيَقْبِضُونَ good (Islam) ٱلْمَعْرُوفِ
so He has forgotten فَنَسِيَهُمْ Allah ٱللَّهَ they have forgotten نَسُوا۟
ٱلْفَٰسِقُونَ ﴿٦٧﴾ are هُمُ the hypocrites ٱلْمُنَٰفِقِينَ verily إِنَّ them
the disobedient

65. If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allâh (عز و جل), and His *Ayât* and His Messenger (صلى الله عليه وسلم) that you were mocking?" **66.** Make no excuse; you disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were *Mujrimûn*. **67.** The hypocrites, men and women, are one from another; they enjoin (on the people) *Al-Munkar*, and forbid (people) from *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do), and they close their hands [from giving (spending in Allâh's Cause) alms]. They have forgotten Allâh, so He has forgotten them. Verily, the hypocrites are the *Fâsiqûn* (rebellious, disobedient to Allâh).

وَعَدَ ٱللَّهُ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْكُفَّارَ نَارَ جَهَنَّمَ خَٰلِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعَنَهُمُ ٱللَّهُ وَلَهُمْ
عَذَابٌ مُّقِيمٌ ﴿٦٨﴾ كَٱلَّذِينَ مِن قَبْلِكُمْ كَانُوٓا أَشَدَّ مِنكُمْ قُوَّةً وَأَكْثَرَ أَمْوَٰلًا وَأَوْلَٰدًا فَٱسْتَمْتَعُوا بِخَلَٰقِهِمْ
فَٱسْتَمْتَعْتُم بِخَلَٰقِكُمْ كَمَا ٱسْتَمْتَعَ ٱلَّذِينَ مِن قَبْلِكُم بِخَلَٰقِهِمْ وَخُضْتُمْ كَٱلَّذِي خَاضُوٓا أُولَٰٓئِكَ
حَبِطَتْ أَعْمَٰلُهُمْ فِي ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَأُولَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٦٩﴾

the hypocrites men ٱلْمُنَٰفِقِينَ Allah ٱللَّهُ has promised وَعَدَ
جَهَنَّمَ the Fire نَارَ and disbelievers وَٱلْكُفَّارَ and women وَٱلْمُنَٰفِقَٰتِ
حَسْبُهُمْ it will هِيَ therein فِيهَا they shall abide خَٰلِدِينَ (of) Hell
and for وَلَهُمْ Allah ٱللَّهُ has cursed them وَلَعَنَهُمُ suffice them
مِن قَبْلِكُمْ like those كَٱلَّذِينَ lasting مُّقِيمٌ ﴿٦٨﴾ is a torment عَذَابٌ them
in قُوَّةً than you مِنكُمْ mighter أَشَدَّ they were كَانُوٓا before you
and وَأَوْلَٰدًا in wealth أَمْوَٰلًا and more abundant وَأَكْثَرَ power
their portion (a while) بِخَلَٰقِهِمْ they had enjoyed فَٱسْتَمْتَعُوا children
ٱسْتَمْتَعَ as كَمَا your portion (a while) بِخَلَٰقِكُمْ so enjoy فَٱسْتَمْتَعْتُم
their portion بِخَلَٰقِهِمْ before you مِن قَبْلِكُم those ٱلَّذِينَ enjoyed
as كَٱلَّذِي and you indulged in play and pastime وَخُضْتُمْ (a while)
such are they أُولَٰٓئِكَ they indulged in play and pastime خَاضُوٓا
this world ٱلدُّنْيَا in فِي their deeds أَعْمَٰلُهُمْ are in vain حَبِطَتْ
they هُمُ and such (are) وَأُولَٰٓئِكَ and (in) the Hereafter وَٱلْءَاخِرَةِ
the losers ٱلْخَٰسِرُونَ ﴿٦٩﴾ (who are)

68. Allâh has promised the hypocrites — men and women — and the disbelievers, the fire of Hell; therein shall they abide. It will suffice them. Allâh has cursed them and for them is the lasting torment. **69.** Like those before you: they were

mightier than you in power, and more abundant in wealth and children. They had enjoyed their portion (awhile), so enjoy your portion (awhile) as those before you enjoyed their portion (awhile); and you indulged in play and pastime (and in telling lies against Allâh and His Messenger Muhammad صلى الله عليه وسلم) as they indulged in play and pastime. Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِن قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ
وَالْمُؤْتَفِكَاتِ ۚ أَتَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ ۖ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾
وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَيُقِيمُونَ الصَّلَاةَ
وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾

مِن of those الَّذِينَ the story نَبَأُ reached them يَأْتِهِمْ has not أَلَمْ
وَثَمُودَ Ad وَعَادٍ (of) Noah نُوحٍ the people قَوْمِ before them قَبْلِهِمْ
وَأَصْحَابِ (of) Abraham إِبْرَاهِيمَ and the people وَقَوْمِ and Thamud
and the cities وَالْمُؤْتَفِكَاتِ (of) Madyan مَدْيَنَ and the dwellers
بِالْبَيِّنَاتِ their Messengers رُسُلُهُم to them came أَتَتْهُمْ overthrown
لِيَظْلِمَهُمْ Allah اللَّهُ it was كَانَ so not فَمَا with clear proofs
أَنفُسَهُمْ they used to كَانُوا but وَلَٰكِن who wronged them
وَالْمُؤْمِنَاتُ the believing men وَالْمُؤْمِنُونَ wrong يَظْلِمُونَ ﴿٧٠﴾ themselves
يَأْمُرُونَ of others بَعْضٍ are protectors أَوْلِيَاءُ some بَعْضُهُمْ and women
الْمُنكَرِ from عَنِ and forbid وَيَنْهَوْنَ good بِالْمَعْرُوفِ they command
(their) prayers الصَّلَاةَ and they offer perfectly وَيُقِيمُونَ evil
Allah اللَّهَ and obey وَيُطِيعُونَ the Zakat الزَّكَاةَ and give وَيُؤْتُونَ
will give them سَيَرْحَمُهُمُ these أُولَٰئِكَ and His Messenger وَرَسُولَهُ
(is) All-Mighty عَزِيزٌ Allah اللَّهَ surely إِنَّ Allah اللَّهُ Mercy
All-Wise ﴿٧١﴾ حَكِيمٌ

70. Has not the story reached them of those before them? — The people of Nûh (Noah), 'Âd, and Thamûd, the people of Ibrâhîm (Abraham), the dwellers of Madyan (Midian) and the cities overthrown [i.e. the people to whom Lût (Lot) preached]; to them came their Messengers with clear proofs. So it was not Allâh Who wronged them, but they used to wrong themselves. **71.** The believers, men and women, are *Auliyâ'* (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm

orders one to do), and forbid (people) from *Al-Munkar*; they perform *As-Salât*, and give the *Zakât*, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely, Allâh is All-Mighty, All-Wise.

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ
عَدْنٍ ۚ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾ يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ
عَلَيْهِمْ ۚ وَمَأْوَاهُمْ جَهَنَّمُ ۖ وَبِئْسَ الْمَصِيرُ ﴿٧٣﴾

وَالْمُؤْمِنَاتِ the believing men الْمُؤْمِنِينَ Allah اللَّهُ has promised وَعَدَ
الْأَنْهَارُ under which مِن تَحْتِهَا flow تَجْرِي Gardens جَنَّاتٍ and women
and mansions وَمَسَاكِنَ therein فِيهَا to dwell forever خَالِدِينَ rivers
(of) Adn (Eden عَدْنٍ Gardens جَنَّاتِ in فِي beautiful طَيِّبَةً
Allah اللَّهِ of مِّنَ and the Good Pleasure وَرِضْوَانٌ Paradise)
﴿٧٢﴾ الْعَظِيمُ success الْفَوْزُ is هُوَ that ذَٰلِكَ the greatest bliss أَكْبَرُ
strive hard against جَاهِدِ Prophet النَّبِيُّ O يَا أَيُّهَا the supreme
and be وَاغْلُظْ and the hypocrites وَالْمُنَافِقِينَ the disbelievers الْكُفَّارَ
(is) Hell جَهَنَّمُ and their abode وَمَأْوَاهُمْ against them عَلَيْهِمْ harsh
(is) the destination ﴿٧٣﴾ الْمَصِيرُ and worst indeed وَبِئْسَ

72. Allâh has promised the believers — men and women, — Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of *'Adn* (Eden Paradise). But the greatest bliss is the Good Pleasure of Allâh. That is the supreme success. **73.** O Prophet (Muhammad صلى الله عليه وسلم)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, — and worst indeed is that destination.

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهَمُّوا بِمَا لَمْ يَنَالُوا ۚ وَمَا نَقَمُوا إِلَّا أَنْ
أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِن فَضْلِهِ ۚ فَإِن يَتُوبُوا يَكُ خَيْرًا لَّهُمْ ۖ وَإِن يَتَوَلَّوْا يُعَذِّبْهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ ۚ
وَمَا لَهُمْ فِي الْأَرْضِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٤﴾

(that) قَالُوا did not مَا by Allah بِاللَّهِ they swear يَحْلِفُونَ
(of) الْكُفْرِ the word كَلِمَةَ they said قَالُوا but really وَلَقَدْ they said
accepting إِسْلَامِهِمْ after بَعْدَ and they disbelieved وَكَفَرُوا disbelief
يَنَالُوا unable لَمْ that which بِمَا and they resolved وَهَمُّوا Islam
they could find (any نَقَمُوا and not وَمَا they were to carry out

ٱللَّهُ had enriched them أَغْنَىٰهُمُ that أَنْ except إِلَّآ cause to do so)
if فَإِن His Bounty فَضْلِهِۦ of مِن and His Messenger وَرَسُولُهُۥ Allah
وَإِن for them لَّهُمْ better خَيْرًا it will be يَكُ they repent يَتُوبُوا۟ then
Allah ٱللَّهُ will punish them يُعَذِّبْهُمُ they turn away يَتَوَلَّوْا۟ but if
وَٱلْءَاخِرَةِ the world ٱلدُّنْيَا in فِى with a painful أَلِيمًا torment عَذَابًا
on فِى (there is) for them لَهُمْ and none وَمَا and the Hereafter
a helper ﴿٧٤﴾ نَصِيرٍ nor/or وَلَا a protector وَلِىٍّ as مِن earth ٱلْأَرْضِ

74. They swear by Allâh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islâm, and they resolved that (plot to murder Prophet Muhammad صلى الله عليه وسلم) which they were unable to carry out, and they could not find any cause to do so except that Allâh and His Messenger had enriched them of His Bounty. If then they repent, it will be better for them, but if they turn away; Allâh will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a *Walî* (supporter, protector) or a helper.

۞ وَمِنْهُم مَّنْ عَٰهَدَ ٱللَّهَ لَئِنْ ءَاتَىٰنَا مِن فَضْلِهِۦ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ ٱلصَّٰلِحِينَ ﴿٧٥﴾ فَلَمَّآ ءَاتَىٰهُم مِّن
فَضْلِهِۦ بَخِلُوا۟ بِهِۦ وَتَوَلَّوا۟ وَّهُم مُّعْرِضُونَ ﴿٧٦﴾ فَأَعْقَبَهُمْ نِفَاقًا فِى قُلُوبِهِمْ إِلَىٰ يَوْمِ يَلْقَوْنَهُۥ بِمَآ أَخْلَفُوا۟ ٱللَّهَ مَا وَعَدُوهُ
وَبِمَا كَانُوا۟ يَكْذِبُونَ ﴿٧٧﴾ أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَىٰهُمْ وَأَنَّ ٱللَّهَ عَلَّٰمُ
ٱلْغُيُوبِ ﴿٧٨﴾

made a covenant عَٰهَدَ (are) some who مَّنْ and of them ۞ وَمِنْهُم
مِن He bestowed on us ءَاتَىٰنَا (saying): if لَئِنْ Allah ٱللَّهَ with
وَلَنَكُونَنَّ We will verily give charity لَنَصَّدَّقَنَّ His Bounty فَضْلِهِۦ of
those who are ﴿٧٥﴾ ٱلصَّٰلِحِينَ among مِنَ and will be certainly
His فَضْلِهِۦ of مِّن He gave them ءَاتَىٰهُم then when فَلَمَّآ righteous
and وَتَوَلَّوا۟ (with it) بِهِۦ they became stingy بَخِلُوا۟ Bounty
so He فَأَعْقَبَهُمْ (are) averse ﴿٧٦﴾ مُّعْرِضُونَ and they وَّهُم turned away
their قُلُوبِهِمْ into فِى by putting hypocrisy نِفَاقًا punished them
they shall meet Him يَلْقَوْنَهُۥ the Day (when) يَوْمِ till إِلَىٰ hearts
مَا Allah ٱللَّهَ they broke (the covenant with) أَخْلَفُوا۟ because بِمَآ
كَانُوا۟ and because وَبِمَا they had promised (Him) وَعَدُوهُ which

know they يَعْلَمُوٓا۟ do not? أَلَمْ tell lies ﴿٧٧﴾ يَكْذِبُونَ they used to
وَنَجْوَىٰهُمْ their secret ideas سِرَّهُمْ knows يَعْلَمُ Allah ٱللَّهَ that أَنَّ
(is) the عَلَّـٰمُ Allah ٱللَّهَ and that وَأَنَّ and their secret talk
(of) the unseen ﴿٧٨﴾ ٱلْغُيُوبِ All-Knower

75. And of them are some who made a covenant with Allâh (saying): "If He bestowed on us of His Bounty, we will verily, give *Sadaqâh* (*Zakât* and voluntary charity in Allâh's Cause) and will be certainly among those who are righteous." **76.** Then when He gave them of His Bounty, they became niggardly [refused to pay the *Sadaqah* (*Zakât* or voluntary charity)], and turned away, averse. **77.** So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allâh) which they had promised to Him and because they used to tell lies. **78.** Know they not that Allâh knows their secret ideas, and their *Najwa* (secret counsels), and that Allâh is the All-Knower of things unseen.

ٱلَّذِينَ يَلْمِزُونَ ٱلْمُطَّوِّعِينَ مِنَ ٱلْمُؤْمِنِينَ فِى ٱلصَّدَقَـٰتِ وَٱلَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ
فَيَسْخَرُونَ مِنْهُمْ ۙ سَخِرَ ٱللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٩﴾ ٱسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن
يَغْفِرَ ٱللَّهُ لَهُمْ ۚ ذَٰلِكَ بِأَنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَـٰسِقِينَ ﴿٨٠﴾

such who give ٱلْمُطَّوِّعِينَ defame يَلْمِزُونَ those who ٱلَّذِينَ
ٱلصَّدَقَـٰتِ (in) فِى the believers ٱلْمُؤْمِنِينَ of مِنَ voluntarily
could find (to give يَجِدُونَ not لَا and those who وَٱلَّذِينَ charity
so فَيَسْخَرُونَ what is available to them جُهْدَهُمْ except إِلَّا charity)
ٱللَّهُ will throw back their mockery سَخِرَ at them مِنْهُمْ they mock
﴿٧٩﴾ أَلِيمٌ torment عَذَابٌ and they shall have وَلَهُمْ on them مِنْهُمْ Allah
or أَوْ for them لَهُمْ whether you ask forgiveness ٱسْتَغْفِرْ a painful
you تَسْتَغْفِرْ if إِن for them لَهُمْ ask forgiveness تَسْتَغْفِرْ not لَا
will فَلَن times مَرَّةً seventy سَبْعِينَ for them لَهُمْ ask forgiveness
they بِأَنَّهُمْ because ذَٰلِكَ them لَهُمْ Allah ٱللَّهُ forgive يَغْفِرَ never
and His وَرَسُولِهِۦ in Allah بِٱللَّهِ disbelieved كَفَرُوا۟ have
those people ٱلْقَوْمَ guides يَهْدِى not لَا and Allah وَٱللَّهُ Messenger
disobedient ﴿٨٠﴾ ٱلْفَـٰسِقِينَ who

79. Those who defame such of the believers who give charity voluntarily, and such who could not find to give charity (in Allâh's Cause) except what is available to them — so they mock at them (believers); Allâh will throw back their mockery on them, and they shall have a painful torment. **80.** Whether you (O Muhammad صلى الله عليه وسلم) ask forgiveness for them (hypocrites) or ask not forgiveness for them — (and even) if you ask seventy times for their forgiveness — Allâh will not forgive them because they have disbelieved in Allâh and His Messenger (Muhammad صلى الله عليه وسلم). And Allâh guides not those people who are *Fâsiqûn* (rebellious, disobedient to Allâh).

فَرِحَ ٱلْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَٰفَ رَسُولِ ٱللَّهِ وَكَرِهُوٓا۟ أَن يُجَٰهِدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ وَقَالُوا۟ لَا
تَنفِرُوا۟ فِى ٱلْحَرِّ ۗ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا ۚ لَّوْ كَانُوا۟ يَفْقَهُونَ ﴿٨١﴾ فَلْيَضْحَكُوا۟ قَلِيلًا وَلْيَبْكُوا۟ كَثِيرًا جَزَآءًۢ بِمَا كَانُوا۟
يَكْسِبُونَ ﴿٨٢﴾

in their بِمَقْعَدِهِمْ those who stayed behind ٱلْمُخَلَّفُونَ rejoiced فَرِحَ
وَكَرِهُوٓا۟ (of) Allah ٱللَّهِ the Messenger رَسُولِ behind خِلَٰفَ places
with their بِأَمْوَٰلِهِمْ strive and fight يُجَٰهِدُوا۟ to أَن and they hated
(of) Allah ٱللَّهِ the Way سَبِيلِ in فِى and their lives وَأَنفُسِهِمْ wealth
the heat ٱلْحَرِّ in فِى march forth تَنفِرُوا۟ not لَا and they said وَقَالُوا۟
in حَرًّا (is) more intense أَشَدُّ (of) Hell جَهَنَّمَ the Fire نَارُ say قُلْ
so فَلْيَضْحَكُوا۟ understand يَفْقَهُونَ ﴿٨١﴾ they could كَانُوا۟ if only لَّوْ heat
much كَثِيرًا and (they will) cry وَلْيَبْكُوا۟ a little قَلِيلًا let them laugh
يَكْسِبُونَ ﴿٨٢﴾ they used to كَانُوا۟ of what بِمَا as a recompense جَزَآءًۢ
earn

81. Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allâh; they hated to strive and fight with their properties and their lives in the Cause of Allâh, and they said: "March not forth in the heat." Say: "The fire of Hell is more intense in heat"; if only they could understand! **82.** So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).

فَإِن رَّجَعَكَ ٱللَّهُ إِلَىٰ طَآئِفَةٍ مِّنْهُمْ فَٱسْتَـْٔذَنُوكَ لِلْخُرُوجِ فَقُل لَّن تَخْرُجُوا۟ مَعِىَ أَبَدًا وَلَن تُقَٰتِلُوا۟ مَعِىَ عَدُوًّا ۖ إِنَّكُمْ
رَضِيتُم بِٱلْقُعُودِ أَوَّلَ مَرَّةٍ فَٱقْعُدُوا۟ مَعَ ٱلْخَٰلِفِينَ ﴿٨٣﴾ وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ ۖ إِنَّهُمْ
كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَمَاتُوا۟ وَهُمْ فَٰسِقُونَ ﴿٨٤﴾

a party طَآئِفَةٍ to إِلَىٰ Allah ٱللَّهُ brings you back رَّجَعَكَ if فَإِن
and they ask your فَٱسْتَـْٔذَنُوكَ of them (the hypocrites) مِّنْهُمْ
تَخْرُجُوا۟ never لَن say فَقُل to go out (to fight) لِلْخُرُوجِ permission
fight تُقَٰتِلُوا۟ nor وَلَن (never) أَبَدًا with me مَعِىَ you shall go out
to sit بِٱلْقُعُودِ pleased رَضِيتُم you إِنَّكُمْ an enemy عَدُوًّا with me مَعِىَ
then you sit (now) فَٱقْعُدُوا۟ occasion مَرَّةٍ on the first أَوَّلَ inactive
and not وَلَا those who lag behind ٱلْخَٰلِفِينَ ﴿٨٣﴾ with مَعَ
of them مِّنْهُم any أَحَدٍ for عَلَىٰ pray تُصَلِّ (O Mohammad)
at عَلَىٰ stand تَقُمْ nor وَلَا never أَبَدًا who dies مَّاتَ (hypocrites)
in Allah بِٱللَّهِ they disbelieved كَفَرُوا۟ certainly إِنَّهُمْ his grave قَبْرِهِۦٓ
and they وَهُمْ and died وَمَاتُوا۟ and His Messenger وَرَسُولِهِۦ
(were) diobedient فَٰسِقُونَ ﴿٨٤﴾

83. If Allâh brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me nor fight an enemy with me; you were pleased to sit (inactive) on the first occasion, then you sit (now) with those who lag behind." **84.** And never (O Muhammad صلى الله عليه وسلم) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allâh and His Messenger, and died while they were *Fâsiqûn*.

وَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَأَوْلَٰدُهُمْ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ أَن يُعَذِّبَهُم بِهَا فِى ٱلدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَٰفِرُونَ ﴿٨٥﴾ وَإِذَآ
أُنزِلَتْ سُورَةٌ أَنْ ءَامِنُوا۟ بِٱللَّهِ وَجَٰهِدُوا۟ مَعَ رَسُولِهِ ٱسْتَـْٔذَنَكَ أُو۟لُوا۟ ٱلطَّوْلِ مِنْهُمْ وَقَالُوا۟ ذَرْنَا نَكُن مَّعَ ٱلْقَٰعِدِينَ ﴿٨٦﴾

or وَأَوْلَٰدُهُمْ their wealth أَمْوَٰلُهُمْ amaze you تُعْجِبْكَ and let not وَلَا
يُعَذِّبَهُم to أَن Allah ٱللَّهُ intends يُرِيدُ only إِنَّمَا their children
وَتَزْهَقَ this world ٱلدُّنْيَا in فِى with these things بِهَا punish them
while they وَهُمْ their souls أَنفُسُهُمْ and that shall depart (die)
is revealed أُنزِلَتْ and when وَإِذَآ (are) disbelievers كَٰفِرُونَ ﴿٨٥﴾
in بِٱللَّهِ they believe ءَامِنُوا۟ (enjoining) that أَنْ a Surah سُورَةٌ
His رَسُولِهِ along with مَعَ and strive hard and fight وَجَٰهِدُوا۟ Allah
those أُو۟لُوا۟ ask your leave to exempt them ٱسْتَـْٔذَنَكَ Messenger
leave us ذَرْنَا and say وَقَالُوا۟ among them مِنْهُمْ wealth ٱلطَّوْلِ with

who sit (at home) ٱلْقَٰعِدِينَ ﴿٨٦﴾	with those مَّعَ	we would be نَكُن	(behind)

85. And let not their wealth or their children amaze you. Allâh's Plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers. **86.** And when a *Sûrah* (chapter from the Qur'ân) is revealed, enjoining them to believe in Allâh and to strive hard and fight along with His Messenger, the wealthy among them ask your leave to exempt them (from *Jihâd*) and say, "Leave us (behind), we would be with those who sit (at home)."

رَضُوا۟ بِأَن يَكُونُوا۟ مَعَ ٱلْخَوَالِفِ وَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾ لَٰكِنِ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ
جَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۚ وَأُو۟لَٰٓئِكَ لَهُمُ ٱلْخَيْرَٰتُ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٨٨﴾ أَعَدَّ ٱللَّهُ لَهُمْ جَنَّٰتٍ تَجْرِى
مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٨٩﴾

ٱلْخَوَالِفِ with those مَعَ be يَكُونُوا۟ to بِأَن they are content رَضُوا۟
قُلُوبِهِمْ (on) عَلَىٰ and are sealed up وَطُبِعَ those who sit behind
لَٰكِنِ do understand يَفْقَهُونَ ﴿٨٧﴾ not لَا so they فَهُمْ their hearts
believed ءَامَنُوا۟ and those who وَٱلَّذِينَ the Messenger ٱلرَّسُولُ but
with their بِأَمْوَٰلِهِمْ strove hard and fought جَٰهَدُوا۟ with him مَعَهُۥ
for لَهُمُ such are they وَأُو۟لَٰٓئِكَ and their lives وَأَنفُسِهِمْ wealth
هُمُ and it is they وَأُو۟لَٰٓئِكَ (are) the good things ٱلْخَيْرَٰتُ whom
Allah ٱللَّهُ has prepared أَعَدَّ will be successful ٱلْمُفْلِحُونَ ﴿٨٨﴾ who
ٱلْأَنْهَٰرُ under them مِن تَحْتِهَا flowing تَجْرِى gardens جَنَّٰتٍ for them لَهُمْ
(is) ٱلْفَوْزُ that ذَٰلِكَ therein فِيهَا to dwell forever خَٰلِدِينَ rivers
supreme ٱلْعَظِيمُ ﴿٨٩﴾ success

87. They are content to be with those (the women) who sit behind (at home). Their hearts are sealed up (from all kinds of goodness and right guidance), so they understand not. **88.** But the Messenger (Muhammad صلى الله عليه وسلم) and those who believed with him (in Islâmic Monotheism) strove hard and fought with their wealth and their lives (in Allâh's Cause). Such are they for whom are the good things, and it is they who will be successful. **89.** For them Allâh has got ready Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.

وَجَآءَ ٱلْمُعَذِّرُونَ مِنَ ٱلْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ ٱلَّذِينَ كَذَبُوا۟ ٱللَّهَ وَرَسُولَهُۥ ۚ سَيُصِيبُ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ
عَذَابٌ أَلِيمٌ ﴿٩٠﴾ لَّيْسَ عَلَى ٱلضُّعَفَآءِ وَلَا عَلَى ٱلْمَرْضَىٰ وَلَا عَلَى ٱلَّذِينَ لَا يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا
نَصَحُوا۟ لِلَّهِ وَرَسُولِهِۦ ۚ مَا عَلَى ٱلْمُحْسِنِينَ مِن سَبِيلٍ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٩١﴾

from مِنَ those who made excuses ٱلْمُعَذِّرُونَ and came وَجَآءَ
لَهُمْ asking your permission to exempt لِيُؤْذَنَ the bedouins ٱلْأَعْرَابِ
ٱللَّهَ had lied to كَذَبُوا۟ those who ٱلَّذِينَ and sat at home وَقَعَدَ them
those ٱلَّذِينَ will seize سَيُصِيبُ and His Messenger وَرَسُولَهُۥ Allah
﴿٩٠﴾ أَلِيمٌ torment عَذَابٌ of them مِنْهُمْ disbelieve كَفَرُوا۟ who
those who are weak ٱلضُّعَفَآءِ on عَلَى (there is) no لَّيْسَ a painful
لَا (those) who ٱلَّذِينَ (on) عَلَى or وَلَا ill ٱلْمَرْضَىٰ (on) عَلَى or وَلَا
if إِذَا blame حَرَجٌ they spend يُنفِقُونَ what مَا find يَجِدُونَ no
and His وَرَسُولِهِۦ to Allah لِلَّهِ they are sincere (in duty) نَصَحُوا۟
مِن the good-doers ٱلْمُحْسِنِينَ against عَلَى not مَا Messenger
and Allah وَٱللَّهُ ground (of complaint can be there) سَبِيلٍ (from)
Most Merciful ﴿٩١﴾ رَّحِيمٌ (is) Oft-Forgiving غَفُورٌ

90. And those who made excuses from the bedouins came (to you, O Prophet صلى الله عليه وسلم) asking your permission to exempt them (from the battle), and those who had lied to Allâh and His Messenger sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve. **91.** There is no blame on those who are weak or ill or who find no resources to spend [in holy fighting (*Jihâd*)], if they are sincere and true (in duty) to Allâh and His Messenger. No ground (of complaint) can there be against the *Muhsinûn* (good-doers). And Allâh is Oft-Forgiving, Most Merciful.

وَلَا عَلَى ٱلَّذِينَ إِذَا مَآ أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَآ أَجِدُ مَآ أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوا۟ وَّأَعْيُنُهُمْ تَفِيضُ مِنَ
ٱلدَّمْعِ حَزَنًا أَلَّا يَجِدُوا۟ مَا يُنفِقُونَ ﴿٩٢﴾ إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ وَهُمْ أَغْنِيَآءُ ۚ رَضُوا۟ بِأَن
يَكُونُوا۟ مَعَ ٱلْخَوَالِفِ وَطَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾

when إِذَا مَآ those who ٱلَّذِينَ on عَلَى nor (is there blame) وَلَا
that you provide them with mounts لِتَحْمِلَهُمْ came to you أَتَوْكَ
what مَآ I can find أَجِدُ no لَآ and when you said قُلْتَ

they turned تَوَلَّوا (on it) عَلَيْهِ bear you (mounts for you) أَحْمِلُكُمْ
ٱلدَّمْعِ with مِنَ overflowing تَفِيضُ while their eyes وَّأَعْيُنُهُمْ back
مَا they could find يَجِدُوا that not أَلَّا of grief حَزَنًا tears
the ground (of ٱلسَّبِيلُ only إِنَّمَا to spend ﴿٩٢﴾ يُنفِقُونَ anything
ask يَسْتَـْٔذِنُونَكَ those who ٱلَّذِينَ (is) against عَلَى complaint)
they are content رَضُوا (are) rich أَغْنِيَآءُ yet they وَهُمْ exemptions
(the women) who sit behind ٱلْخَوَالِفِ with مَعَ be يَكُونُوا to بِأَن
so فَهُمْ their hearts قُلُوبِهِمْ up عَلَى Allah ٱللَّهُ and has sealed وَطَبَعَ
they know ﴿٩٣﴾ يَعْلَمُونَ not لَا that

92. Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for *Jihâd*). **93.** The ground (of complaint) is only against those who are rich, and yet ask exemption. They are content to be with (the women) who sit behind (at home) and Allâh has sealed up their hearts (from all kinds of goodness and right guidance) so that they know not (what they are losing).

تعلم القرآن الكريم لفظًا لفظًا

Study the Meaning of the English Translation of

THE NOBLE QUR'ÂN

Word-for-Word from Arabic to English

Volume 2

Part 11-20

Compiled by

DARUSSALAM



DARUSSALAM

Publishers and Distributors

Riyadh, Houston, New York, Lahore

۞ يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ ۚ قُل لَّا تَعْتَذِرُوا لَن نُّؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ ۚ وَسَيَرَى
اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٩٤﴾ سَيَحْلِفُونَ
بِاللَّهِ لَكُمْ إِذَا انقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ ۖ فَأَعْرِضُوا عَنْهُمْ ۖ إِنَّهُمْ رِجْسٌ ۖ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا
كَانُوا يَكْسِبُونَ ﴿٩٥﴾

they (the hypocrites) will present (their) excuses ۞ يَعْتَذِرُونَ
لَا say قُل to them إِلَيْهِمْ you return رَجَعْتُمْ when إِذَا to you إِلَيْكُمْ
لَكُمْ we shall believe نُّؤْمِنَ never لَن present excuses تَعْتَذِرُوا no
أَخْبَارِكُمْ of مِنْ Allah اللَّهُ informed us نَبَّأَنَا has already قَدْ you
Allah اللَّهُ and will observe وَسَيَرَى the news concerning you
تُرَدُّونَ then ثُمَّ and His Messenger وَرَسُولُهُ your deeds عَمَلَكُمْ
الْغَيْبِ the All-Knower عَالِمِ to إِلَىٰ you will be brought back
then He (Allah) فَيُنَبِّئُكُم and the seen وَالشَّهَادَةِ (of) the unseen
to do تَعْمَلُونَ ﴿٩٤﴾ you used كُنتُمْ of what بِمَا will inform you
إِذَا to you (Muslims) لَكُمْ by Allah بِاللَّهِ they will swear سَيَحْلِفُونَ
that you may turn لِتُعْرِضُوا to them إِلَيْهِمْ you return انقَلَبْتُمْ when
إِنَّهُمْ from them عَنْهُمْ so turn away فَأَعْرِضُوا from them عَنْهُمْ away
and their dwelling place وَمَأْوَاهُمْ impure رِجْسٌ surely they are
كَانُوا for that which بِمَا a recompense جَزَاءً (is) Hell جَهَنَّمُ
to earn يَكْسِبُونَ ﴿٩٥﴾ they used

94. They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Muhammad ﷺ) "Present no excuses, we shall not believe you. Allâh has already informed us of the news concerning you. Allâh and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allâh) will inform you of what you used to do." **95.** They will swear by Allâh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are *Rijsun* [i.e. *Najasun* (impure) because of their evil deeds], and Hell is their dwelling place — a recompense for that which they used to earn.

يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ ۖ فَإِن تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٦﴾ الْأَعْرَابُ أَشَدُّ
كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنزَلَ اللَّهُ عَلَىٰ رَسُولِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾ وَمِنَ الْأَعْرَابِ مَن
يَتَّخِذُ مَا يُنفِقُ مَغْرَمًا وَيَتَرَبَّصُ بِكُمُ الدَّوَائِرَ ۚ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾

لِتَرْضَوْا۟ to you (Muslims) لَكُمْ they (the hypocrites) swear يَحْلِفُونَ
you تَرْضَوْا۟ but if فَإِن with them عَنْهُمْ that you may be pleased
not لَا Allah ٱللَّهَ certainly فَإِنَّ with them عَنْهُمْ are pleased
(who are) (96) ٱلْفَٰسِقِينَ the people ٱلْقَوْمِ with عَنِ (is) pleased يَرْضَىٰ
in كُفْرًا (are) the worst أَشَدُّ the bedouins ٱلْأَعْرَابُ disobedient
not to أَلَّا and more likely وَأَجْدَرُ and hypocrisy وَنِفَاقًا disbelief
ٱللَّهُ has revealed أَنزَلَ which مَآ the limits حُدُودَ know يَعْلَمُوا۟
(is) عَلِيمٌ and Allah وَٱللَّهُ His Messenger رَسُولِهِۦ to عَلَىٰ Allah
the bedouins ٱلْأَعْرَابِ and of وَمِنَ All-Wise (97) حَكِيمٌ All-Knower
they يُنفِقُ what مَا take يَتَّخِذُ (there are some) who مَن
ٱلدَّوَآئِرَ for you بِكُمُ and watch وَيَتَرَبَّصُ as a fine مَغْرَمًا spend
(of) the ٱلسَّوْءِ the calamity دَآئِرَةُ on them (be) عَلَيْهِمْ calamities
All-Knower (98) عَلِيمٌ (is) All-Hearer سَمِيعٌ and Allah وَٱللَّهُ evil

96. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allâh is not pleased with the people who are *Al-Fâsiqûn*. **97.** The bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (Allâh's Commandments and His Legal Laws) which Allâh has revealed to His Messenger. And Allâh is All-Knower, All-Wise. **98.** And of the bedouins there are some who look upon what they spend (in Allâh's Cause) as a fine and watch for calamities for you, on them be the calamity of evil. And Allâh is All-Hearer, All-Knower.

وَمِنَ ٱلْأَعْرَابِ مَن يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ وَيَتَّخِذُ مَا يُنفِقُ قُرُبَٰتٍ عِندَ ٱللَّهِ وَصَلَوَٰتِ ٱلرَّسُولِ
أَلَآ إِنَّهَا قُرْبَةٌ لَّهُمْ سَيُدْخِلُهُمُ ٱللَّهُ فِى رَحْمَتِهِۦٓ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ (99)

(there are some) who مَن the bedouins ٱلْأَعْرَابِ and of وَمِنَ
the Last ٱلْآخِرِ and the Day وَٱلْيَوْمِ in Allah بِٱللَّهِ believe يُؤْمِنُ
they spend (in the Cause of يُنفِقُ what مَا and take وَيَتَّخِذُ
وَصَلَوَٰتِ Allah ٱللَّهِ to عِندَ as means of nearness قُرُبَٰتٍ Allah)
أَلَآ the Messenger's ٱلرَّسُولِ (and a cause of receiving) invocations
for them لَّهُمْ a means of nearness قُرْبَةٌ these are إِنَّهَا indeed
إِنَّ His Mercy رَحْمَتِهِۦٓ to فِى Allah ٱللَّهُ will admit them سَيُدْخِلُهُمُ

Most Merciful	رَّحِيمٌ ﴿٩٩﴾	(is) Oft-Forgiving	غَفُورٌ	Allah	ٱللَّهَ	certainly	

99. And of the bedouins there are some who believe in Allâh and the Last Day, and look upon what they spend in Allâh's Cause as means of nearness to Allâh, and a cause of receiving the Messenger's invocations. Indeed these (spendings in Allâh's Cause) are a means of nearness for them. Allâh will admit them to His Mercy. Certainly Allâh is Oft-Forgiving, Most Merciful.

وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَٰنٍ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّٰتٍ تَجْرِى تَحْتَهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٠٠﴾ وَمِمَّنْ حَوْلَكُم مِّنَ ٱلْأَعْرَابِ مُنَٰفِقُونَ وَمِنْ أَهْلِ ٱلْمَدِينَةِ مَرَدُوا۟ عَلَى ٱلنِّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُم مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾

of مِنَ	the foremost	ٱلْأَوَّلُونَ	and the first (Muslims)	وَٱلسَّٰبِقُونَ	
and those وَٱلَّذِينَ	and the Helpers	وَٱلْأَنصَارِ	the Emigrants	ٱلْمُهَٰجِرِينَ	
(is) رَّضِىَ	in goodness	بِإِحْسَٰنٍ	followed them	ٱتَّبَعُوهُم	who
and they are وَرَضُوا۟	with them	عَنْهُمْ	Allah	ٱللَّهُ	Well-Pleased
for لَهُمْ	and He has prepared	وَأَعَدَّ	with Him	عَنْهُ	well-pleased
ٱلْأَنْهَٰرُ	under them	تَحْتَهَا	flowing	تَجْرِى	Gardens جَنَّٰتٍ them
ٱلْفَوْزُ	that is ذَٰلِكَ	forever أَبَدًا	therein	فِيهَآ	to dwell خَٰلِدِينَ rivers
around you حَوْلَكُم	and from those	وَمِمَّنْ	the great	ٱلْعَظِيمُ ﴿١٠٠﴾	success
and وَمِنْ	(are) hypocrites	مُنَٰفِقُونَ	the bedouins	ٱلْأَعْرَابِ	of مِّنَ
(of) Al-Madinah	ٱلْمَدِينَةِ	the people	أَهْلِ	(so are) some among	
you تَعْلَمُهُمْ	not لَا	hypocrisy	ٱلنِّفَاقِ	in عَلَى	they persist مَرَدُوا۟
We shall punish سَنُعَذِّبُهُم	know them	نَعْلَمُهُمْ	We	نَحْنُ	know them
إِلَىٰ they shall be brought back	يُرَدُّونَ	then	ثُمَّ	twice مَّرَّتَيْنِ	them
a great	عَظِيمٍ ﴿١٠١﴾	torment	عَذَابٍ	to	

100. And the foremost to embrace Islâm of the *Muhâjirûn* and the *Ansâr* and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.
101. And among the bedouins around you, some are hypocrites, and so are some

among the people of Al-Madinah who persist in hypocrisy; you (O Muhammad ﷺ) know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.

وَءَاخَرُونَ ٱعْتَرَفُوا۟ بِذُنُوبِهِمْ خَلَطُوا۟ عَمَلًا صَٰلِحًا وَءَاخَرَ سَيِّئًا عَسَى ٱللَّهُ أَن يَتُوبَ عَلَيْهِمْ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٠٢﴾ خُذْ مِنْ
أَمْوَٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيْهِمْ ۖ إِنَّ صَلَوٰتَكَ سَكَنٌ لَّهُمْ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾

have acknowledged ٱعْتَرَفُوا۟ and (there are) others who وَءَاخَرُونَ
that صَٰلِحًا a deed عَمَلًا they have mixed خَلَطُوا۟ their sins بِذُنُوبِهِمْ
perhaps عَسَى that was evil سَيِّئًا with another وَءَاخَرَ was righteous
unto them عَلَيْهِمْ will turn in forgiveness يَتُوبَ (that) أَن Allah ٱللَّهُ
Most ﴿١٠٢﴾ رَّحِيمٌ (is) Oft-Forgiving غَفُورٌ Allah ٱللَّهَ surely إِنَّ
alms صَدَقَةً their wealth أَمْوَٰلِهِمْ from مِنْ take خُذْ Merciful
with بِهَا and purify them وَتُزَكِّيهِم in order tocleanse them تُطَهِّرُهُمْ
your صَلَوٰتَكَ verily إِنَّ for them عَلَيْهِمْ and invoke Allah وَصَلِّ it
وَٱللَّهُ for them لَّهُمْ (are) a source of security سَكَنٌ invocations
All-Knower ﴿١٠٣﴾ عَلِيمٌ (is) All-Hearer سَمِيعٌ and Allah

102. And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allâh will turn unto them in forgiveness. Surely, Allâh is Oft-Forgiving, Most Merciful. **103.** Take *Sadaqah* (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allâh for them. Verily, your invocations are a source of security for them; and Allâh is All-Hearer, All-Knower.

أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ هُوَ يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ وَيَأْخُذُ ٱلصَّدَقَٰتِ وَأَنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٠٤﴾ وَقُلِ ٱعْمَلُوا۟
فَسَيَرَى ٱللَّهُ عَمَلَكُمْ وَرَسُولُهُۥ وَٱلْمُؤْمِنُونَ ۖ وَسَتُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾

يَقْبَلُ (is) He هُوَ Allah ٱللَّهَ that أَنَّ they know يَعْلَمُوٓا۟ do not أَلَمْ
وَيَأْخُذُ His slaves عِبَادِهِۦ from عَنْ repentance ٱلتَّوْبَةَ Who accepts
ٱللَّهَ and that وَأَنَّ the Sadaqat (alms, charity) ٱلصَّدَقَٰتِ and takes
﴿١٠٤﴾ ٱلرَّحِيمُ (is) Accepter of repentance ٱلتَّوَّابُ (He) Alone هُوَ Allah
فَسَيَرَى do deeds ٱعْمَلُوا۟ and say (O Muhammad) وَقُلِ Most Merciful
and (so will) His وَرَسُولُهُۥ your deeds عَمَلَكُمْ Allah ٱللَّهُ will see

and you will be وَسَتُرَدُّونَ and the believers وَٱلْمُؤْمِنُونَ Messenger
(of) the unseen ٱلْغَيْبِ the All-Knower عَـٰلِمِ to إِلَىٰ brought back
of what بِمَا then He will inform you فَيُنَبِّئُكُم and the seen وَٱلشَّهَـٰدَةِ
do تَعْمَلُونَ ﴿١٠٥﴾ you used to كُنتُمْ

104. Know they not that Allâh accepts repentance from His slaves and takes the *Sadaqât* (alms, charity), and that Allâh Alone is the One Who forgives and accepts repentance, Most Merciful? **105.** And say (O Muhammad ﷺ) "Do deeds! Allâh will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do."

وَءَاخَرُونَ مُرْجَوْنَ لِأَمْرِ ٱللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٦﴾ وَٱلَّذِينَ ٱتَّخَذُوا۟ مَسْجِدًا
ضِرَارًا وَكُفْرًا وَتَفْرِيقًۢا بَيْنَ ٱلْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ ٱللَّهَ وَرَسُولَهُۥ مِن قَبْلُ ۚ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَآ إِلَّا
ٱلْحُسْنَىٰ ۖ وَٱللَّهُ يَشْهَدُ إِنَّهُمْ لَكَـٰذِبُونَ ﴿١٠٧﴾

إِمَّا Allah's ٱللَّهِ Decree لِأَمْرِ await مُرْجَوْنَ and others وَءَاخَرُونَ
will forgive يَتُوبُ or وَإِمَّا He will punish them يُعَذِّبُهُمْ whether
﴿١٠٦﴾ حَكِيمٌ (is) All-Knowing عَلِيمٌ and Allah وَٱللَّهُ them عَلَيْهِمْ
مَسْجِدًا they took ٱتَّخَذُوا۟ and as for those who وَٱلَّذِينَ All-Wise
وَتَفْرِيقًۢا and disbelief وَكُفْرًا by way of harming ضِرَارًا a mosque
وَإِرْصَادًا the believers ٱلْمُؤْمِنِينَ (between) بَيْنَ and to disunite
Allah ٱللَّهَ warred حَارَبَ for those who لِّمَنْ and as an outpost
and they will وَلَيَحْلِفُنَّ aforetime مِن قَبْلُ and His Messenger وَرَسُولَهُۥ
ٱلْحُسْنَىٰ (nothing) but إِلَّا we want أَرَدْنَآ that إِنْ indeed swear
that they are إِنَّهُمْ bears witness يَشْهَدُ and Allah وَٱللَّهُ good
certainly liars لَكَـٰذِبُونَ ﴿١٠٧﴾

106. And others are made to await for Allâh's Decree, whether He will punish them or will forgive them. And Allâh is All-Knowing, All-Wise. **107.** And as for those who put up a mosque by way of harm and disbelief and to disunite the believers and as an outpost for those who warred against Allâh and His Messenger (Muhammad ﷺ) aforetime, they will indeed swear that their intention is nothing but good. Allâh bears witness that they are certainly liars.

لَا تَقُمْ فِيهِ أَبَدًا ۚ لَّمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا ۚ
وَاللَّهُ يُحِبُّ الْمُطَّهِّرِينَ ﴿١٠٨﴾ أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَم مَّنْ أَسَّسَ بُنْيَانَهُ
عَلَىٰ شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾

verily the لَّمَسْجِدٌ ever أَبَدًا therein فِيهِ stand you تَقُمْ not لَا
مِنْ piety التَّقْوَىٰ on عَلَى whose foundation was laid أُسِّسَ Mosque
تَقُومَ that أَن (is) more worthy أَحَقُّ day يَوْمٍ the first أَوَّلِ from
يُحِبُّونَ (are) men رِجَالٌ in it فِيهِ therein (to pray) فِيهِ you stand
and وَاللَّهُ clean and to purify themselves يَتَطَهَّرُوا to أَن who love
those who make themselves clean ﴿١٠٨﴾ الْمُطَّهِّرِينَ loves يُحِبُّ Allah
who laid the foundation أَسَّسَ is it then he? أَفَمَنْ and pure
Allah اللَّهِ from مِنَ piety تَقْوَىٰ on عَلَىٰ (of) his building بُنْيَانَهُ
أَسَّسَ he مَّنْ or أَم better خَيْرٌ and His Good Pleasure وَرِضْوَانٍ
a شَفَا on عَلَىٰ (of) his building بُنْيَانَهُ who laid the foundation
ready to crumble هَارٍ (of) a cliff جُرُفٍ edge
نَارِ into فِي with him بِهِ so that it crumbled to pieces فَانْهَارَ down
الْقَوْمَ guides يَهْدِي not لَا and Allah وَاللَّهُ (of) Hell جَهَنَّمَ the Fire
(who are) the wrong doers ﴿١٠٩﴾ الظَّالِمِينَ the people

108. Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allâh loves those who make themselves clean and pure. **109.** Is it then he who laid the foundation of his building on piety to Allâh and His Good Pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the fire of Hell. And Allâh guides not the people who are the *Zâlimûn*.

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَن تَقَطَّعَ قُلُوبُهُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾ ۞ إِنَّ اللَّهَ اشْتَرَىٰ
مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم بِأَنَّ لَهُمُ الْجَنَّةَ ۚ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ
وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَاةِ وَالْإِنجِيلِ وَالْقُرْآنِ ۚ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ ۚ فَاسْتَبْشِرُوا بِبَيْعِكُمُ
الَّذِي بَايَعْتُم بِهِ ۚ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾

which ٱلَّذِى their building بُنْيَـٰنُهُمُ will cease to be يَزَالُ not لَا
إِلَّآ their hearts قُلُوبِهِمْ in فِى a cause of doubt رِيبَةً they built بَنَوْا
وَٱللَّهُ their hearts قُلُوبُهُمْ are cut to pieces تَقَطَّعَ (that) أَن unless
ٱللَّهَ verily إِنَّ ۞ All-Wise حَكِيمٌ (١١٠) (is) All-Knower عَلِيمٌ and Allah
the believers ٱلْمُؤْمِنِينَ of مِنَ has purchased ٱشْتَرَىٰ Allah
for (the price) بِأَنَّ and their properties وَأَمْوَٰلَهُم their lives أَنفُسَهُمْ
فِى they fight يُقَـٰتِلُونَ Paradise ٱلْجَنَّةَ theirs (shall be) لَهُمُ that
وَيُقْتَلُونَ so they kill (others) فَيَقْتُلُونَ Allah's ٱللَّهِ Way سَبِيلِ in
which is binding on Him عَلَيْهِ it is a promise وَعْدًا and are killed
and the Gospel وَٱلْإِنجِيلِ the Torah ٱلتَّوْرَىٰةِ in فِى in truth حَقًّا
to his بِعَهْدِهِۦ (is) truer أَوْفَىٰ and who وَمَنْ and the Quran وَٱلْقُرْءَانِ
in your بِبَيْعِكُمُ then rejoice فَٱسْتَبْشِرُوا۟ Allah ٱللَّهِ than مِنَ covenant
(with it) بِهِۦ you have bargained بَايَعْتُم which ٱلَّذِى bargain
the supreme ٱلْعَظِيمُ (١١١) success ٱلْفَوْزُ (is) هُوَ and that وَذَٰلِكَ

110. The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts unless their hearts are cut to pieces (i.e. till they die). And Allâh is All-Knowing, All-Wise. **111.** Verily, Allâh has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success.

ٱلتَّـٰٓئِبُونَ ٱلْعَـٰبِدُونَ ٱلْحَـٰمِدُونَ ٱلسَّـٰٓئِحُونَ ٱلرَّٰكِعُونَ ٱلسَّـٰجِدُونَ ٱلْءَامِرُونَ بِٱلْمَعْرُوفِ
وَٱلنَّاهُونَ عَنِ ٱلْمُنكَرِ وَٱلْحَـٰفِظُونَ لِحُدُودِ ٱللَّهِ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ (١١٢) مَا كَانَ لِلنَّبِىِّ وَٱلَّذِينَ ءَامَنُوٓا۟ أَن
يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ وَلَوْ كَانُوٓا۟ أُو۟لِى قُرْبَىٰ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَـٰبُ ٱلْجَحِيمِ (١١٣)

ٱلْحَـٰمِدُونَ who worship Him ٱلْعَـٰبِدُونَ thosewho repent to Allah ٱلتَّـٰٓئِبُونَ
who bow down (in ٱلرَّٰكِعُونَ who go out ٱلسَّـٰٓئِحُونَ who praise Him
ٱلْءَامِرُونَ who prostrate themselves (in prayer) ٱلسَّـٰجِدُونَ prayer)
and forbid وَٱلنَّاهُونَ to the good بِٱلْمَعْرُوفِ who command (people)

the لِحُدُودِ and who observe وَٱلْحَٰفِظُونَ evil ٱلْمُنكَرِ from عَنِ them
﴿١١٢﴾ ٱلْمُؤْمِنِينَ and give glad tidings to وَبَشِّرِ Allah ٱللَّهِ limits (set by)
(proper) for the Prophet لِلنَّبِيِّ it is كَانَ not مَا the believers
ask Allah's يَسْتَغْفِرُوا۟ to أَن believe ءَامَنُوٓا۟ and those who وَٱلَّذِينَ
كَانُوٓا۟ even though وَلَوْ for the polytheists لِلْمُشْرِكِينَ Forgiveness
it has become clear مَا تَبَيَّنَ after مِنۢ بَعْدِ kin قُرْبَىٰ close أُو۟لِى they be
﴿١١٣﴾ ٱلْجَحِيمِ (are) the dwellers أَصْحَٰبُ that they أَنَّهُمْ to them لَهُمْ
(of) the Fire

112. (The believers whose lives Allâh has purchased are) those who turn to Allâh in repentance (from polytheism and hypocrisy), who worship (Him), who praise (Him), who fast (or go out in Allâh's Cause), who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (on people) *Al-Ma'rûf* and forbid (people) from *Al-Munkar*, and who observe the limits set by Allâh. And give glad tidings to the believers. **113.** It is not (proper) for the Prophet and those who believe to ask Allâh's forgiveness for the *Mushrikûn*, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).

وَمَا كَانَ ٱسْتِغْفَارُ إِبْرَٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُۥٓ أَنَّهُۥ عَدُوٌّ لِّلَّهِ تَبَرَّأَ مِنْهُ ۚ إِنَّ
إِبْرَٰهِيمَ لَأَوَّٰهٌ حَلِيمٌ ﴿١١٤﴾ وَمَا كَانَ ٱللَّهُ لِيُضِلَّ قَوْمًۢا بَعْدَ إِذْ هَدَىٰهُمْ حَتَّىٰ يُبَيِّنَ لَهُم مَّا يَتَّقُونَ ۚ إِنَّ ٱللَّهَ
بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١١٥﴾

invoking (of Allah's) ٱسْتِغْفَارُ was كَانَ and not وَمَا
عَن but إِلَّا for his father لِأَبِيهِ Abraham's إِبْرَٰهِيمَ forgiveness
إِيَّاهُ he (Abraham) had made وَعَدَهَآ promise مَّوْعِدَةٍ because of
to him لَهُۥٓ it became clear تَبَيَّنَ but when فَلَمَّا to him (his father)
to لِلَّهِ (is) an enemy عَدُوٌّ that he (his father) أَنَّهُۥ (Abraham)
verily إِنَّ from him مِنْهُ he disassociated himself تَبَرَّأَ Allah
وَمَا and forbearing ﴿١١٤﴾ حَلِيمٌ (was) humble لَأَوَّٰهٌ Abraham إِبْرَٰهِيمَ
قَوْمًۢا lead astray لِيُضِلَّ Allah ٱللَّهُ was/will كَانَ and never
until حَتَّىٰ He has guided them هَدَىٰهُمْ when إِذْ after بَعْدَ a people
they يَتَّقُونَ as to what مَّا to them لَهُم He makes clear يُبَيِّنَ
thing شَىْءٍ of every بِكُلِّ Allah ٱللَّهَ verily إِنَّ should avoid
(is) All-Knower ﴿١١٥﴾ عَلِيمٌ

114. And Ibrâhîm's (Abraham) invoking (of Allâh) for his father's forgiveness was only because of a promise he [Ibrâhîm (Abraham)] had made to him (his father). But when it became clear to him that he (his father) is an enemy of Allâh, he dissociated himself from him. Verily, Ibrâhîm was *Awwah* (one who invokes Allâh with humility, glorifies Him and remembers Him much) and was forbearing. **115.** And Allâh will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid. Verily, Allâh is the All-Knower of everything.

إِنَّ ٱللَّهَ لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ يُحْىِۦ وَيُمِيتُ ۚ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿١١٦﴾ لَّقَد تَّابَ
ٱللَّهُ عَلَى ٱلنَّبِىِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِى سَاعَةِ ٱلْعُسْرَةِ مِنۢ بَعْدِ مَا كَادَ يَزِيغُ
قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ۚ إِنَّهُۥ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾

the dominion مُلْكُ unto Him (belongs) لَهُۥ Allah ٱللَّهَ verily إِنَّ
He gives life يُحْىِۦ and the earth وَٱلْأَرْضِ (of) the heavens ٱلسَّمَٰوَٰتِ
مِّن you have لَكُم and neither وَمَا and He causes death وَيُمِيتُ
﴿١١٦﴾ نَصِيرٍ nor وَلَا protector وَلِىٍّ any مِن Allah ٱللَّهِ besides دُونِ
the ٱلنَّبِىِّ (on) عَلَى Allah ٱللَّهُ forgave تَّابَ verily لَّقَد any helper
and the Helpers وَٱلْأَنصَارِ and the Emigrants وَٱلْمُهَٰجِرِينَ Prophet
(of) ٱلْعُسْرَةِ the time سَاعَةِ in فِى followed him ٱتَّبَعُوهُ who ٱلَّذِينَ
the قُلُوبُ deviated يَزِيغُ had nearly مَا كَادَ after مِنۢ بَعْدِ distress
He accepted تَابَ then ثُمَّ of them مِّنْهُمْ (of) a party فَرِيقٍ hearts
(is) unto them بِهِمْ certainly He إِنَّهُۥ of them عَلَيْهِمْ repentance
Most Merciful ﴿١١٧﴾ رَّحِيمٌ Full of Kindness رَءُوفٌ

116. Verily, Allâh! Unto Him belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allâh you have neither any *Walî* (protector or guardian) nor any helper. **117.** Allâh has forgiven the Prophet (ﷺ), the *Muhâjirûn* (Muslim emigrants who left their homes and came to Al-Madinah) and the *Ansâr* who followed him (Muhammad ﷺ) in the time of distress (Tabûk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful.

وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟ حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوٓا۟ أَن لَّا
مَلْجَأَ مِنَ ٱللَّهِ إِلَّآ إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوٓا۟ ۚ إِنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١١٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ
وَكُونُوا۟ مَعَ ٱلصَّٰدِقِينَ ﴿١١٩﴾

خُلِّفُوا who ٱلَّذِينَ the three ٱلثَّلَٰثَةِ and (also) upon وَعَلَى
to them عَلَيْهِمُ was straitened ضَاقَتْ when إِذَا till حَتَّىٰٓ were left
and were وَضَاقَتْ it was vast رَحُبَتْ as بِمَا the earth ٱلْأَرْضُ
and they وَظَنُّوٓا۟ their ownselves أَنفُسُهُمْ on them عَلَيْهِمْ straitened
from مِنَ fleeing (refuge) مَلْجَأَ there is no لَّا that أَن perceived
He forgave تَابَ عَلَيْهِمْ then ثُمَّ to Him إِلَيْهِ but إِلَّآ Allah ٱللَّهِ
He هُوَ Allah ٱللَّهَ verily إِنَّ that they might repent لِيَتُوبُوٓا۟ them
يَـٰٓأَيُّهَا Most Merciful ٱلرَّحِيمُ ﴿١١٨﴾ (is) Accepter of repentance ٱلتَّوَّابُ
وَكُونُوا۟ Allah ٱللَّهَ be afraid of ٱتَّقُوا۟ believe ءَامَنُوا۟ who ٱلَّذِينَ O you
(those who are) true ٱلصَّـٰدِقِينَ ﴿١١٩﴾ with مَعَ and be

118. And (He did forgive also) the three who did not join the [Tabûk expedition and whose case was deferred (by the Prophet ﷺ) for Allâh's Decision] till for them the earth, vast as it is, was straitened and their ownselves were straitened to them, and they perceived that there is no fleeing from Allâh, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His Pardon [repent (unto Him)]. Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful. **119.** O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds).

مَا كَانَ لِأَهْلِ ٱلْمَدِينَةِ وَمَنْ حَوْلَهُم مِّنَ ٱلْأَعْرَابِ أَن يَتَخَلَّفُوا۟ عَن رَّسُولِ ٱللَّهِ وَلَا يَرْغَبُوا۟ بِأَنفُسِهِمْ عَن نَّفْسِهِۦ
ذَٰلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِى سَبِيلِ ٱللَّهِ وَلَا يَطَـُٔونَ مَوْطِئًا يَغِيظُ
ٱلْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَّيْلًا إِلَّا كُتِبَ لَهُم بِهِۦ عَمَلٌ صَٰلِحٌ إِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ
ٱلْمُحْسِنِينَ ﴿١٢٠﴾

(of) ٱلْمَدِينَةِ of the people لِأَهْلِ it was (becoming) كَانَ not مَا
ٱلْأَعْرَابِ of مِّنَ around them حَوْلَهُم and those وَمَنْ Al-Madina
رَّسُولِ (from) عَن remain behind يَتَخَلَّفُوا۟ to أَن the bedouins
بِأَنفُسِهِمْ to prefer يَرْغَبُوا۟ and nor وَلَا Allah's ٱللَّهِ Messenger
because بِأَنَّهُمْ that is ذَٰلِكَ his life نَّفْسِهِۦ to عَن their own lives
نَصَبٌ nor وَلَا thirst ظَمَأٌ afflicts them يُصِيبُهُمْ neither لَا they
(of) ٱللَّهِ the Way سَبِيلِ in فِى hunger مَخْمَصَةٌ nor وَلَا fatigue
to anger يَغِيظُ any step مَوْطِئًا they take يَطَـُٔونَ nor وَلَا Allah

مِنْ they inflict يَنَالُونَ nor وَلَا the disbelievers ٱلْكُفَّارَ
is written كُتِبَ but إِلَّا any injury نَّيْلًا an enemy عَدُوٍّ upon
righteous صَٰلِحٌ as a deed عَمَلٌ (with it) بِهِۦ to their credit لَهُم
the reward أَجْرَ wastes يُضِيعُ not لَا Allah ٱللَّهَ surely إِنَّ
(of) the good-doers ٱلْمُحْسِنِينَ ﴿١٢٠﴾

120. It was not becoming of the people of Al-Madinah and the bedouins of the neighbourhood to remain behind Allâh's Messenger (Muhammad ﷺ when fighting in Allâh's Cause) and (it was not becoming of them) to prefer their own lives to his life. That is because they suffer neither thirst nor fatigue nor hunger in the Cause of Allâh, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness. Surely, Allâh wastes not the reward of the *Muhsinûn.*

وَلَا يُنفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ ٱللَّهُ أَحْسَنَ مَا
كَانُوا۟ يَعْمَلُونَ ﴿١٢١﴾ ۞ وَمَا كَانَ ٱلْمُؤْمِنُونَ لِيَنفِرُوا۟ كَآفَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ
لِّيَتَفَقَّهُوا۟ فِى ٱلدِّينِ وَلِيُنذِرُوا۟ قَوْمَهُمْ إِذَا رَجَعُوٓا۟ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

nor وَلَا small صَغِيرَةً anything نَفَقَةً do they spend يُنفِقُونَ nor وَلَا
كُتِبَ but إِلَّا a valley وَادِيًا they cross يَقْطَعُونَ nor وَلَا great كَبِيرَةً
that may recompense them لِيَجْزِيَهُمُ to their credit لَهُمْ is written
they used كَانُوا۟ (of) what مَا with the best أَحْسَنَ Allah ٱللَّهُ
(for) ٱلْمُؤْمِنُونَ it was كَانَ and not (proper) وَمَا ۞ to do يَعْمَلُونَ ﴿١٢١﴾
فَلَوْلَا all together كَآفَّةً to go out to fight لِيَنفِرُوا۟ the believers
of them مِّنْهُمْ troop فِرْقَةٍ every كُلِّ of مِن go forth نَفَرَ if not
that they (who are left behind) may لِّيَتَفَقَّهُوا۟ a party only طَآئِفَةٌ
and that وَلِيُنذِرُوا۟ the religion (Islam) ٱلدِّينِ in فِى get instructions
they return رَجَعُوٓا۟ when إِذَا their people قَوْمَهُمْ they may warn
so that they may beware (of evil) لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾ to them إِلَيْهِمْ

121. Nor do they spend anything (in Allâh's Cause) — small or great — nor cross a valley, but is written to their credit that Allâh may recompense them with the best of what they used to do. **122.** And it is not (proper) for the believers to go out to fight (*Jihâd*) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islâmic) religion, and that

they may warn their people when they return to them, so that they may beware (of evil).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قَٰتِلُوا۟ ٱلَّذِينَ يَلُونَكُم مِّنَ ٱلْكُفَّارِ وَلْيَجِدُوا۟ فِيكُمْ غِلْظَةً ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ
ٱلْمُتَّقِينَ ﴿١٢٣﴾ وَإِذَا مَآ أُنزِلَتْ سُورَةٌ فَمِنْهُم مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِۦٓ إِيمَٰنًا ۚ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَزَادَتْهُمْ
إِيمَٰنًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾

those who ٱلَّذِينَ fight قَٰتِلُوا۟ believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
وَلْيَجِدُوا۟ the disbelievers ٱلْكُفَّارِ of مِّنَ are close to you يَلُونَكُم
and know وَٱعْلَمُوٓا۟ harshness غِلْظَةً in you فِيكُمْ and let them find
those who are the pious ٱلْمُتَّقِينَ ﴿١٢٣﴾ (is) with مَعَ Allah ٱللَّهَ that أَنَّ
a Surah سُورَةٌ is sent down أُنزِلَتْ there مَآ and whenever وَإِذَا
say يَقُولُ (are) such as مَّن some of them (hypocrites) فَمِنْهُم
in faith إِيمَٰنًا this هَٰذِهِۦٓ has increased him زَادَتْهُ which of you أَيُّكُمْ
it has increased فَزَادَتْهُمْ believe ءَامَنُوا۟ those who ٱلَّذِينَ as for فَأَمَّا
rejoice يَسْتَبْشِرُونَ ﴿١٢٤﴾ and they وَهُمْ in faith إِيمَٰنًا them

123. O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allâh is with those who are *Al-Muttaqûn* (the pious). **124.** And whenever there comes down a *Sûrah*, some of them (hypocrites) say: "Which of you has had his Faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice.

وَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا۟ وَهُمْ كَٰفِرُونَ ﴿١٢٥﴾ أَوَلَا يَرَوْنَ
أَنَّهُمْ يُفْتَنُونَ فِى كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ ﴿١٢٦﴾ وَإِذَا مَآ
أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَىٰكُم مِّنْ أَحَدٍ ثُمَّ ٱنصَرَفُوا۟ ۚ صَرَفَ ٱللَّهُ قُلُوبَهُم بِأَنَّهُمْ قَوْمٌ لَّا
يَفْقَهُونَ ﴿١٢٧﴾

مَّرَضٌ whose hearts قُلُوبِهِم in فِى those ٱلَّذِينَ but as for وَأَمَّا
to إِلَىٰ suspicion and doubt رِجْسًا it will add فَزَادَتْهُمْ (is) a disease
and they die وَمَاتُوا۟ their suspicion, disbelief and doubt رِجْسِهِمْ
يَرَوْنَ do not أَوَلَا (are) disbelievers كَٰفِرُونَ ﴿١٢٥﴾ while they وَهُمْ
كُلِّ (in) فِى they are put in trial يُفْتَنُونَ that أَنَّهُمْ see they

not لَا yet ثُمَّ twice مَرَّتَيْنِ or أَوْ once مَّرَّةً year عَامٍ every
يَذَّكَّرُونَ ﴿١٢٦﴾ do they هُمْ nor وَلَا they turn in repentance يَتُوبُونَ
is sent أُنزِلَتْ there مَآ and whenever وَإِذَا learn a lesson (from it)
بَعْضٍ at إِلَىٰ one بَعْضُهُمْ they look نَّظَرَ a Surah سُورَةٌ down
one أَحَدٍ any مِّنْ see you يَرَىٰكُم (saying) does هَلْ another
Allah ٱللَّهُ has turned صَرَفَ they turn away ٱنصَرَفُوا۟ then ثُمَّ
not لَّا (are) a people قَوْمٌ because they بِأَنَّهُمْ their hearts قُلُوبَهُم
that understand يَفْقَهُونَ ﴿١٢٧﴾

125. But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief and doubt; and they die while they are disbelievers. **126.** See they not that they are put in trial once or twice every year (with different kinds of calamities, disease, famine)? Yet, they turn not in repentance, nor do they learn a lesson (from it). **127.** And whenever there comes down a *Sûrah*, they look at one another (saying): "Does any one see you?" Then they turn away. Allâh has turned their hearts (from the light) because they are a people that understand not.

لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ
رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾ فَإِن تَوَلَّوْا۟ فَقُلْ حَسْبِىَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ ٱلْعَرْشِ
ٱلْعَظِيمِ ﴿١٢٩﴾

رَسُولٌ come unto you جَآءَكُمْ verily there has لَقَدْ
amongst yourselves أَنفُسِكُمْ from مِّنْ a Messenger (Muhammad)
you should receive عَنِتُّمْ that مَا him عَلَيْهِ it grieves/hurts عَزِيزٌ
he (Muhammad) is anxious حَرِيصٌ any injury or difficulty
kind رَءُوفٌ for the believers بِٱلْمُؤْمِنِينَ over you عَلَيْكُم
say فَقُلْ they turn away تَوَلَّوْا۟ but if فَإِن (and) merciful رَّحِيمٌ ﴿١٢٨﴾
(there لَآ Allah ٱللَّهُ (is) sufficient for me حَسْبِىَ (O Muhammad)
I put my تَوَكَّلْتُ in Him عَلَيْهِ He هُوَ except إِلَّا god إِلَٰهَ is) no
ٱلْعَظِيمِ ﴿١٢٩﴾ (of) Throne ٱلْعَرْشِ (is) the Lord رَبُّ and He وَهُوَ trust
the Mighty

128. Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves. It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you; for the believers (he ﷺ is) full of pity, kind, and merciful. **129.** But if they turn away, say (O Muhammad ﷺ): "Allâh is sufficient for me. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne."

سُورَةُ يُونُسَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓرۚ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْحَكِيمِ ﴿١﴾ أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَآ إِلَىٰ رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ ٱلنَّاسَ وَبَشِّرِ ٱلَّذِينَ
ءَامَنُوٓا۟ أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْۗ قَالَ ٱلْكَٰفِرُونَ إِنَّ هَٰذَا لَسَٰحِرٌ مُّبِينٌ ﴿٢﴾

(of) the ٱلْكِتَٰبِ the Verses ءَايَٰتُ these are تِلْكَ Alif-Lam-Ra الٓرۚ
for mankind لِلنَّاسِ is it? أَكَانَ full of wisdom ﴿١﴾ ٱلْحَكِيمِ Book
to إِلَىٰ We have sent Our revelation أَوْحَيْنَآ that أَنْ wonder عَجَبًا
أَنذِرِ (saying) that أَنْ from among themselves مِّنْهُمْ a man رَجُلٍ
(to) those ٱلَّذِينَ and give good news وَبَشِّرِ mankind ٱلنَّاسَ warn
footing قَدَمَ they shall have لَهُمْ that أَنَّ believe ءَامَنُوٓا۟ who
قَالَ their Lord رَبِّهِمْ with عِندَ sure صِدْقٍ (reward of good deeds)
this هَٰذَا indeed إِنَّ the disbelievers ٱلْكَٰفِرُونَ said
an evident ﴿٢﴾ مُّبِينٌ (is) sorcerer لَسَٰحِرٌ (Prophet Muhammad)

Sûrat 10. Yûnus
(Jonah)

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Alif-Lâm-Râ.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Book (the Qur'ân) *Al-Hakîm.* **2.** Is it a wonder for mankind that We have sent Our Revelation to a man from among themselves (i.e., Prophet Muhammad ﷺ) (saying): "Warn mankind (of the coming torment in Hell), and give good news to those who believe (in the Oneness of Allâh and in His Prophet Muhammad ﷺ) that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident sorcerer (i.e. Prophet Muhammad ﷺ and the Qur'ân)!

إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۖ يُدَبِّرُ ٱلْأَمْرَ ۖ مَا مِن شَفِيعٍ إِلَّا مِنۢ بَعْدِ
إِذْنِهِۦ ۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ فَٱعْبُدُوهُ ۚ أَفَلَا تَذَكَّرُونَ ﴿٣﴾ إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا ۖ وَعْدَ ٱللَّهِ حَقًّا ۚ إِنَّهُۥ يَبْدَؤُا۟
ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ لِيَجْزِىَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ بِٱلْقِسْطِ ۚ وَٱلَّذِينَ كَفَرُوا۟ لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ
أَلِيمٌۢ بِمَا كَانُوا۟ يَكْفُرُونَ ﴿٤﴾

created خَلَقَ Who ٱلَّذِى (is) Allah ٱللَّهُ your Lord رَبَّكُمُ surely إِنَّ
days أَيَّامٍ six سِتَّةِ in فِى and the earth وَٱلْأَرْضَ the heavens ٱلسَّمَٰوَٰتِ
disposing يُدَبِّرُ the Throne ٱلْعَرْشِ over عَلَى rose ٱسْتَوَىٰ then ثُمَّ
intercessor (can plead مِن شَفِيعٍ no مَا the affair of all things ٱلْأَمْرَ
that ذَٰلِكُمُ His Leave إِذْنِهِۦ after مِنۢ بَعْدِ except إِلَّا with Him)
so worship Him (Alone) فَٱعْبُدُوهُ your Lord رَبُّكُمْ (is) Allah ٱللَّهُ
مَرْجِعُكُمْ to Him إِلَيْهِ you remember ﴿٣﴾ تَذَكَّرُونَ then will not أَفَلَا
(is) حَقًّا (of) Allah ٱللَّهِ the Promise وَعْدَ all جَمِيعًا is your return
then ثُمَّ the creation ٱلْخَلْقَ begins يَبْدَؤُا۟ it is He (Who) إِنَّهُۥ true
those who ٱلَّذِينَ that He may reward لِيَجْزِىَ He will repeat it يُعِيدُهُۥ
with بِٱلْقِسْطِ righteous ٱلصَّٰلِحَٰتِ and did deeds وَعَمِلُوا۟ believed ءَامَنُوا۟
will have لَهُمْ disbelieved كَفَرُوا۟ and those who وَٱلَّذِينَ justice
أَلِيمٌ and torment وَعَذَابٌ boiling fluids حَمِيمٍ of مِّنْ a drink شَرَابٌ
disbelieve ﴿٤﴾ يَكْفُرُونَ they used to كَانُوا۟ because بِمَا painful

3. Surely, your Lord is Allâh Who created the heavens and the earth in six Days and then rose over (*Istawâ*) the Throne (really in a manner that suits His Majesty), disposing the affair of all things. No intercessor (can plead with Him) except after His Leave. That is Allâh, your Lord; so worship Him (Alone). Then, will you not remember? **4.** To Him is the return of all of you. The Promise of Allâh is true. It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.

هُوَ ٱلَّذِى جَعَلَ ٱلشَّمْسَ ضِيَآءً وَٱلْقَمَرَ نُورًا وَقَدَّرَهُۥ مَنَازِلَ لِتَعْلَمُوا۟ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابَ ۚ مَا خَلَقَ ٱللَّهُ ذَٰلِكَ
إِلَّا بِٱلْحَقِّ ۚ يُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾ إِنَّ فِى ٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ وَمَا خَلَقَ ٱللَّهُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
لَءَايَٰتٍ لِّقَوْمٍ يَتَّقُونَ ﴿٦﴾

هُوَ (it is) He ٱلَّذِى Who جَعَلَ made ٱلشَّمْسَ the sun ضِيَآءً
a shining thing وَٱلْقَمَرَ and the moon نُورًا as a light وَقَدَّرَهُۥ and
measured out for it مَنَازِلَ stages لِتَعْلَمُوا۟ that you might know عَدَدَ
the number ٱلسِّنِينَ (of) years وَٱلْحِسَابَ and the calculating مَا did
not خَلَقَ create ٱللَّهُ Allah ذَٰلِكَ this إِلَّا but بِٱلْحَقِّ in truth يُفَصِّلُ
He explains in detail ٱلْءَايَٰتِ the Verses لِقَوْمٍ for people يَعْلَمُونَ ﴿٥﴾
who have knowledge إِنَّ verily فِى in ٱخْتِلَٰفِ the alternation ٱلَّيْلِ
(of) the night وَٱلنَّهَارِ and the day وَمَا and all that خَلَقَ has
created ٱللَّهُ Allah فِى in ٱلسَّمَٰوَٰتِ the heavens وَٱلْأَرْضِ and the earth
لَءَايَٰتٍ (are) signs لِّقَوْمٍ for people يَتَّقُونَ ﴿٦﴾ who fear (Him)

5. It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning. Allâh did not create this but in truth. He explains the *Ayât* in detail for people who have knowledge. **6.** Verily, in the alternation of the night and the day and in all that Allâh has created in the heavens and the earth are *Ayât* for those people who keep their duty to Allâh, and fear Him much.

إِنَّ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا وَرَضُوا۟ بِٱلْحَيَوٰةِ ٱلدُّنْيَا وَٱطْمَأَنُّوا۟ بِهَا وَٱلَّذِينَ هُمْ عَنْ ءَايَٰتِنَا غَٰفِلُونَ ﴿٧﴾ أُو۟لَٰٓئِكَ
مَأْوَىٰهُمُ ٱلنَّارُ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٨﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ يَهْدِيهِمْ رَبُّهُم بِإِيمَٰنِهِمْ
تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ فِى جَنَّٰتِ ٱلنَّعِيمِ ﴿٩﴾

إِنَّ verily ٱلَّذِينَ those who لَا not يَرْجُونَ hope for لِقَآءَنَا their
meeting with Us وَرَضُوا۟ but are pleased بِٱلْحَيَوٰةِ with the life ٱلدُّنْيَا
(of) the (present) world وَٱطْمَأَنُّوا۟ and satisfied بِهَا with it وَٱلَّذِينَ
and those هُمْ who are عَنْ of ءَايَٰتِنَا Our Signs غَٰفِلُونَ ﴿٧﴾ heedless
أُو۟لَٰٓئِكَ those مَأْوَىٰهُمُ their abode will be ٱلنَّارُ the Fire بِمَا because
of what كَانُوا۟ they used to يَكْسِبُونَ ﴿٨﴾ earn إِنَّ verily ٱلَّذِينَ
those who ءَامَنُوا۟ believe وَعَمِلُوا۟ and do deeds ٱلصَّٰلِحَٰتِ righteous
يَهْدِيهِمْ will guide them رَبُّهُم their Lord بِإِيمَٰنِهِمْ through their faith
تَجْرِى will flow مِن تَحْتِهِمُ under them ٱلْأَنْهَٰرُ rivers فِى in جَنَّٰتِ the
Gardens ٱلنَّعِيمِ ﴿٩﴾ (of) delight (Paradise)

7. Verily, those who hope not for their Meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our *Ayât*, **8.** Those, their abode will be the Fire, because of what they used to earn. **9.** Verily, those who believe and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of Delight (Paradise).

دَعْوَىٰهُمْ فِيهَا سُبْحَٰنَكَ ٱللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَٰمٌ ۚ وَءَاخِرُ دَعْوَىٰهُمْ أَنِ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿١٠﴾ ۞ وَلَوْ
يُعَجِّلُ ٱللَّهُ لِلنَّاسِ ٱلشَّرَّ ٱسْتِعْجَالَهُم بِٱلْخَيْرِ لَقُضِىَ إِلَيْهِمْ أَجَلُهُمْ ۖ فَنَذَرُ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا فِى
طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١١﴾

Glory is سُبْحَٰنَكَ therein فِيهَا their way of request (will be) دَعْوَىٰهُمْ
سَلَٰمٌ therein فِيهَا and their greetings وَتَحِيَّتُهُمْ O Allah ٱللَّهُمَّ to you
(of) their request (will دَعْوَىٰهُمْ and the last وَءَاخِرُ (will be) peace
the Lord رَبِّ (are) to Allah لِلَّهِ all the praises ٱلْحَمْدُ that أَنِ be)
ٱللَّهُ hastens يُعَجِّلُ and if وَلَوْ ۞ (of) the worlds ﴿١٠﴾ ٱلْعَٰلَمِينَ
as they would ٱسْتِعْجَالَهُم the evil ٱلشَّرَّ for mankind لِلنَّاسِ Allah
إِلَيْهِمْ would be already settled لَقُضِىَ for the good بِٱلْخَيْرِ hasten
those who ٱلَّذِينَ but We leave فَنَذَرُ their respite أَجَلُهُمْ (to them)
طُغْيَٰنِهِمْ in فِى their meeting with Us لِقَآءَنَا expect يَرْجُونَ not لَا
wandering blindly in distraction ﴿١١﴾ يَعْمَهُونَ their trespasses

10. Their way of request therein will be *Subhânaka Allâhumma* (Glory to You, O Allâh!) and *Salâm* (peace, safety from evil) will be their greetings therein (Paradise)! and the close of their request will be: *Al-Hamdu Lillâhi Rabbil-'Âlamîn* (All the praises and thanks be to Allâh, the Lord of *'Âlamîn*). **11.** And were Allâh to hasten for mankind the evil (they invoke for themselves and for their children, while in a state of anger) as He hastens for them the good (they invoke) then they would have been ruined. So We leave those who expect not their Meeting with Us, in their trespasses, wandering blindly in distraction.

وَإِذَا مَسَّ ٱلْإِنسَٰنَ ٱلضُّرُّ دَعَانَا لِجَنۢبِهِۦٓ أَوْ قَاعِدًا أَوْ قَآئِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُۥ مَرَّ كَأَن لَّمْ يَدْعُنَآ إِلَىٰ ضُرٍّ
مَّسَّهُۥ ۚ كَذَٰلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١٢﴾ وَلَقَدْ أَهْلَكْنَا ٱلْقُرُونَ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا۟ ۙ وَجَآءَتْهُمْ
رُسُلُهُم بِٱلْبَيِّنَٰتِ وَمَا كَانُوا۟ لِيُؤْمِنُوا۟ ۚ كَذَٰلِكَ نَجْزِى ٱلْقَوْمَ ٱلْمُجْرِمِينَ ﴿١٣﴾ ثُمَّ جَعَلْنَٰكُمْ خَلَٰٓئِفَ فِى ٱلْأَرْضِ مِنۢ بَعْدِهِمْ
لِنَنظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤﴾

he دَعَانَا harm ٱلضُّرُّ man ٱلْإِنسَٰنَ touches مَسَّ and when وَإِذَا
قَآئِمًا or أَوْ sitting قَاعِدًا or أَوْ lying on his side لِجَنۢبِهِۦٓ invokes Us
from him عَنْهُ We have removed كَشَفْنَا but when فَلَمَّا standing
يَدْعُنَآ had never لَّمْ as if he كَأَن he passes on مَرَّ his harm ضُرَّهُۥ
that touched him مَّسَّهُۥ (averting) a harm ضُرٍّ for إِلَىٰ invoked Us
to the لِلْمُسْرِفِينَ it is made fair-seeming زُيِّنَ thus كَذَٰلِكَ
وَلَقَدْ do ﴿١٢﴾ يَعْمَلُونَ they used to كَانُوا۟ that which مَا extravagant
مِن قَبْلِكُمْ generations ٱلْقُرُونَ We destroyed أَهْلَكْنَا and indeed
while came to وَجَآءَتْهُمْ they did wrong ظَلَمُوا۟ when لَمَّا before you
but وَمَا with clear proofs بِٱلْبَيِّنَٰتِ their Messengers رُسُلُهُم them
do نَجْزِى thus كَذَٰلِكَ such as to believe لِيُؤْمِنُوا۟ they were كَانُوا۟ not
then ثُمَّ (who are) sinners ﴿١٣﴾ ٱلْمُجْرِمِينَ the people ٱلْقَوْمَ We requite
successors (generations after خَلَٰٓئِفَ We made you جَعَلْنَٰكُمْ
that لِنَنظُرَ after them مِنۢ بَعْدِهِمْ the land ٱلْأَرْضِ in فِى generations)
you would work ﴿١٤﴾ تَعْمَلُونَ how كَيْفَ We might see

12. And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him! Thus it is made fair-seeming to the *Musrifûn* that which they used to do. **13.** And indeed, We destroyed generations before you when they did wrong, while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are *Mujrimûn*. **14.** Then We made you successors after them, generations after generations in the land, that We might see how you would work.

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا ٱئْتِ بِقُرْءَانٍ غَيْرِ هَٰذَآ أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ
لِيٓ أَنْ أُبَدِّلَهُۥ مِن تِلْقَآئِ نَفْسِيٓ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَيَّ إِنِّيٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾ قُل
لَّوْ شَآءَ ٱللَّهُ مَا تَلَوْتُهُۥ عَلَيْكُمْ وَلَآ أَدْرَىٰكُم بِهِۦ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِۦٓ أَفَلَا تَعْقِلُونَ ﴿١٦﴾

Our Verses ءَايَاتُنَا unto them عَلَيْهِمْ are recited تُتْلَىٰ and when وَإِذَا
hope for يَرْجُونَ not لَا those who ٱلَّذِينَ say قَالَ clear بَيِّنَٰتٍ
غَيْرِ a Quran بِقُرْءَانٍ bring us ٱئْتِ their meeting with Us لِقَآءَنَا
يَكُونُ not مَا say قُلْ change it بَدِّلْهُ or أَوْ this هَٰذَآ other than

تِلْقَآيِ on مِن change it أُبَدِّلَهُ to أَنْ for me لِيٓ it is (possible)
that which مَا but إِلَّا I follow أَتَّبِعُ not إِنْ my own نَفْسِيٓ accord
if إِنْ fear أَخَافُ verily I إِنِّيٓ unto me إِلَيَّ is revealed يُوحَىٰٓ
(of) يَوْمٍ the torment عَذَابَ my Lord رَبِّي I were to disobey عَصَيْتُ
ٱللَّهُ had so willed شَآءَ if لَّوْ say قُل the Great ١٥ عَظِيمٍ Day
وَلَآ to you عَلَيْكُمْ I should have recited it تَلَوْتُهُۥ not مَا Allah
verily فَقَدْ it بِهِۦ would He have made known to you أَدْرَىٰكُم nor
مِّن قَبْلِهِۦٓ a lifetime عُمُرًا amongst you فِيكُمْ I have stayed لَبِثْتُ
you think ١٦ تَعْقِلُونَ then do not أَفَلَا before this

15. And when Our clear Verses are recited unto them, those who hope not for their Meeting with Us, say: "Bring us a Qur'ân other than this, or change it." Say (O Muhammad ﷺ): "It is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear the torment of the Great Day (i.e. the Day of Resurrection) if I were to disobey my Lord." **16.** Say (O Muhammad ﷺ): "If Allâh had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I have stayed amongst you a life time before this. Have you then no sense?"

فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَٰتِهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ ٱلْمُجْرِمُونَ ﴿١٧﴾ وَيَعْبُدُونَ
مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا عِندَ ٱللَّهِ ۚ قُلْ أَتُنَبِّـُٔونَ ٱللَّهَ بِمَا لَا يَعْلَمُ فِى
ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿١٨﴾

ٱفْتَرَىٰ than he who مِمَّنِ does more wrong أَظْلَمُ so who فَمَنْ
كَذَّبَ or أَوْ a lie كَذِبًا Allah ٱللَّهِ against عَلَى forges
succed يُفْلِحُ not لَا surely إِنَّهُۥ His Signs بِـَٔايَٰتِهِۦٓ denies/belies
مِن دُونِ and they worship وَيَعْبُدُونَ the sinners ١٧ ٱلْمُجْرِمُونَ
وَلَا hurt them يَضُرُّهُمْ not لَا (things) that مَا Allah ٱللَّهِ besides
these are هَٰٓؤُلَآءِ and they say وَيَقُولُونَ profit them يَنفَعُهُمْ nor
do أَتُنَبِّـُٔونَ say قُلْ Allah ٱللَّهِ with عِندَ our intercessors شُفَعَٰٓؤُنَا
He knows يَعْلَمُ not لَا of that which بِمَا Allah ٱللَّهَ you inform
سُبْحَٰنَهُۥ the earth ٱلْأَرْضِ on فِى nor وَلَا the heavens ٱلسَّمَٰوَٰتِ in فِى
above all that which عَمَّا and Exalted وَتَعَٰلَىٰ Glorified is He
they associate as partners (with Him) ١٨ يُشْرِكُونَ

17. So who does more wrong than he who forges a lie against Allâh or denies His *Ayât*? Surely, the *Mujrimûn* will never be successful! **18.** And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ
يَخْتَلِفُونَ ﴿١٩﴾ وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ ۖ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانتَظِرُوا إِنِّي مَعَكُم مِّنَ
الْمُنتَظِرِينَ ﴿٢٠﴾ وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِّن بَعْدِ ضَرَّاءَ مَسَّتْهُمْ إِذَا لَهُم مَّكْرٌ فِي آيَاتِنَا ۚ قُلِ اللَّهُ أَسْرَعُ مَكْرًا ۚ إِنَّ رُسُلَنَا
يَكْتُبُونَ مَا تَمْكُرُونَ ﴿٢١﴾

community أُمَّةً but إِلَّا mankind النَّاسُ were كَانَ and not وَمَا
and had not it وَلَوْلَا then they differed (later) فَاخْتَلَفُوا one وَاحِدَةً
from مِن that went forth before سَبَقَتْ a Word كَلِمَةٌ been for
between بَيْنَهُمْ it would have been settled لَقُضِيَ your Lord رَّبِّكَ
they differed يَخْتَلِفُونَ ﴿١٩﴾ (in it) فِيهِ regarding what فِيمَا them
is sent down أُنزِلَ how is it that not لَوْلَا and they say وَيَقُولُونَ
إِنَّمَا say فَقُلْ his Lord رَّبِّهِ from مِّن a sign آيَةٌ on him عَلَيْهِ
so فَانتَظِرُوا belongs to Allah (Alone) لِلَّهِ the unseen الْغَيْبُ verily
﴿٢٠﴾ الْمُنتَظِرِينَ among مِّنَ (am) with you مَعَكُم verily I إِنِّي wait
mankind النَّاسَ We let taste أَذَقْنَا and when وَإِذَا those who wait
has afflicted مَسَّتْهُمْ (some) adversity ضَرَّاءَ after مِّن بَعْدِ mercy رَحْمَةً
آيَاتِنَا against فِي a plot مَّكْرٌ they have لَهُم behold إِذَا them
in مَكْرًا (is) more Swift أَسْرَعُ Allah اللَّهُ say قُلِ Our Signs
يَكْتُبُونَ Our Messengers (angels) رُسُلَنَا certainly إِنَّ planning
which you plot تَمْكُرُونَ ﴿٢١﴾ all that مَا record

19. Mankind were but one community, then they differed (later); and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed. **20.** And they say: "How is it that not a sign is sent down on him from his Lord?" Say: "The Unseen belongs to Allâh Alone, so wait you, verily, I am with you among those who wait (for Allâh's Judgement)." **21.** And when We let mankind taste mercy after some adversity has

afflicted them, behold! They take to plotting against Our *Ayât*! Say: "Allâh is more Swift in planning!" Certainly, Our Messengers (angels) record all of that which you plot.

هُوَ ٱلَّذِى يُسَيِّرُكُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ حَتَّىٰٓ إِذَا كُنتُمْ فِى ٱلْفُلْكِ وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا۟ بِهَا جَآءَتْهَا رِيحٌ عَاصِفٌ
وَجَآءَهُمُ ٱلْمَوْجُ مِن كُلِّ مَكَانٍ وَظَنُّوٓا۟ أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ لَئِنْ أَنجَيْتَنَا مِنْ هَٰذِهِۦ لَنَكُونَنَّ
مِنَ ٱلشَّٰكِرِينَ ﴿٢٢﴾ فَلَمَّآ أَنجَىٰهُمْ إِذَا هُمْ يَبْغُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰٓ أَنفُسِكُم مَّتَٰعَ
ٱلْحَيَوٰةِ ٱلدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٢٣﴾

through فِى enables you to travel يُسَيِّرُكُمْ Who ٱلَّذِى He (it is) هُوَ
in فِى you are كُنتُمْ when إِذَا till حَتَّىٰٓ and sea وَٱلْبَحْرِ land ٱلْبَرِّ
with wind بِرِيحٍ with them بِهِم and they sail وَجَرَيْنَ the ships ٱلْفُلْكِ
comes جَآءَتْهَا therein بِهَا and they are glad وَفَرِحُوا۟ a good طَيِّبَةٍ
ٱلْمَوْجُ and come to them وَجَآءَهُمُ a stormy عَاصِفٌ wind رِيحٌ to it
أَنَّهُمْ and they think وَظَنُّوٓا۟ place مَكَانٍ every كُلِّ from مِن the waves
ٱللَّهَ they invoke دَعَوُا۟ therein بِهِمْ are encircled أُحِيطَ that they
لَئِنْ their faith ٱلدِّينَ for Him Alone لَهُ making pure مُخْلِصِينَ Allah
this هَٰذِهِۦ from مِنْ You (Allah) deliver us أَنجَيْتَنَا (saying) if
the grateful ٱلشَّٰكِرِينَ ﴿٢٢﴾ of مِنَ we shall truly be لَنَكُونَنَّ

يَبْغُونَ they هُمْ behold إِذَا He delivered them أَنجَىٰهُمْ but when فَلَمَّآ
wrongfully بِغَيْرِ ٱلْحَقِّ the earth ٱلْأَرْضِ in فِى rebel (disobey Allah)
your بَغْيُكُمْ (is) only إِنَّمَا mankind ٱلنَّاسُ O يَٰٓأَيُّهَا (without right)
a brief مَّتَٰعَ your ownselves أَنفُسِكُم against عَلَىٰٓ rebellion
unto إِلَيْنَا then ثُمَّ (this) worldly ٱلدُّنْيَا (of) life ٱلْحَيَوٰةِ enjoyment
of بِمَا and We shall inform you فَنُنَبِّئُكُم (is) your return مَرْجِعُكُمْ Us
do تَعْمَلُونَ ﴿٢٣﴾ you used to كُنتُمْ that which

22. He it is Who enables you to travel through land and sea, till when you are in the ships, and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein. Then they invoke Allâh, making their Faith pure for Him Alone, (saying): "If You (Allâh) deliver us from this, we shall truly, be of the grateful." **23.** But when He delivers them, behold! They rebel (disobey Allâh) in the earth wrongfully. O mankind! Your rebellion (disobedience

to Allâh) is only against your ownselves, — a brief enjoyment of this worldly life, then (in the end) unto Us is your return, and We shall inform you of that which you used to do.

إِنَّمَا مَثَلُ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ مِمَّا يَأْكُلُ ٱلنَّاسُ وَٱلْأَنْعَٰمُ حَتَّىٰٓ إِذَآ أَخَذَتِ
ٱلْأَرْضُ زُخْرُفَهَا وَٱزَّيَّنَتْ وَظَنَّ أَهْلُهَآ أَنَّهُمْ قَٰدِرُونَ عَلَيْهَآ أَتَىٰهَآ أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَٰهَا حَصِيدًا كَأَن
لَّمْ تَغْنَ بِٱلْأَمْسِ ۚ كَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾

كَمَآءٍ (of) the worldly ٱلدُّنْيَا life ٱلْحَيَوٰةِ the likeness مَثَلُ verily إِنَّمَا
from مِنَ which We send down أَنزَلْنَٰهُ (is) as the water (rain)
ٱلْأَرْضِ produce نَبَاتُ with it بِهِۦ so intermingle فَٱخْتَلَطَ the sky ٱلسَّمَآءِ
and cattle وَٱلْأَنْعَٰمُ men ٱلنَّاسُ eat يَأْكُلُ of which مِمَّا (of) the earth
its زُخْرُفَهَا the earth ٱلْأَرْضُ takes أَخَذَتِ when إِذَآ until حَتَّىٰٓ
its أَهْلُهَآ and think وَظَنَّ and is beautified وَٱزَّيَّنَتْ adornments
have all the powers of disposal قَٰدِرُونَ that they أَنَّهُمْ people
أَوْ by night لَيْلًا Our Command أَمْرُنَا reaches it أَتَىٰهَآ over it عَلَيْهَآ
like a clean-mown حَصِيدًا We make it فَجَعَلْنَٰهَا by day نَهَارًا or
yesterday بِٱلْأَمْسِ it had flourished تَغْنَ not لَّمْ as if كَأَن harvest
for لِقَوْمٍ the Verses ٱلْءَايَٰتِ We explain in detail نُفَصِّلُ thus كَذَٰلِكَ
who reflect يَتَفَكَّرُونَ ﴿٢٤﴾ the people

24. Verily, the likeness of (this) worldly life is as the water (rain) which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat: until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the *Ayât* in detail for the people who reflect.

وَٱللَّهُ يَدْعُوٓا۟ إِلَىٰ دَارِ ٱلسَّلَٰمِ وَيَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢٥﴾ ۞ لِّلَّذِينَ أَحْسَنُوا۟ ٱلْحُسْنَىٰ وَزِيَادَةٌ ۖ وَلَا يَرْهَقُ
وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ۚ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢٦﴾ وَٱلَّذِينَ كَسَبُوا۟ ٱلسَّيِّـَٔاتِ جَزَآءُ سَيِّئَةٍۭ بِمِثْلِهَا
وَتَرْهَقُهُمْ ذِلَّةٌ ۖ مَّا لَهُم مِّنَ ٱللَّهِ مِنْ عَاصِمٍ ۖ كَأَنَّمَآ أُغْشِيَتْ وُجُوهُهُمْ قِطَعًا مِّنَ ٱلَّيْلِ مُظْلِمًا ۚ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا
خَٰلِدُونَ ﴿٢٧﴾

(of) peace ٱلسَّلَٰمِ the home دَارِ to إِلَىٰ calls يَدْعُوٓا۟ and Allah وَٱللَّهُ
Path صِرَٰطٍ to إِلَىٰ He wills يَشَآءُ whom مَن and guides وَيَهْدِى
have done good أَحْسَنُوا۟ for those who لِّلَّذِينَ the Straight مُّسْتَقِيمٍ (٢٥)
shall يَرْهَقُ neither وَلَا and even more وَزِيَادَةٌ (is) the best ٱلْحُسْنَىٰ
humiliating ذِلَّةٌ nor وَلَا dust قَتَرٌ their faces وُجُوهَهُمْ cover
(of) Paradise ٱلْجَنَّةِ the dwellers أَصْحَٰبُ they (are) أُو۟لَٰٓئِكَ disgrace
and those وَٱلَّذِينَ will abide forever خَٰلِدُونَ (٢٦) therein فِيهَا they هُمْ
the recompense جَزَآءُ evil deeds ٱلسَّيِّـَٔاتِ have earned كَسَبُوا۟ who
and will وَتَرْهَقُهُمْ (is) the like thereof بِمِثْلِهَا (of) an evil deed سَيِّئَةٍۭ
they will have لَهُم not مَّا humiliating disgrace ذِلَّةٌ cover them
had أُغْشِيَتْ as if كَأَنَّمَآ defender عَاصِمٍ any مِنْ Allah ٱللَّهِ from مِّنَ
ٱلَّيْلِ from مِّنَ with pieces قِطَعًا their faces وُجُوهُهُمْ been covered
ٱلنَّارِ dwellers أَصْحَٰبُ they are أُو۟لَٰٓئِكَ the darkness (of) مُظْلِمًا night
will abide forever خَٰلِدُونَ (٢٧) therein فِيهَا they هُمْ (of) the Fire

25. Allâh calls to the Home of Peace and guides whom He wills to the Straight Path. 26. For those who have done good is the best reward and even more (i.e. having the honour of glancing at the Countenance of Allâh جل جلاله). Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever. 27. And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allâh. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of the Fire, they will abide therein forever.

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا۟ مَكَانَكُمْ أَنتُمْ وَشُرَكَآؤُكُمْ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَآؤُهُم مَّا كُنتُمْ إِيَّانَا
تَعْبُدُونَ (٢٨) فَكَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنَنَا وَبَيْنَكُمْ إِن كُنَّا عَنْ عِبَادَتِكُمْ لَغَٰفِلِينَ (٢٩)

جَمِيعًا We shall gather them نَحْشُرُهُمْ and the Day (whereon) وَيَوْمَ
أَشْرَكُوا۟ to those who لِلَّذِينَ We shall say نَقُولُ then ثُمَّ all together
أَنتُمْ (stop at) your place مَكَانَكُمْ set partners in worship (with Us)
بَيْنَهُمْ then We shall separate فَزَيَّلْنَا and your partners وَشُرَكَآؤُكُمْ you
(it مَّا their partners شُرَكَآؤُهُم and shall say وَقَالَ (between) them

so فَكَفَىٰ to worship تَعْبُدُونَ ﴿٢٨﴾ us إِيَّانَا you used كُنتُمْ was) not
وَبَيْنَكُمْ between us بَيْنَنَا for a witness شَهِيدًا Allah بِاللَّهِ sufficient is
your عِبَادَتِكُمْ of عَنْ we were كُنَّا that إِن and (between) you
indeed unaware لَغَافِلِينَ ﴿٢٩﴾ worship

28. And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners (whom you had worshipped in the worldly life)." Then We shall separate them, and their (Allâh's so-called) partners shall say: "It was not us that you used to worship." **29.** "So sufficient is Allâh as a witness between us and you that we indeed knew nothing of your worship of us."

هُنَالِكَ تَبْلُوا كُلُّ نَفْسٍ مَّا أَسْلَفَتْ وَرُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ ﴿٣٠﴾ قُلْ مَن
يَرْزُقُكُم مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّن يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَن يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ
وَمَن يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾

أَسْلَفَتْ what مَّا person نَفْسٍ every كُلُّ will know تَبْلُوا there هُنَالِكَ
to إِلَى and they will be brought back وَرُدُّوا he had earned before
and will vanish وَضَلَّ rightful الْحَقِّ their Lord مَوْلَاهُمُ Allah اللَّهِ
to invent (false يَفْتَرُونَ ﴿٣٠﴾ they used كَانُوا what مَّا from them عَنْهُم
السَّمَاءِ from مِّنَ provides for you يَرْزُقُكُم who مَن say قُلْ deities)
السَّمْعَ owns يَمْلِكُ or who أَمَّن and the earth وَالْأَرْضِ the sky
the الْحَيَّ brings out يُخْرِجُ and who وَمَن and sight وَالْأَبْصَارَ hearing
the الْمَيِّتَ and brings out وَيُخْرِجُ the dead الْمَيِّتِ from مِنَ living
الْأَمْرَ disposes يُدَبِّرُ and who وَمَن the living الْحَيِّ from مِنَ dead
will not أَفَلَا say فَقُلْ Allah اللَّهُ they will say فَسَيَقُولُونَ the affairs
you be afraid (of Allah's Punishment) تَتَّقُونَ ﴿٣١﴾ then

30. There! Every person will know (exactly) what he had earned before and they will be brought back to Allâh, their rightful *Maulâ* (Lord), and their invented false deities will vanish from them. **31.** Say (O Muhammad ﷺ): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's punishment (for setting up rivals in worship with Allâh)?"

فَذَٰلِكُمُ ٱللَّهُ رَبُّكُمُ ٱلْحَقُّ ۖ فَمَاذَا بَعْدَ ٱلْحَقِّ إِلَّا ٱلضَّلَٰلُ ۖ فَأَنَّىٰ تُصْرَفُونَ ﴿٣٢﴾ كَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ
فَسَقُوٓا۟ أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٣٣﴾ قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ۚ قُلِ ٱللَّهُ يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ۖ فَأَنَّىٰ
تُؤْفَكُونَ ﴿٣٤﴾

so فَمَاذَا rightful ٱلْحَقُّ your Lord رَبُّكُمُ Allah ٱللَّهُ such is فَذَٰلِكُمُ
ٱلضَّلَٰلُ save إِلَّا the truth ٱلْحَقِّ after بَعْدَ what else (can there be)
thus كَذَٰلِكَ are you turned away ﴿٣٢﴾ تُصْرَفُونَ how then فَأَنَّىٰ error
against عَلَى (of) your Lord رَبِّكَ the Word كَلِمَتُ is justified حَقَّتْ
﴿٣٣﴾ يُؤْمِنُونَ will not لَا that they أَنَّهُمْ rebel فَسَقُوٓا۟ those who ٱلَّذِينَ
مَّن your partners شُرَكَآئِكُم of مِن is there? هَلْ say قُلْ believe
repeats يُعِيدُهُۥ then ثُمَّ the creation ٱلْخَلْقَ originates يَبْدَؤُا۟ (one) that
then ثُمَّ the creation ٱلْخَلْقَ originates يَبْدَؤُا۟ Allah ٱللَّهُ say قُلِ it
are you deluded away ﴿٣٤﴾ تُؤْفَكُونَ then how فَأَنَّىٰ He repeats it يُعِيدُهُۥ
(from the truth)

32. Such is Allâh, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away? **33.** Thus is the Word of your Lord justified against those who rebel (disobey Allâh) that they will not believe (in the Oneness of Allâh and in Muhammad ﷺ as the Messenger of Allâh). **34.** Say: "Is there of your (Allâh's so-called) partners one that originates the creation and then repeats it?" Say: "Allâh originates the creation and then He repeats it. Then how are you deluded away (from the truth)?"

قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَهْدِىٓ إِلَى ٱلْحَقِّ ۚ قُلِ ٱللَّهُ يَهْدِى لِلْحَقِّ ۗ أَفَمَن يَهْدِىٓ إِلَى ٱلْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لَّا يَهِدِّىٓ إِلَّآ أَن
يُهْدَىٰ ۖ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾ وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا ۚ إِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيْـًٔا ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا
يَفْعَلُونَ ﴿٣٦﴾

(one) that مَّن your partners شُرَكَآئِكُم of مِن is there هَلْ say قُلْ
يَهْدِى (it is) Allah ٱللَّهُ say قُلِ the truth ٱلْحَقِّ to إِلَى guides يَهْدِىٓ
guides يَهْدِىٓ is then He Who أَفَمَن to the truth لِلْحَقِّ Who guides
followed يُتَّبَعَ to be أَن more worthy أَحَقُّ the truth ٱلْحَقِّ to إِلَى
that أَن unless إِلَّآ finds guidance يَهِدِّىٓ not لَّا or he who أَمَّن
كَيْفَ (is) the matter with you لَكُمْ then what فَمَا he is guided يُهْدَىٰ

most of	أَكْثَرُهُمْ	follow	يَتَّبِعُ	and not	وَمَا	you judge	تَحْكُمُونَ ﴿٣٥﴾	how	
not	لَا	conjecture	ٱلظَّنَّ	certainly	إِنَّ	conjecture	ظَنًّا	but	إِلَّا	them
surely	إِنَّ	anything	شَيْـًٔا	the truth	ٱلْحَقِّ	against	مِنَ	can avail	يُغْنِي
they do	يَفْعَلُونَ ﴿٣٦﴾	of what	بِمَا	(is) All-Aware	عَلِيمٌۢ	Allah	ٱللَّهَ		

35. Say: "Is there of your (Allâh's so-called) partners one that guides to the truth?" Say: "It is Allâh Who guides to the truth. Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?" **36.** And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allâh is All-Aware of what they do.

وَمَا كَانَ هَٰذَا ٱلْقُرْءَانُ أَن يُفْتَرَىٰ مِن دُونِ ٱللَّهِ وَلَٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ
ٱلْعَٰلَمِينَ ﴿٣٧﴾ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ فَأْتُوا۟ بِسُورَةٍ مِّثْلِهِۦ وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ﴿٣٨﴾ بَلْ
كَذَّبُوا۟ بِمَا لَمْ يُحِيطُوا۟ بِعِلْمِهِۦ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُۥ ۚ كَذَٰلِكَ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ
ٱلظَّٰلِمِينَ ﴿٣٩﴾

could	يُفْتَرَىٰ	such as	أَن	Quran	ٱلْقُرْءَانُ	this	هَٰذَا	is	كَانَ	and not	وَمَا
but (it	وَلَٰكِن	Allah	ٱللَّهِ	other than	دُونِ	by	مِن	ever be produced	
before it	بَيْنَ يَدَيْهِ	which (was)	ٱلَّذِى	a confirmation of	تَصْدِيقَ	is)			
(there is)	لَا	(of) the Book	ٱلْكِتَٰبِ	and a full explanation	وَتَفْصِيلَ				
(of)	ٱلْعَٰلَمِينَ ﴿٣٧﴾	the Lord	رَّبِّ	from	مِن	wherein	فِيهِ	doubt	رَيْبَ	no
he (Muhammed) has	ٱفْتَرَىٰهُ	do they say	يَقُولُونَ	or	أَمْ	the worlds			
like unto it	مِّثْلِهِۦ	a Surah	بِسُورَةٍ	so bring	فَأْتُوا۟	say	قُلْ	forged it	
مِّن دُونِ	you can	ٱسْتَطَعْتُم	whomsoever	مَنِ	and call upon	وَٱدْعُوا۟			
nay	بَلْ	truthful	صَٰدِقِينَ ﴿٣٨﴾	you are	كُنتُمْ	if	إِن	Allah	ٱللَّهِ	besides
they could	يُحِيطُوا۟	not	لَمْ	what	بِمَا	they have denied	كَذَّبُوا۟		
يَأْتِهِمْ	and not yet	وَلَمَّا	the knowledge thereof	بِعِلْمِهِۦ	comprehend				
thus	كَذَٰلِكَ	the interpretation whereof	تَأْوِيلُهُۥ	has come unto them					
then see	فَٱنظُرْ	before them	مِن قَبْلِهِمْ	those	ٱلَّذِينَ	did deny	كَذَّبَ		
(of) the	ٱلظَّٰلِمِينَ ﴿٣٩﴾	the end	عَٰقِبَةُ	was	كَانَ	how	كَيْفَ		
wrong-doers									

37. And this Qur'ân is not such as could ever be produced by other than Allâh (Lord of the heavens and the earth), but it is a confirmation of (the Revelation) which was before it, and a full explanation of the Book (i.e. laws decreed for mankind) — wherein there is no doubt — from the Lord of the *'Âlamîn*. **38.** Or do they say: "He (Muhammad ﷺ) has forged it?" Say: "Bring then a *Sûrah* (chapter) like unto it, and call upon whomsoever you can besides Allâh, if you are truthful!" **39.** Nay, they have belied the knowledge whereof they could not comprehend and what has not yet been fulfilled (i.e. their punishment). Thus those before them did belie. Then see what was the end of the *Zâlimûn*!

وَمِنْهُم مَّن يُؤْمِنُ بِهِۦ وَمِنْهُم مَّن لَّا يُؤْمِنُ بِهِۦ ۚ وَرَبُّكَ أَعْلَمُ بِٱلْمُفْسِدِينَ ﴿٤٠﴾ وَإِن كَذَّبُوكَ فَقُل لِّى عَمَلِى وَلَكُمْ
عَمَلُكُمْ ۖ أَنتُم بَرِيٓـُٔونَ مِمَّآ أَعْمَلُ وَأَنَا۠ بَرِىٓءٌ مِّمَّا تَعْمَلُونَ ﴿٤١﴾ وَمِنْهُم مَّن يَسْتَمِعُونَ إِلَيْكَ ۚ أَفَأَنتَ تُسْمِعُ ٱلصُّمَّ وَلَوْ كَانُوا۟
لَا يَعْقِلُونَ ﴿٤٢﴾

وَمِنْهُم	and of them	مَّن	(there are) some who	يُؤْمِنُ	believe	بِهِۦ	therein
وَمِنْهُم	and of them	مَّن	(there are) some who	لَّا	not	يُؤْمِنُ	believe
بِهِۦ	therein	وَرَبُّكَ	and your Lord	أَعْلَمُ	(is) All-Aware	بِٱلْمُفْسِدِينَ ﴿٤٠﴾	of the evil-doers
وَإِن	and if	كَذَّبُوكَ	they deny you	فَقُل	say	لِّى	for me
عَمَلِى	(are) my deeds	وَلَكُمْ	and for you	عَمَلُكُمْ	(are) your deeds	أَنتُم	you
بَرِيٓـُٔونَ	(are) innocent	مِمَّآ	of what	أَعْمَلُ	I do	وَأَنَا۠	and I
بَرِىٓءٌ	(am) innocent	مِّمَّا	of what	تَعْمَلُونَ ﴿٤١﴾	you do	وَمِنْهُم	and among them
مَّن	(are) some who	يَسْتَمِعُونَ	listen	إِلَيْكَ	to you	أَفَأَنتَ	but can you
تُسْمِعُ	make to hear	ٱلصُّمَّ	the deaf	وَلَوْ	even	كَانُوا۟	though (were)
لَا	not	يَعْقِلُونَ ﴿٤٢﴾	they comprehend				

40. And of them there are some who believe therein; and of them there are some who believe not therein, and your Lord is All-Aware of the *Mufsidûn*. **41.** And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!" **42.** And among them are some who listen to you, but can you make the deaf to hear — even though they apprehend not?

وَمِنْهُم مَّن يَنظُرُ إِلَيْكَ ۚ أَفَأَنتَ تَهْدِى ٱلْعُمْىَ وَلَوْ كَانُوا۟ لَا يُبْصِرُونَ ﴿٤٣﴾ إِنَّ ٱللَّهَ لَا يَظْلِمُ ٱلنَّاسَ شَيْـًٔا
وَلَٰكِنَّ ٱلنَّاسَ أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾ وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوٓا۟ إِلَّا سَاعَةً مِّنَ ٱلنَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ ۚ قَدْ خَسِرَ ٱلَّذِينَ
كَذَّبُوا۟ بِلِقَآءِ ٱللَّهِ وَمَا كَانُوا۟ مُهْتَدِينَ ﴿٤٥﴾

at إِلَيْكَ look يَنظُرُ (are) some who مَّن and among them وَمِنْهُم
even وَلَوْ the blind ٱلْعُمْىَ guide تَهْدِى but can you أَفَأَنتَ you
ٱللَّهَ truly إِنَّ they see ﴿٤٣﴾ يُبْصِرُونَ not لَا they were كَانُوا۟ though
وَلَٰكِنَّ in aught شَيْـًٔا mankind ٱلنَّاسَ wrongs يَظْلِمُ not لَا Allah
and وَيَوْمَ wrong ﴿٤٤﴾ يَظْلِمُونَ themselves أَنفُسَهُمْ mankind ٱلنَّاسَ but
as if كَأَن He shall gather them together يَحْشُرُهُمْ on the Day (when)
ٱلنَّهَارِ of مِّنَ an hour سَاعَةً but إِلَّا they stayed يَلْبَثُوٓا۟ had not لَّمْ
خَسِرَ indeed قَدْ each other بَيْنَهُمْ they will recognise يَتَعَارَفُونَ a day
the meeting with بِلِقَآءِ denied كَذَّبُوا۟ those who ٱلَّذِينَ will be ruined
guided ﴿٤٥﴾ مُهْتَدِينَ they were كَانُوا۟ and not وَمَا Allah ٱللَّهِ

43. And among them are some who look at you, but can you guide the blind — even though they see not? **44.** Truly, Allâh wrongs not mankind in aught; but mankind wrong themselves. **45.** And on the Day when He shall gather (resurrect) them together, (it will be) as if they had not stayed (in the life of this world and graves) but an hour of a day. They will recognise each other. Ruined indeed will be those who denied the Meeting with Allâh and were not guided.

وَإِمَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ ٱللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٤٦﴾ وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا
جَآءَ رَسُولُهُمْ قُضِىَ بَيْنَهُم بِٱلْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٤٨﴾ قُل لَّآ
أَمْلِكُ لِنَفْسِى ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَآءَ ٱللَّهُ ۗ لِكُلِّ أُمَّةٍ أَجَلٌ ۚ إِذَا جَآءَ أَجَلُهُمْ فَلَا يَسْتَـْٔخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ ﴿٤٩﴾

نَعِدُهُمْ what ٱلَّذِى some (of) بَعْضَ We show you نُرِيَنَّكَ whether وَإِمَّا
then فَإِلَيْنَا We cause you to die نَتَوَفَّيَنَّكَ or أَوْ We promise them
(is) شَهِيدٌ Allah ٱللَّهُ then ثُمَّ (is) their return مَرْجِعُهُمْ unto us
and وَلِكُلِّ they used to do ﴿٤٦﴾ يَفْعَلُونَ what مَا over عَلَىٰ Witness
جَآءَ so when فَإِذَا (there is) a Messenger رَّسُولٌ nation أُمَّةٍ for every
the matter will be judged قُضِىَ their Messenger رَسُولُهُمْ comes
will not لَا and they وَهُمْ with justice بِٱلْقِسْطِ between them بَيْنَهُم
ٱلْوَعْدُ this هَٰذَا when مَتَىٰ and they say وَيَقُولُونَ be wronged ﴿٤٧﴾ يُظْلَمُونَ
not لَّآ say قُل speak the truth ﴿٤٨﴾ صَٰدِقِينَ you كُنتُمْ if إِن promise
nor وَلَا any harm ضَرًّا (for) myself لِنَفْسِى I have power over أَمْلِكُ
for لِكُلِّ Allah ٱللَّهُ may will شَآءَ what مَا except إِلَّا profit نَفْعًا

أَجَلُهُمْ comes جَآءَ when إِذَا (there is) a term أَجَلٌ nation أُمَّةٍ every
an hour سَاعَةً can they delay (it) يَسْتَـْٔخِرُونَ neither فَلَا their term
can they advance (it) يَسْتَقْدِمُونَ ﴿٤٩﴾ nor وَلَا

46. Whether We show you (in your lifetime, O Muhammad ﷺ) some of what We promise them (the torment), or We cause you to die — still unto Us is their return, and moreover Allâh is Witness over what they used to do. **47.** And for every *Ummah* there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged. **48.** And they say: "When will be this promise (the torment or the Day of Resurrection), if you speak the truth?" **49.** Say (O Muhammad ﷺ): "I have no power over any harm or profit to myself except what Allâh may will. For every *Ummah*, there is a term appointed; when their term comes, neither can they delay it nor can they advance it an hour (or a moment)."

قُلْ أَرَءَيْتُمْ إِنْ أَتَىٰكُمْ عَذَابُهُۥ بَيَـٰتًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ ٱلْمُجْرِمُونَ ﴿٥٠﴾ أَثُمَّ إِذَا مَا وَقَعَ ءَامَنتُم بِهِۦٓ ۚ ءَآلْـَٔـٰنَ وَقَدْ
كُنتُم بِهِۦ تَسْتَعْجِلُونَ ﴿٥١﴾ ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا۟ ذُوقُوا۟ عَذَابَ ٱلْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنتُمْ تَكْسِبُونَ ﴿٥٢﴾
۞ وَيَسْتَنۢبِـُٔونَكَ أَحَقٌّ هُوَ ۖ قُلْ إِى وَرَبِّىٓ إِنَّهُۥ لَحَقٌّ ۖ وَمَآ أَنتُم بِمُعْجِزِينَ ﴿٥٣﴾

should come to you أَتَىٰكُمْ if إِنْ have you thought أَرَءَيْتُمْ say قُلْ
which مَّاذَا by day نَهَارًا or أَوْ by night بَيَـٰتًا His torment عَذَابُهُۥ
the ٱلْمُجْرِمُونَ ﴿٥٠﴾ thereof مِنْهُ would hasten on يَسْتَعْجِلُ (portion)
ءَامَنتُم it has actually befallen وَقَعَ when إِذَا مَا is it then أَثُمَّ sinners
and you used to وَقَدْ كُنتُم is it now ءَآلْـَٔـٰنَ in it بِهِۦٓ you will believe
to لِلَّذِينَ it will be said قِيلَ then ثُمَّ hasten تَسْتَعْجِلُونَ ﴿٥١﴾ it بِهِۦ
عَذَابَ taste you ذُوقُوا۟ wronged themselves ظَلَمُوا۟ those who
إِلَّا you recompensed تُجْزَوْنَ are هَلْ the everlasting ٱلْخُلْدِ torment
and وَيَسْتَنۢبِـُٔونَكَ ۞ earn تَكْسِبُونَ ﴿٥٢﴾ you used to كُنتُمْ what بِمَا save
yes إِى say قُلْ it هُوَ is true أَحَقٌّ they ask you to inform them
and can وَمَآ the very truth لَحَقٌّ verily it is إِنَّهُۥ by my Lord! وَرَبِّىٓ
escape (from it) بِمُعْجِزِينَ ﴿٥٣﴾ you أَنتُم not

50. Say: "Tell me, if His torment should come to you by night or by day, which portion thereof would the *Mujrimûn* hasten on ?" **51.** Is it then that when it has actually befallen, you will believe in it? What! Now (you believe)? And you used

(aforetime) to hasten it on!" **52.** Then it will be said to them who wronged themselves: "Taste you the everlasting torment! Are you recompensed (aught) save what you used to earn?" **53.** And they ask you (O Muhammad ﷺ) to inform them (saying): "Is it true (i.e. the torment and the establishment of the Hour — the Day of Resurrection)?" Say: "Yes! By my Lord! It is the very truth! and you cannot escape it!"

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ ۗ وَأَسَرُّوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ ۖ وَقُضِيَ بَيْنَهُمْ بِالْقِسْطِ ۚ
وَهُمْ لَا يُظْلَمُونَ ﴿٥٤﴾ أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾ هُوَ
يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٦﴾

person نَفْسٍ for every لِكُلِّ (that) أَنَّ and if (there) would be وَلَوْ
the earth الْأَرْضِ on فِي (all) that is مَا who had wronged ظَلَمَتْ
and وَأَسَرُّوا therewith بِهِ ۗ and sought to ransom himself لَافْتَدَتْ
they رَأَوُا when لَمَّا regret النَّدَامَةَ they would feel in their hearts
بَيْنَهُمْ but it will be judged وَقُضِيَ the torment الْعَذَابَ ۖ see
يُظْلَمُونَ ﴿٥٤﴾ not لَا and they وَهُمْ with justice بِالْقِسْطِ ۚ (between them)
(belongs) to لِلَّهِ surely إِنَّ no doubt أَلَا they will be wronged
and the وَالْأَرْضِ ۗ the heavens السَّمَاوَاتِ (is) in فِي (all) that مَا Allah
(is) حَقٌّ Allah's اللَّهِ Promise وَعْدَ surely إِنَّ no doubt أَلَا earth
(it هُوَ know يَعْلَمُونَ ﴿٥٥﴾ not لَا most of them أَكْثَرَهُمْ but وَلَٰكِنَّ true
and to وَإِلَيْهِ and causes death وَيُمِيتُ Who gives life يُحْيِي is) He
you shall be returned تُرْجَعُونَ ﴿٥٦﴾ Him

54. And if every person who had wronged (by disbelieving in Allâh and by worshipping others besides Allâh) possessed all that is on the earth and sought to ransom himself therewith (it will not be accepted), and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them. **55.** No doubt, surely, all that is in the heavens and the earth belongs to Allâh. No doubt, surely, Allâh's Promise is true. But most of them know not. **56.** It is He Who gives life, and causes death, and to Him you (all) shall return.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ ﴿٥٧﴾ قُلْ بِفَضْلِ اللَّهِ
وَبِرَحْمَتِهِ فَبِذَٰلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿٥٨﴾ قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ
حَرَامًا وَحَلَالًا قُلْ آللَّهُ أَذِنَ لَكُمْ ۖ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ﴿٥٩﴾

مَّوْعِظَةٌ has come to you جَآءَتْكُم verily قَدْ mankind ٱلنَّاسُ O يَٰٓأَيُّهَا
لِّمَا and healing وَشِفَآءٌ your Lord رَّبِّكُمْ from مِّن a good advice
وَرَحْمَةٌ and a guidance وَهُدًى (your) breasts ٱلصُّدُورِ (is) in فِى for that
in the بِفَضْلِ say قُلْ for the believers لِّلْمُؤْمِنِينَ ﴿٥٧﴾ and a mercy
therein فَبِذَٰلِكَ and in His Mercy وَبِرَحْمَتِهِۦ (of) Allah ٱللَّهِ Bounty
than what مِّمَّا (is) better خَيْرٌ that هُوَ let them rejoice فَلْيَفْرَحُوا۟
what مَّآ have you seen ? أَرَءَيْتُم say قُلْ they amass يَجْمَعُونَ ﴿٥٨﴾
رِّزْقٍ (from) مِّن to you لَكُم Allah ٱللَّهُ has sent down أَنزَلَ
unlawful حَرَامًا of it مِّنْهُ and you have made فَجَعَلْتُم provision
لَكُمْ permitted أَذِنَ has Allah ءَآللَّهُ say قُلْ and lawful وَحَلَٰلًا
do you invent تَفْتَرُونَ ﴿٥٩﴾ Allah ٱللَّهِ against عَلَى or أَمْ (to) you
a lie

57. O mankind! There has come to you a good advice from your Lord (i.e. the Qur'ân, enjoining all that is good and forbidding all that is evil), and a healing for that which is in your breasts, — a guidance and a mercy (explaining lawful and unlawful things) for the believers. **58.** Say: "In the Bounty of Allâh, and in His Mercy (i.e. Islâm and the Qur'ân); —therein let them rejoice." That is better than what (the wealth) they amass. **59.** Say (O Muhammad ﷺ to these polytheists): "Tell me, what provision Allâh has sent down to you! And you have made of it lawful and unlawful." Say (O Muhammad ﷺ): "Has Allâh permitted you (to do so), or do you invent a lie against Allâh?"

وَمَا ظَنُّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ يَوْمَ ٱلْقِيَٰمَةِ ۗ إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا
يَشْكُرُونَ ﴿٦٠﴾ وَمَا تَكُونُ فِى شَأْنٍ وَمَا تَتْلُوا۟ مِنْهُ مِن قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ
فِيهِ ۚ وَمَا يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ وَلَآ أَصْغَرَ مِن ذَٰلِكَ وَلَآ أَكْبَرَ إِلَّا فِى كِتَٰبٍ
مُّبِينٍ ﴿٦١﴾

against عَلَى invent يَفْتَرُونَ those who ٱلَّذِينَ think ظَنُّ and what وَمَا
(of) Resurrection ٱلْقِيَٰمَةِ on the Day يَوْمَ a lie ٱلْكَذِبَ Allah ٱللَّهِ
ٱلنَّاسِ to عَلَى (of) Bounty فَضْلٍ (is) full لَذُو Allah ٱللَّهَ truly إِنَّ
they give يَشْكُرُونَ ﴿٦٠﴾ not لَا most of them أَكْثَرَهُمْ but وَلَٰكِنَّ mankind
وَمَا doing شَأْنٍ (in) فِى you may be تَكُونُ and whatever وَمَا thanks

from مِن (from it) مِنْهُ you may be reciting تَتْلُوا۟ and whatever
مِن you are doing تَعْمَلُونَ and not وَلَا the Quran قُرْءَانٍ
شُهُودًا over you عَلَيْكُمْ We are كُنَّا but إِلَّا deed عَمَلٍ any
and nothing وَمَا it فِيهِ you are doing تُفِيضُونَ when إِذْ Witness
the weight مِثْقَالِ of مِن your Lord رَّبِّكَ from عَن (is) hidden يَعْزُبُ
the ٱلسَّمَآءِ in فِى nor وَلَا the earth ٱلْأَرْضِ on فِى (of) an atom ذَرَّةٍ
nor وَلَآ that ذَٰلِكَ than مِن (is) less أَصْغَرَ nor what وَلَآ heaven
Record كِتَٰبٍ (is) in فِى but إِلَّا (is) greater (than that) أَكْبَرَ what
a clear ﴿٦١﴾ مُّبِينٍ

60. And what think those who invent a lie against Allâh, on the Day of Resurrection? [i.e. Do they think that they will be forgiven and excused! Nay, they will have an eternal punishment in the fire of Hell.] Truly, Allâh is full of bounty to mankind, but most of them are ungrateful. **61.** Neither you (O Muhammad ﷺ) do any deed nor recite any portion of the Qur'ân, nor you (O mankind) do any deed (good or evil), but We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.

أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٦٣﴾ لَهُمُ
ٱلْبُشْرَىٰ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ ۚ لَا تَبْدِيلَ لِكَلِمَٰتِ ٱللَّهِ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٦٤﴾ وَلَا يَحْزُنكَ
قَوْلُهُمْ ۘ إِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا ۚ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦٥﴾

لَا (of) Allah ٱللَّهِ the friends أَوْلِيَآءَ verily إِنَّ no doubt أَلَآ
shall they هُمْ nor وَلَا upon them عَلَيْهِمْ fear خَوْفٌ (there is) no
believed (in the ءَامَنُوا۟ those who ٱلَّذِينَ grieve ﴿٦٢﴾ يَحْزَنُونَ
لَهُمُ fear (Allah) ﴿٦٣﴾ يَتَّقُونَ and used to وَكَانُوا۟ Oneness of Allah)
(of) ٱلدُّنْيَا the life ٱلْحَيَوٰةِ in فِى (are) glad tidings ٱلْبُشْرَىٰ for them
change تَبْدِيلَ no لَا the Hereafter ٱلْءَاخِرَةِ and in وَفِى the world
this ذَٰلِكَ (of) Allah ٱللَّهِ in the Words لِكَلِمَٰتِ (can there be)
and let not وَلَا the supreme ﴿٦٤﴾ ٱلْعَظِيمُ success ٱلْفَوْزُ it is هُوَ
power and ٱلْعِزَّةَ verily إِنَّ their speech قَوْلُهُمْ grieve you يَحْزُنكَ
(is) the ٱلسَّمِيعُ He هُوَ all جَمِيعًا belong to Allah لِلَّهِ honour
the All-Knower ﴿٦٥﴾ ٱلْعَلِيمُ All-Hearer

62. No doubt! Verily, the *Auliyâ'* of Allâh, no fear shall come upon them nor shall they grieve. **63.** Those who believed, and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds). **64.** For them are glad tidings, in the life of the present world, and in the Hereafter. No change can there be in the Words of Allâh. This is indeed the supreme success. **65.** And let not their speech grieve you (O Muhammad ﷺ), for all power and honour belong to Allâh. He is the All-Hearer, the All-Knower.

أَلَآ إِنَّ لِلَّهِ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلْأَرْضِ ۗ وَمَا يَتَّبِعُ ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ شُرَكَآءَ ۚ إِن
يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٦﴾ هُوَ ٱلَّذِي جَعَلَ لَكُمُ ٱلَّيْلَ لِتَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ
مُبْصِرًا ۚ إِنَّ فِي ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٦٧﴾

whosoever مَن to Allah belongs لِلَّهِ verily إِنَّ no doubt أَلَآ
(is) in فِي and whosoever وَمَن the heavens ٱلسَّمَٰوَٰتِ (is) in فِي
those who ٱلَّذِينَ follow يَتَّبِعُ and not وَمَا the earth ٱلْأَرْضِ
the partners شُرَكَآءَ Allah ٱللَّهِ besides مِن دُونِ invoke يَدْعُونَ
and وَإِنْ a conjecture ٱلظَّنَّ but إِلَّا they follow يَتَّبِعُونَ not إِن
ٱلَّذِي He (it is) هُوَ invent lies يَخْرُصُونَ ﴿٦٦﴾ but إِلَّا they هُمْ not
لِتَسْكُنُوا۟ the night ٱلَّيْلَ for you لَكُمُ has appointed جَعَلَ Who
to make مُبْصِرًا and the day وَٱلنَّهَارَ therein فِيهِ that you may rest
(are) لَءَايَٰتٍ this ذَٰلِكَ in فِي verily إِنَّ things visible (to you)
who listen يَسْمَعُونَ ﴿٦٧﴾ for a people لِّقَوْمٍ Signs

66. No doubt! Verily, to Allâh belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allâh, in fact they follow not the (Allâh's so-called) partners, they follow only a conjecture and they only invent lies. **67.** He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are *Ayât*. for a people who listen (i.e. those who think deeply).

قَالُوا۟ ٱتَّخَذَ ٱللَّهُ وَلَدًا ۗ سُبْحَٰنَهُۥ ۖ هُوَ ٱلْغَنِيُّ ۖ لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ ۚ إِنْ عِندَكُم مِّن سُلْطَٰنٍۭ
بِهَٰذَآ ۚ أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٨﴾ قُلْ إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُفْلِحُونَ ﴿٦٩﴾ مَتَٰعٌ فِي
ٱلدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ ٱلْعَذَابَ ٱلشَّدِيدَ بِمَا كَانُوا۟ يَكْفُرُونَ ﴿٧٠﴾

has begotten اتَّخَذَ they say (Jews, Christians & Pagans) قَالُوا
He هُوَ Glory is to Him! سُبْحَانَهُ a son (children) وَلَدًا Allah اللَّهُ
the السَّمَاوَاتِ (is) in فِي all that مَا His is لَهُ (is) All-Rich الْغَنِيُّ
no إِنْ the earth الْأَرْضِ (is) in فِي and (all) that وَمَا heavens
أَتَقُولُونَ for this بِهَٰذَا warrant سُلْطَانٍ (of) مِنْ you have عِنْدَكُمْ
you تَعْلَمُونَ (68) not لَا what مَا Allah اللَّهِ against عَلَى do you say
عَلَى invent يَفْتَرُونَ those who الَّذِينَ verily إِنَّ say قُلْ know
will be (69) يُفْلِحُونَ not لَا lie الْكَذِبَ Allah اللَّهِ against
ثُمَّ (this) world الدُّنْيَا in فِي a brief enjoyment مَتَاعٌ successful
then ثُمَّ (will be) their return مَرْجِعُهُمْ unto Us إِلَيْنَا and then
the الشَّدِيدَ torment الْعَذَابَ We shall make them taste نُذِيقُهُمُ
disbelieve يَكْفُرُونَ (70) they used to كَانُوا because بِمَا severest

68. They (Jews, Christians and pagans) say: "Allâh has begotten a son (children)." Glory is to Him! He is Rich (Free of all needs). His is all that is in the heavens and all that is in the earth. No warrant you have for this. Do you say against Allâh what you know not. **69.** Say: "Verily, those who invent a lie against Allâh will never be successful" **70.** (A brief) enjoyment in this world! and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.

۞ وَاتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَا قَوْمِ إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذْكِيرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ
فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنْظِرُونِ (71) فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ
مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ (72)

إِذْ (of) Noah نُوحٍ the news نَبَأَ to them عَلَيْهِمْ and recite وَاتْلُ ۞
if إِنْ O my people يَا قَوْمِ to his people لِقَوْمِهِ he said قَالَ when
وَتَذْكِيرِي my stay (with you) مَقَامِي on you عَلَيْكُمْ hard كَبُرَ is كَانَ
فَعَلَى (of) Allah اللَّهِ of the Signs بِآيَاتِ and my reminding (you)
so gather you فَأَجْمِعُوا I put my trust تَوَكَّلْتُ Allah اللَّهِ then in
let يَكُنْ not لَا and ثُمَّ and your partners وَشُرَكَاءَكُمْ your plot أَمْرَكُمْ
اقْضُوا then ثُمَّ in doubt غُمَّةً for you عَلَيْكُمْ your plot أَمْرُكُمْ be
give me تُنْظِرُونِ (71) and not وَلَا on me إِلَيَّ pass your sentence

I سَأَلْتُكُم then not فَمَا you turn away تَوَلَّيْتُمْ but if فَإِن respite
my أَجْرِيَ (is) not إِنْ reward أَجْرٍ any مِّنْ have asked of you
and I have been وَأُمِرْتُ Allah ٱللَّهِ on عَلَى but إِلَّا reward
the Muslims ٱلْمُسْلِمِينَ ﴿٧٢﴾ of مِنَ be أَكُونَ to أَنْ commanded

71. And recite to them the news of Nûh (Noah). When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the *Ayât* of Allâh is hard on you, then I put my trust in Allâh. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite. **72.** "But if you turn away (from accepting my doctrine of Islâmic Monotheism, i.e. to worship none but Allâh), then no reward have I asked of you, my reward is only from Allâh, and I have been commanded to be of the Muslims (i.e. those who submit to Allâh's Will)."

فَكَذَّبُوهُ فَنَجَّيْنَٰهُ وَمَن مَّعَهُۥ فِى ٱلْفُلْكِ وَجَعَلْنَٰهُمْ خَلَٰٓئِفَ وَأَغْرَقْنَا ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ
ٱلْمُنذَرِينَ ﴿٧٣﴾ ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِۦ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَآءُوهُم بِٱلْبَيِّنَٰتِ فَمَا كَانُوا۟ لِيُؤْمِنُوا۟ بِمَا كَذَّبُوا۟ بِهِۦ مِن قَبْلُ ۚ كَذَٰلِكَ
نَطْبَعُ عَلَىٰ قُلُوبِ ٱلْمُعْتَدِينَ ﴿٧٤﴾

and those وَمَن so We delivered him فَنَجَّيْنَٰهُ they denied him فَكَذَّبُوهُ
and We made them وَجَعَلْنَٰهُمْ the ship ٱلْفُلْكِ in فِى with him مَّعَهُۥ
while We وَأَغْرَقْنَا generations replacing one after another خَلَٰٓئِفَ
فَٱنظُرْ Our Signs بِـَٔايَٰتِنَا denied كَذَّبُوا۟ those who ٱلَّذِينَ drowned
(of) those ٱلْمُنذَرِينَ ﴿٧٣﴾ the end عَٰقِبَةُ was كَانَ how كَيْفَ then see
رُسُلًا after him مِنۢ بَعْدِهِۦ We sent بَعَثْنَا then ثُمَّ who were warned
they brought them فَجَآءُوهُم their people قَوْمِهِمْ to إِلَىٰ Messengers
بِمَا believe لِيُؤْمِنُوا۟ they would كَانُوا۟ but not فَمَا clear proofs بِٱلْبَيِّنَٰتِ
before hand مِن قَبْلُ (it) بِهِۦ they had already rejected كَذَّبُوا۟ what
(of) ٱلْمُعْتَدِينَ ﴿٧٤﴾ the hearts قُلُوبِ up عَلَىٰ We seal نَطْبَعُ thus كَذَٰلِكَ
the transgressors

73. They denied him, but We delivered him, and those with him in the ship, and We made them generations replacing one after another, while We drowned those who belied Our *Ayât*. Then see what was the end of those who were warned. **74.** Then after him We sent Messengers to their people. They brought them clear proofs, but they would not believe what they had already rejected beforehand.

Thus We seal the hearts of the transgressors (those who disbelieve in the Oneness of Allâh and disobey Him).

ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِم مُّوسَىٰ وَهَٰرُونَ إِلَىٰ فِرْعَوْنَ وَمَلَإِي۟هِۦ بِـَٔايَٰتِنَا فَٱسْتَكْبَرُوا۟ وَكَانُوا۟ قَوْمًا مُّجْرِمِينَ ﴿٧٥﴾ فَلَمَّا جَآءَهُمُ
ٱلْحَقُّ مِنْ عِندِنَا قَالُوٓا۟ إِنَّ هَٰذَا لَسِحْرٌ مُّبِينٌ ﴿٧٦﴾ قَالَ مُوسَىٰٓ أَتَقُولُونَ لِلْحَقِّ لَمَّا جَآءَكُمْ ۖ أَسِحْرٌ هَٰذَا وَلَا يُفْلِحُ
ٱلسَّٰحِرُونَ ﴿٧٧﴾ قَالُوٓا۟ أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ ءَابَآءَنَا وَتَكُونَ لَكُمَا ٱلْكِبْرِيَآءُ فِى ٱلْأَرْضِ وَمَا نَحْنُ لَكُمَا
بِمُؤْمِنِينَ ﴿٧٨﴾

وَهَٰرُونَ Moses مُوسَىٰ after them مِنۢ بَعْدِهِمْ We sent بَعَثْنَا then ثُمَّ
with بِـَٔايَٰتِنَا and his chiefs وَمَلَإِي۟هِۦ Pharaoh فِرْعَوْنَ to إِلَىٰ and Aaron
and they وَكَانُوا۟ but they behaved arrogantly فَٱسْتَكْبَرُوا۟ Our Signs
came to them جَآءَهُمُ so when فَلَمَّا sinners مُّجْرِمِينَ ﴿٧٥﴾ folk قَوْمًا were
هَٰذَا indeed إِنَّ they said قَالُوٓا۟ from Us عِندِنَا مِنْ the truth ٱلْحَقُّ
say أَتَقُولُونَ Moses مُوسَىٰ said قَالَ clear ﴿٧٦﴾ مُّبِينٌ (is) magic لَسِحْرٌ this
it has come to جَآءَكُمْ when لَمَّا about the truth لِلْحَقِّ you (this)
be يُفْلِحُ and not وَلَا this هَٰذَا (is) magic أَسِحْرٌ you
have أَجِئْتَنَا they said قَالُوٓا۟ the magicians ﴿٧٧﴾ ٱلسَّٰحِرُونَ successful
we وَجَدْنَا from that عَمَّا to turn us away لِتَلْفِتَنَا you come to us
that لَكُمَا and may have وَتَكُونَ our fathers ءَابَآءَنَا on it عَلَيْهِ found
we نَحْنُ and not وَمَا the land ٱلْأَرْضِ in فِى greatness ٱلْكِبْرِيَآءُ you two
(are) going to believe ﴿٧٨﴾ بِمُؤْمِنِينَ in you two لَكُمَا

75. Then after them We sent Mûsâ (Moses) and Hârûn (Aaron) to Fir'aun (Pharaoh) and his chiefs with Our *Ayât*. But they behaved arrogantly and were *Mujrimûn* folk. **76.** So when came to them the truth from Us, they said: "This is indeed clear magic." **77.** Mûsâ (Moses) said: "Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful." **78.** They said: "Have you come to us to turn us away from that (Faith) we found our fathers following, and that you two may have greatness in the land? We are not going to believe you two!"

وَقَالَ فِرْعَوْنُ ٱئْتُونِى بِكُلِّ سَٰحِرٍ عَلِيمٍ ﴿٧٩﴾ فَلَمَّا جَآءَ ٱلسَّحَرَةُ قَالَ لَهُم مُّوسَىٰٓ أَلْقُوا۟ مَآ أَنتُم مُّلْقُونَ ﴿٨٠﴾ فَلَمَّآ أَلْقَوْا۟
قَالَ مُوسَىٰ مَا جِئْتُم بِهِ ٱلسِّحْرُ ۖ إِنَّ ٱللَّهَ سَيُبْطِلُهُۥٓ ۖ إِنَّ ٱللَّهَ لَا يُصْلِحُ عَمَلَ ٱلْمُفْسِدِينَ ﴿٨١﴾ وَيُحِقُّ ٱللَّهُ ٱلْحَقَّ بِكَلِمَٰتِهِۦ وَلَوْ
كَرِهَ ٱلْمُجْرِمُونَ ﴿٨٢﴾

سَٰحِرٍ every بِكُلِّ bring to me ٱئْتُونِى Pharaoh فِرْعَوْنُ and said وَقَالَ
the ٱلسَّحَرَةُ came جَآءَ and when فَلَمَّا well-versed ﴿٧٩﴾ عَلِيمٍ sorcerer
مَآ cast down أَلْقُوا۟ Moses مُّوسَىٰ to them لَهُم said قَالَ sorcerers
they أَلْقَوْا۟ then when فَلَمَّآ (want to) cast ﴿٨٠﴾ مُّلْقُونَ you أَنتُم what
you have جِئْتُم what مَا Moses مُوسَىٰ said قَالَ had cast down
سَيُبْطِلُهُۥٓ Allah ٱللَّهَ surely إِنَّ (is) sorcery ٱلسِّحْرُ (it) بِهِ brought
set يُصْلِحُ does not لَا Allah ٱللَّهَ verily إِنَّ will make it invalid
and will وَيُحِقُّ (of) the evil-doers ﴿٨١﴾ ٱلْمُفْسِدِينَ the work عَمَلَ right
by بِكَلِمَٰتِهِۦ the truth ٱلْحَقَّ Allah ٱللَّهُ establish and make apparent
the sinners ﴿٨٢﴾ ٱلْمُجْرِمُونَ may hate it كَرِهَ however وَلَوْ His Words

79. And Fir‘aun (Pharaoh) said: “Bring me every well-versed sorcerer.” **80.** And when the sorcerers came, Mûsâ (Moses) said to them: “Cast down what you want to cast!” **81.** Then when they had cast down, Mûsâ (Moses) said: “What you have brought is sorcery, Allâh will surely make it of no effect. Verily, Allâh does not set right the work of *Al-Mufsidûn*. **82.** “And Allâh will establish and make apparent the truth by His Words, however much the *Mujrimûn* may hate (it).”

فَمَآ ءَامَنَ لِمُوسَىٰٓ إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِۦ عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَمَلَإِي۟هِمْ أَن يَفْتِنَهُمْ ۚ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِى ٱلْأَرْضِ
وَإِنَّهُۥ لَمِنَ ٱلْمُسْرِفِينَ ﴿٨٣﴾ وَقَالَ مُوسَىٰ يَٰقَوْمِ إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ فَعَلَيْهِ تَوَكَّلُوٓا۟ إِن كُنتُم مُّسْلِمِينَ ﴿٨٤﴾ فَقَالُوا۟ عَلَى ٱللَّهِ
تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٨٥﴾ وَنَجِّنَا بِرَحْمَتِكَ مِنَ ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٨٦﴾

the ذُرِّيَّةٌ except إِلَّا in Moses لِمُوسَىٰٓ believed ءَامَنَ but none فَمَآ
the fear خَوْفٍ because of عَلَىٰ his people قَوْمِهِۦ of مِّن offspring
he يَفْتِنَهُمْ lest أَن and their chiefs وَمَلَإِي۟هِمْ Pharaoh فِرْعَوْنَ of مِّن
(was) لَعَالٍ Pharaoh فِرْعَوْنَ and verily وَإِنَّ should persecute them
and he (was) وَإِنَّهُۥ the earth ٱلْأَرْضِ on فِى an arrogant tyrant
and said وَقَالَ the transgressors ﴿٨٣﴾ ٱلْمُسْرِفِينَ (one) of لَمِنَ indeed
believed ءَامَنتُم you have كُنتُمْ if إِن O my people يَٰقَوْمِ Moses مُوسَىٰ
كُنتُم if إِن put your trust تَوَكَّلُوٓا۟ then in Him فَعَلَيْهِ in Allah بِٱللَّهِ
تَوَكَّلْنَا Allah ٱللَّهِ in عَلَى they said فَقَالُوا۟ (are) Muslims ﴿٨٤﴾ مُّسْلِمِينَ you
a trial فِتْنَةً make us تَجْعَلْنَا not لَا our Lord! رَبَّنَا we put our trust
and وَنَجِّنَا (who are) wrong-doers ﴿٨٥﴾ ٱلظَّٰلِمِينَ for the folk لِّلْقَوْمِ

the ٱلْكَٰفِرِينَ ﴿٨٦﴾ folk ٱلْقَوْمِ from مِنَ by Your Mercy بِرَحْمَتِكَ save us
disbelieving

83. But none believed in Mûsâ (Moses) except the offspring of his people, because of the fear of Fir'aun (Pharaoh) and his chiefs, lest they should persecute them; and verily, Fir'aun (Pharaoh) was an arrogant tyrant on the earth, he was indeed one of the *Musrifûn*. **84.** And Mûsâ (Moses) said: "O my people! If you have believed in Allâh, then put your trust in Him if you are Muslims (those who submit to Allâh's Will)." **85.** They said: "In Allâh we put our trust. Our Lord! Make us not a trial for the folk who are *Zâlimûn*. **86.** "And save us by Your Mercy from the disbelieving folk."

وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَٱجْعَلُوا۟ بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا۟ ٱلصَّلَوٰةَ ۗ وَبَشِّرِ
ٱلْمُؤْمِنِينَ ﴿٨٧﴾ وَقَالَ مُوسَىٰ رَبَّنَآ إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَأَهُۥ زِينَةً وَأَمْوَٰلًا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا رَبَّنَا لِيُضِلُّوا۟ عَن
سَبِيلِكَ ۖ رَبَّنَا ٱطْمِسْ عَلَىٰٓ أَمْوَٰلِهِمْ وَٱشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا۟ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٨٨﴾

and his brother وَأَخِيهِ Moses مُوسَىٰ to إِلَىٰ and We revealed وَأَوْحَيْنَآ
in بِمِصْرَ for your people لِقَوْمِكُمَا you provide تَبَوَّءَا (saying) that أَن
your dwellings بُيُوتَكُمْ and make وَٱجْعَلُوا۟ dwellings بُيُوتًا Egypt
ٱلصَّلَوٰةَ and offer perfectly وَأَقِيمُوا۟ as places for your worship قِبْلَةً
(to) the believers ٱلْمُؤْمِنِينَ ﴿٨٧﴾ and give glad tidings وَبَشِّرِ prayers
You have إِنَّكَ our Lord! رَبَّنَآ Moses مُوسَىٰ and said وَقَالَ
and his chiefs وَمَلَأَهُۥ Pharaoh فِرْعَوْنَ bestowed on ءَاتَيْتَ indeed
(of) ٱلدُّنْيَا the life ٱلْحَيَوٰةِ in فِى and wealth وَأَمْوَٰلًا splendour زِينَةً
that they may lead (men) astray لِيُضِلُّوا۟ our Lord! رَبَّنَا this world
أَمْوَٰلِهِمْ destroy ٱطْمِسْ عَلَىٰٓ our Lord! رَبَّنَا Your Path سَبِيلِكَ from عَن
so that فَلَا their hearts قُلُوبِهِمْ and harden وَٱشْدُدْ عَلَىٰ their wealth
torment ٱلْعَذَابَ they see يَرَوُا۟ until حَتَّىٰ they will believe يُؤْمِنُوا۟ not
the painful ٱلْأَلِيمَ ﴿٨٨﴾

87. And We revealed to Mûsâ (Moses) and his brother (saying): "Provide dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform *As-Salât*, and give glad tidings to the believers." **88.** And Mûsâ (Moses) said: "Our Lord! You have indeed bestowed on Fir'aun (Pharaoh) and his chiefs splendour and wealth in the life of this world, our Lord! That they

may lead men astray from Your path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment."

قَالَ قَدْ أُجِيبَت دَّعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانِّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾ ۞ وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ
فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدْوًا حَتَّىٰ إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ آمَنتُ أَنَّهُ لَا إِلَٰهَ إِلَّا الَّذِي آمَنَتْ بِهِ بَنُو
إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾

the دَعْوَتُكُمَا (is) accepted أُجِيبَت verily قَدْ (Allah) said قَالَ
so you both keep to the Straight فَاسْتَقِيمَا invocation of you both
(of) those الَّذِينَ the path سَبِيلَ follow تَتَّبِعَانِّ and not وَلَا Way
and We took وَجَاوَزْنَا ۞ know (the truth) يَعْلَمُونَ ﴿٨٩﴾ not لَا who
فَأَتْبَعَهُمْ the sea الْبَحْرَ (of) Israel إِسْرَائِيلَ the Children بِبَنِي across
in بَغْيًا with his hosts وَجُنُودُهُ Pharaoh فِرْعَوْنُ and followed them
overtook أَدْرَكَهُ when إِذَا till حَتَّىٰ and enmity وَعَدْوًا oppression
لَا that أَنَّهُ I believe آمَنتُ he said قَالَ drowning الْغَرَقُ him
in بِهِ believed آمَنَتْ (He) الَّذِي but إِلَّا god إِلَٰهَ (there is) no
مِنَ and I (am) وَأَنَا (of) Israel إِسْرَائِيلَ the Children بَنُو Him
Muslims الْمُسْلِمِينَ ﴿٩٠﴾ (one) of

89. Allâh said: "Verily, the invocation of you both is accepted. So you both keep to the Straight Way, and follow not the path of those who know not." **90.** And We took the Children of Israel across the sea, and Fir'aun (Pharaoh) with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: "I believe that none has the right to be worshipped but He (Allâh) in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allâh's Will)."

آلْآنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنتَ مِنَ الْمُفْسِدِينَ ﴿٩١﴾ فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ آيَةً ۚ وَإِنَّ كَثِيرًا
مِّنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ ﴿٩٢﴾ وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مُبَوَّأَ صِدْقٍ وَرَزَقْنَاهُم مِّنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّىٰ
جَاءَهُمُ الْعِلْمُ ۚ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾

you refused to believe عَصَيْتَ while وَقَدْ now (you believe) آلْآنَ
the الْمُفْسِدِينَ ﴿٩١﴾ one of مِنَ and you were وَكُنتَ before قَبْلُ
your بِبَدَنِكَ We shall deliver نُنَجِّيكَ so this day فَالْيَوْمَ evil-doers

to لِمَنْ that you may be لِتَكُونَ (dead) body (out from the sea)
كَثِيرًا and verily وَإِنَّ a sign ءَايَةً come after you خَلْفَكَ those who
لَغَٰفِلُونَ ﴿٩٢﴾ Our Signs ءَايَٰتِنَا of عَنْ mankind ٱلنَّاسِ among مِّنَ many
the Children بَنِىٓ We settled بَوَّأْنَا and indeed وَلَقَدْ (are) heedless
honourable صِدْقٍ (in) a dwelling place مُبَوَّأَ (of) Israel إِسْرَٰٓءِيلَ
and فَمَا good things ٱلطَّيِّبَٰتِ with مِّنَ and provided them وَرَزَقْنَٰهُم
the ٱلْعِلْمُ came to them جَآءَهُمُ until حَتَّىٰ they differed ٱخْتَلَفُوا۟ not
between بَيْنَهُمْ will judge يَقْضِى your Lord رَبَّكَ verily إِنَّ knowledge
كَانُوا۟ in what فِيمَا (of) Resurrection ٱلْقِيَٰمَةِ on the Day يَوْمَ them
they differ يَخْتَلِفُونَ ﴿٩٣﴾ in which فِيهِ they used to

91. Now (you believe) while you refused to believe before and you were one of the *Mufsidûn* (evildoers and the corrupters). **92.** So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our *Ayât*. **93.** And indeed We settled the Children of Israel in an honourable dwelling place (Shâm and Misr), and provided them with good things, and they differed not until the knowledge came to them. Verily, Allâh will judge between them on the Day of Resurrection in that in which they used to differ.

فَإِن كُنتَ فِى شَكٍّ مِّمَّآ أَنزَلْنَآ إِلَيْكَ فَسْـَٔلِ ٱلَّذِينَ يَقْرَءُونَ ٱلْكِتَٰبَ مِن قَبْلِكَ ۚ لَقَدْ جَآءَكَ ٱلْحَقُّ مِن رَّبِّكَ فَلَا
تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿٩٤﴾ وَلَا تَكُونَنَّ مِنَ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِ ٱللَّهِ فَتَكُونَ مِنَ ٱلْخَٰسِرِينَ ﴿٩٥﴾ إِنَّ ٱلَّذِينَ
حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾

concerning that مِّمَّآ doubt شَكٍّ in فِى you are كُنتَ so if فَإِن
ٱلَّذِينَ then ask فَسْـَٔلِ unto you إِلَيْكَ We have revealed أَنزَلْنَآ which
before مِن قَبْلِكَ the Book ٱلْكِتَٰبَ (are) reading يَقْرَءُونَ those who
from مِن the truth ٱلْحَقُّ has come to you جَآءَكَ verily لَقَدْ you
those ٱلْمُمْتَرِينَ ﴿٩٤﴾ (of) مِنَ you be تَكُونَنَّ so not فَلَا your Lord رَّبِّكَ
those ٱلَّذِينَ (one) of مِنَ you be تَكُونَنَّ and not وَلَا who doubt
for then you فَتَكُونَ (of) Allah ٱللَّهِ Signs بِـَٔايَٰتِ deny كَذَّبُوا۟ who
those ٱلَّذِينَ truly إِنَّ the losers ٱلْخَٰسِرِينَ ﴿٩٥﴾ (one) of مِنَ shall be
the Word كَلِمَتُ against whom عَلَيْهِمْ has been justified حَقَّتْ
believe يُؤْمِنُونَ ﴿٩٦﴾ will not لَا (of) your Lord رَبِّكَ (Wrath)

94. So if you (O Muhammad ﷺ) are in doubt concerning that which We have revealed unto you, [i.e. that your name is written in the Taurât (Torah) and the Injeel (Gospel)], then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it). **95.** And be not one of those who belie the *Ayât* of Allâh, for then you shall be one of the losers. **96.** Truly, those, against whom the Word (Wrath) of your Lord has been justified, will not believe.

وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٩٧﴾ فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَآ إِيمَـٰنُهَآ إِلَّا قَوْمَ يُونُسَ لَمَّآ
ءَامَنُوا۟ كَشَفْنَا عَنْهُمْ عَذَابَ ٱلْخِزْىِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَمَتَّعْنَـٰهُمْ إِلَىٰ حِينٍ ﴿٩٨﴾ وَلَوْ شَآءَ رَبُّكَ لَـَٔامَنَ مَن فِى ٱلْأَرْضِ
كُلُّهُمْ جَمِيعًا ۚ أَفَأَنتَ تُكْرِهُ ٱلنَّاسَ حَتَّىٰ يَكُونُوا۟ مُؤْمِنِينَ ﴿٩٩﴾

Sign ءَايَةٍ every كُلُّ should come to them جَآءَتْهُمْ even if وَلَوْ
فَلَوْلَا the painful ٱلْأَلِيمَ ﴿٩٧﴾ torment ٱلْعَذَابَ they see يَرَوُا۟ until حَتَّىٰ
and فَنَفَعَهَآ that believed ءَامَنَتْ any town قَرْيَةٌ was كَانَتْ so if not
(of) يُونُسَ the people قَوْمَ except إِلَّا its faith إِيمَـٰنُهَآ benefited it
عَنْهُمْ We removed كَشَفْنَا they believed ءَامَنُوا۟ when لَمَّآ Jonah
the ٱلْحَيَوٰةِ in فِى (of) disgrace ٱلْخِزْىِ the torment عَذَابَ from them
إِلَىٰ and permitted them to enjoy وَمَتَّعْنَـٰهُمْ (of) the world ٱلدُّنْيَا life
لَـَٔامَنَ your Lord رَبُّكَ willed شَآءَ and had وَلَوْ a while حِينٍ ﴿٩٨﴾ for
all of كُلُّهُمْ earth ٱلْأَرْضِ on فِى those مَن would have believed
تُكْرِهُ so will you (O Mohammad) then أَفَأَنتَ together جَمِيعًا them
مُؤْمِنِينَ ﴿٩٩﴾ they become يَكُونُوا۟ until حَتَّىٰ mankind ٱلنَّاسَ compel
believers

97. Even if every sign should come to them, until they see the painful torment. **98.** Was there any town (community) that believed (after seeing the punishment), and its Faith (at that moment) saved it (from the punishment)? (The answer is none) — except the people of Yûnus (Jonah); when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while. **99.** And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad ﷺ) then compel mankind, until they become believers.

وَمَا كَانَ لِنَفْسٍ أَن تُؤْمِنَ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَيَجْعَلُ ٱلرِّجْسَ عَلَى ٱلَّذِينَ لَا يَعْقِلُونَ ﴿١٠٠﴾ قُلِ ٱنظُرُوا۟ مَاذَا فِى
ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ وَمَا تُغْنِى ٱلْـَٔايَـٰتُ وَٱلنُّذُرُ عَن قَوْمٍ لَّا يُؤْمِنُونَ ﴿١٠١﴾ فَهَلْ يَنتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ ٱلَّذِينَ
خَلَوْا۟ مِن قَبْلِهِمْ ۚ قُلْ فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ ﴿١٠٢﴾

إِلَّا believe تُؤْمِنَ to أَن for any person لِنَفْسٍ it is كَانَ and not وَمَا
and He will put وَيَجْعَلُ (of) Allah ٱللَّهِ by the Leave بِإِذْنِ except
ٱلرِّجْسَ ﴿١٠٠﴾ يَعْقِلُونَ do not لَا those who ٱلَّذِينَ on عَلَى the wrath ٱلرِّجْسَ
the ٱلسَّمَٰوَٰتِ (is) in فِى what مَاذَا behold ٱنظُرُوا۟ say قُلِ understand
ٱلْءَايَٰتُ benefit تُغْنِى but neither وَمَا and the earth وَٱلْأَرْضِ heavens
who ﴿١٠١﴾ يُؤْمِنُونَ not لَّا the people عَن قَوْمٍ nor warners وَٱلنُّذُرُ Signs
save إِلَّا they wait (for anything) يَنتَظِرُونَ then do فَهَلْ believe
passed away خَلَوْا۟ (of) those who ٱلَّذِينَ the days أَيَّامِ like مِثْلَ
I (am) (too) إِنِّى so wait فَٱنتَظِرُوٓا۟ say قُلْ before them مِن قَبْلِهِمْ
those who wait ﴿١٠٢﴾ ٱلْمُنتَظِرِينَ among مِّنَ with you مَعَكُم

100. It is not for any person to believe, except by the Leave of Allâh, and He will put the wrath on those who are heedless. **101.** Say: "Behold all that is in the heavens and the earth," but neither *Ayât* nor warners benefit those who believe not. **102.** Then do they wait for (anything) save for (a destruction) like that of the days of the men who passed away before them? Say: "Wait then, I am (too) with you among those who wait."

ثُمَّ نُنَجِّى رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ ۚ كَذَٰلِكَ حَقًّا عَلَيْنَا نُنجِ ٱلْمُؤْمِنِينَ ﴿١٠٣﴾ قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ فِى شَكٍّ مِّن دِينِى
فَلَآ أَعْبُدُ ٱلَّذِينَ تَعْبُدُونَ مِن دُونِ ٱللَّهِ وَلَٰكِنْ أَعْبُدُ ٱللَّهَ ٱلَّذِى يَتَوَفَّىٰكُمْ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿١٠٤﴾ وَأَنْ أَقِمْ
وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ﴿١٠٥﴾

and those وَٱلَّذِينَ Our Messengers رُسُلَنَا We save نُنَجِّى then ثُمَّ
upon Us عَلَيْنَا it is incumbent حَقًّا thus كَذَٰلِكَ believe ءَامَنُوا۟ who
يَٰٓأَيُّهَا say (O Muhammad) قُلْ the believers ﴿١٠٣﴾ ٱلْمُؤْمِنِينَ to save نُنجِ
as مِّن doubt شَكٍّ in فِى you are كُنتُمْ if إِن mankind ٱلنَّاسُ O you
worship أَعْبُدُ then I will not فَلَآ my religion (Islam) دِينِى to
Allah ٱللَّهِ besides مِن دُونِ you worship تَعْبُدُونَ those whom ٱلَّذِينَ
causes you يَتَوَفَّىٰكُمْ Who ٱلَّذِى Allah ٱللَّهَ I worship أَعْبُدُ but وَلَٰكِنْ
(one) of مِنَ be أَكُونَ to أَنْ and I am commanded وَأُمِرْتُ to die
وَجْهَكَ direct entirely أَقِمْ and that وَأَنْ the believers ﴿١٠٤﴾ ٱلْمُؤْمِنِينَ
upright حَنِيفًا towards the religion لِلدِّينِ your face (O Muhammad)

the polytheists	ٱلْمُشْرِكِينَ ﴿١٠٥﴾	(one) of	مِنَ	you be	تَكُونَنَّ	and never	وَلَا

103. Then (in the end) We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers. 104. Say (O Muhammad ﷺ): "O you mankind! If you are in doubt as to my religion (Islâm), then (know that) I will never worship those whom you worship besides Allâh. But I worship Allâh Who causes you to die, and I am commanded to be one of the believers. 105. "And (it is revealed to me): Direct your face (O Muhammad ﷺ) entirely towards the religion *Hanîf* (Islâmic Monotheism, i.e. to worship none but Allâh Alone), and never be one of the *Mushrikûn.*

وَلَا تَدْعُ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَ فَإِن فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ ٱلظَّٰلِمِينَ ﴿١٠٦﴾ وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا
كَاشِفَ لَهُۥٓ إِلَّا هُوَ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهِۦ يُصِيبُ بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦ وَهُوَ ٱلْغَفُورُ
ٱلرَّحِيمُ ﴿١٠٧﴾

لَا what مَا Allah ٱللَّهِ besides مِن دُونِ invoke تَدْعُ and not وَلَا
but فَإِن hurt you يَضُرُّكَ nor وَلَا will profit you يَنفَعُكَ neither
of مِّنَ then (will be) إِذًا so verily you فَإِنَّكَ you did so فَعَلْتَ if
ٱللَّهُ touches you يَمْسَسْكَ and if وَإِن the wrong-doers ٱلظَّٰلِمِينَ ﴿١٠٦﴾
who can remove كَاشِفَ (there is) none فَلَا with hurt بِضُرٍّ Allah
بِخَيْرٍ He intends for you يُرِدْكَ and if وَإِن He هُوَ but إِلَّا it لَهُۥٓ
His لِفَضْلِهِۦ who can repel رَآدَّ (there is) none فَلَا any good
whosoever مَن with it بِهِۦ He reaches يُصِيبُ Favour
(is) the ٱلْغَفُورُ and He وَهُوَ His slaves عِبَادِهِۦ of مِنْ He wills يَشَآءُ
the Most Merciful ٱلرَّحِيمُ ﴿١٠٧﴾ Oft-Forgiving

106. "And invoke not besides Allâh any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the *Zâlimûn.*"
107. And if Allâh touches you with harm, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.

قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُمُ ٱلْحَقُّ مِن رَّبِّكُمْ فَمَنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا
وَمَآ أَنَا۠ عَلَيْكُم بِوَكِيلٍ ﴿١٠٨﴾ وَٱتَّبِعْ مَا يُوحَىٰٓ إِلَيْكَ وَٱصْبِرْ حَتَّىٰ يَحْكُمَ ٱللَّهُ وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ ﴿١٠٩﴾

has come to جَآءَكُمُ verily قَدْ mankind ٱلنَّاسُ O you يَٰٓأَيُّهَا say قُلْ
so whosoever فَمَنِ your Lord رَّبِّكُمْ from مِن the truth ٱلْحَقُّ you
for لِنَفْسِهِۦ he is guided يَهْتَدِى then only فَإِنَّمَا receives guidance ٱهْتَدَىٰ
goes astray ضَلَّ and whosoever وَمَن (the good of) his own self
and not وَمَآ to his own loss عَلَيْهَا he strays يَضِلُّ then only فَإِنَّمَا
as a disposer of affairs بِوَكِيلٍ ﴿١٠٨﴾ (set) over you عَلَيْكُم I (am) أَنَا۠
وَٱصْبِرْ unto you إِلَيْكَ is revealed يُوحَىٰٓ what مَا and follow وَٱتَّبِعْ
and وَهُوَ Allah ٱللَّهُ gives judgement يَحْكُمَ till حَتَّىٰ and be patient
(of) judges ٱلْحَٰكِمِينَ ﴿١٠٩﴾ (is) the Best خَيْرُ He

108. Say: "O you mankind! Now truth (i.e. the Qur'ân and Prophet Muhammad ﷺ), has come to you from your Lord. So whosoever receives guidance, he does so for the good of his own self; and whosoever goes astray, he does so to his own loss; and I am not (set) over you as a *Wakîl* (disposer of affairs to oblige you for guidance)." **109.** And (O Muhammad ﷺ), follow the Revelation sent unto you, and be patient till Allâh gives judgement. And He is the Best of judges.

سُورَةُ هُودٍ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓر ۚ كِتَٰبٌ أُحْكِمَتْ ءَايَٰتُهُۥ ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾ أَلَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ ۚ إِنَّنِى لَكُم مِّنْهُ نَذِيرٌ وَبَشِيرٌ ﴿٢﴾ وَأَنِ
ٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ يُمَتِّعْكُم مَّتَٰعًا حَسَنًا إِلَىٰٓ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِى فَضْلٍ فَضْلَهُۥ ۖ وَإِن تَوَلَّوْا۟ فَإِنِّىٓ أَخَافُ
عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ﴿٣﴾

ءَايَٰتُهُۥ are prefected أُحْكِمَتْ (this is) a Book كِتَٰبٌ Alif-Lam-Ra الٓر
لَّدُنْ from مِن explained in detail فُصِّلَتْ then ثُمَّ the Verses thereof
Well-Acquainted خَبِيرٍ ﴿١﴾ (is) All-Wise حَكِيمٍ One (Allah) Who
verily I إِنَّنِى Allah ٱللَّهَ but إِلَّا you worship تَعْبُدُوٓا۟ (saying) none أَلَّا
a warner نَذِيرٌ from Him مِّنْهُ unto you لَكُم (Muhammad) (am)
you ٱسْتَغْفِرُوا۟ and that وَأَنِ and a bringer of glad tidings وَبَشِيرٌ ﴿٢﴾
turn تُوبُوٓا۟ and then ثُمَّ (of) your Lord رَبَّكُمْ seek the forgiveness
مَّتَٰعًا that He may grant you يُمَتِّعْكُم to Him إِلَيْهِ in repentance
وَيُؤْتِ appointed مُّسَمًّى a term أَجَلٍ for إِلَىٰٓ good حَسَنًا enjoyment

His فَضْلَهُۥ (of) grace فَضْلٍ owner ذِى (to) every كُلَّ and bestow
عَلَيْكُمْ fear أَخَافُ (say) I فَإِنِّىٓ they turn away تَوَلَّوْا۟ and if وَإِن Grace
Day (the Day of Ressurection) يَوْمٍ the torment عَذَابَ for you
(of) a Great كَبِيرٍ ③

Sûrat 11. *Hûd*
[(Prophet) Hûd]

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Alif-Lâm-Râ* [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings]. (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allâh), Who is All-Wise Well-Acquainted (with all things). **2.** (Saying) worship none but Allâh. Verily, I (Muhammad ﷺ) am unto you from Him a warner and a bringer of glad tidings. **3.** And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves the needy and deserving, physically and with his wealth, and even with good words). But if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection).

إِلَى ٱللَّهِ مَرْجِعُكُمْ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ④ أَلَآ إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا۟ مِنْهُ ۚ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ
يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ⑤

كُلِّ over عَلَىٰ and He وَهُوَ (is) your return مَرْجِعُكُمْ Allah ٱللَّهِ to إِلَى
they إِنَّهُمْ no doubt أَلَآ (is) Omnipotent قَدِيرٌ ④ thing شَىْءٍ every
مِنْهُ that they may hide لِيَسْتَخْفُوا۟ their breasts صُدُورَهُمْ fold up يَثْنُونَ
they cover يَسْتَغْشُونَ (even) when حِينَ surely أَلَا from Him
what مَا He knows يَعْلَمُ with their garments ثِيَابَهُمْ themselves
verily إِنَّهُۥ they reveal يُعْلِنُونَ and what وَمَا they conceal يُسِرُّونَ
of that which is بِذَاتِ (is) the All-Knower عَلِيمٌۢ He
(in) the breasts ٱلصُّدُورِ ⑤

4. To Allâh is your return, and He is Able to do all things." **5.** No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts.

۞ وَمَا مِن دَآبَّةٍ فِي ٱلۡأَرۡضِ إِلَّا عَلَى ٱللَّهِ رِزۡقُهَا وَيَعۡلَمُ مُسۡتَقَرَّهَا وَمُسۡتَوۡدَعَهَاۚ كُلّٞ فِي كِتَٰبٖ مُّبِينٖ ﴿٦﴾ وَهُوَ ٱلَّذِي
خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ فِي سِتَّةِ أَيَّامٖ وَكَانَ عَرۡشُهُۥ عَلَى ٱلۡمَآءِ لِيَبۡلُوَكُمۡ أَيُّكُمۡ أَحۡسَنُ عَمَلٗاۗ وَلَئِن
قُلۡتَ إِنَّكُم مَّبۡعُوثُونَ مِنۢ بَعۡدِ ٱلۡمَوۡتِ لَيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓاْ إِنۡ هَٰذَآ إِلَّا سِحۡرٞ مُّبِينٞ ﴿٧﴾

في moving (living) creature دَآبَّةٍ any مِن and (there is) no ۞وَمَا
its رِزۡقُهَا Allah ٱللَّهِ (is) due from عَلَى but إِلَّا earth ٱلۡأَرۡضِ on
وَمُسۡتَوۡدَعَهَا its dwelling place مُسۡتَقَرَّهَا and He knows وَيَعۡلَمُ provision
a Clear ﴿٦﴾ مُّبِينٖ Book كِتَٰبٖ (is) in فِي all كُلّٞ and its deposit
the ٱلسَّمَٰوَٰتِ has created خَلَقَ Who ٱلَّذِي and He (it is) وَهُوَ
وَكَانَ Days أَيَّامٖ six سِتَّةِ in فِي and the earth وَٱلۡأَرۡضَ heavens
that لِيَبۡلُوَكُمۡ the water ٱلۡمَآءِ on عَلَى His Throne عَرۡشُهُۥ and was
in عَمَلٗا (is) the best أَحۡسَنُ which of you أَيُّكُمۡ He might try you
you إِنَّكُم you were to say (to them) قُلۡتَ but if وَلَئِن deeds
لَيَقُولَنَّ death ٱلۡمَوۡتِ after مِنۢ بَعۡدِ shall be raised up مَّبۡعُوثُونَ indeed
إِنۡ disbelieve كَفَرُوٓاْ those who ٱلَّذِينَ would be sure to say
obvious ﴿٧﴾ مُّبِينٞ magic سِحۡرٞ but إِلَّا this is هَٰذَآ nothing

6. And no moving (living) creature is there on earth but its provision is due from Allâh. And He knows its dwelling place and its deposit (in the uterous or grave). All is in a Clear Book (*Al-Lauh Al-Mahfûz* — the Book of Decrees with Allâh).
7. And He it is Who has created the heavens and the earth in six Days and His Throne was on the water, that He might try you, which of you is the best in deeds. But if you were to say to them: "You shall indeed be raised up after death," those who disbelieve would be sure to say, "This is nothing but obvious magic."

وَلَئِنۡ أَخَّرۡنَا عَنۡهُمُ ٱلۡعَذَابَ إِلَىٰٓ أُمَّةٖ مَّعۡدُودَةٖ لَّيَقُولُنَّ مَا يَحۡبِسُهُۥٓۗ أَلَا يَوۡمَ يَأۡتِيهِمۡ لَيۡسَ مَصۡرُوفًا عَنۡهُمۡ وَحَاقَ بِهِم
مَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ﴿٨﴾ وَلَئِنۡ أَذَقۡنَا ٱلۡإِنسَٰنَ مِنَّا رَحۡمَةٗ ثُمَّ نَزَعۡنَٰهَا مِنۡهُ إِنَّهُۥ لَيَـُٔوسٞ كَفُورٞ ﴿٩﴾
وَلَئِنۡ أَذَقۡنَٰهُ نَعۡمَآءَ بَعۡدَ ضَرَّآءَ مَسَّتۡهُ لَيَقُولَنَّ ذَهَبَ ٱلسَّيِّـَٔاتُ عَنِّيٓۚ إِنَّهُۥ لَفَرِحٞ فَخُورٌ ﴿١٠﴾

إِلَىٰٓ the torment ٱلۡعَذَابَ for them عَنۡهُمُ We delay أَخَّرۡنَا and if وَلَئِنۡ
مَا they are sure to say لَّيَقُولُنَّ a determined مَّعۡدُودَةٖ term أُمَّةٖ till
it يَأۡتِيهِمۡ on the day يَوۡمَ verily أَلَا keeps it back يَحۡبِسُهُۥٓ what
from عَنۡهُمۡ will turn it away مَصۡرُوفًا nothing لَيۡسَ reaches them
بِهِۦ they used كَانُواْ what مَا them بِهِم and sorrounded وَحَاقَ them

We give a taste أَذَقْنَا and if وَلَئِنْ to mock يَسْتَهْزِءُونَ ﴿٨﴾ at it
نَزَعْنَٰهَا then ثُمَّ (of) Mercy رَحْمَةً from Us مِنَّا man ٱلْإِنسَٰنَ
he is despairing لَيَـُٔوسٌ verily he إِنَّهُۥ from him مِنْهُ withdraw it
نَعْمَآءَ We let him taste أَذَقْنَٰهُ but if وَلَئِنْ ungrateful كَفُورٌ ﴿٩﴾
has مَسَّتْهُ evil (poverty and harm) ضَرَّآءَ after بَعْدَ good (favour)
ٱلسَّيِّـَٔاتُ have departed ذَهَبَ he is sure to say لَيَقُولَنَّ touched him
and فَخُورٌ ﴿١٠﴾ (is) exultant لَفَرِحٌ surely he إِنَّهُۥ from me عَنِّىٓ ills
boastful

8. And if We delay the torment for them till a determined term, they are sure to say, "What keeps it back?" Verily, on the day it reaches them, nothing will turn it away from them, and they will be surrounded by (or fall in) that at which they used to mock! **9.** And if We give man a taste of mercy from Us, and then withdraw it from him, verily, He is despairing, ungrateful. **10.** But if We let him taste good (favour) after evil (poverty and harm) has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant, and boastful (ungrateful to Allâh).

إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أُو۟لَٰٓئِكَ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١١﴾ فَلَعَلَّكَ تَارِكٌۢ بَعْضَ مَا يُوحَىٰٓ
إِلَيْكَ وَضَآئِقٌۢ بِهِۦ صَدْرُكَ أَن يَقُولُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ كَنزٌ أَوْ جَآءَ مَعَهُۥ مَلَكٌ ۚ إِنَّمَآ أَنتَ نَذِيرٌ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ
وَكِيلٌ ﴿١٢﴾ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ فَأْتُوا۟ بِعَشْرِ سُوَرٍ مِّثْلِهِۦ مُفْتَرَيَٰتٍ وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن
كُنتُمْ صَٰدِقِينَ ﴿١٣﴾

and do وَعَمِلُوا۟ show patience صَبَرُوا۟ those who ٱلَّذِينَ except إِلَّا
theirs will be لَهُم those أُو۟لَٰٓئِكَ righteous good deeds ٱلصَّٰلِحَٰتِ
a great كَبِيرٌ ﴿١١﴾ and reward (Paradise) وَأَجْرٌ forgiveness مَّغْفِرَةٌ
بَعْضَ may give up تَارِكٌۢ so perchance you (Muhammad) فَلَعَلَّكَ
and وَضَآئِقٌۢ unto you إِلَيْكَ is revealed يُوحَىٰٓ (of) what مَا a part
يَقُولُوا۟ because أَن your breast صَدْرُكَ for it بِهِۦ that feels straitened
unto him عَلَيْهِ been sent down أُنزِلَ why has not لَوْلَآ they say
an angel مَلَكٌ with him مَعَهُۥ has come جَآءَ or أَوْ a treasure كَنزٌ
عَلَىٰ and Allah وَٱللَّهُ (are) a warner نَذِيرٌ you أَنتَ but only إِنَّمَآ
يَقُولُونَ or أَمْ (is) a Guardian وَكِيلٌ ﴿١٢﴾ things شَىْءٍ all كُلِّ over

فَأْتُوا۟ say قُلْ he (Muhammad) forged it (the Quran) ٱفْتَرَىٰهُ they say
like it مِّثْلِهِۦ Surahs (Chapters) سُوَرٍ ten بِعَشْرِ bring you then
مِّن you can ٱسْتَطَعْتُم whomever مَنِ and call وَٱدْعُوا۟ forged مُفْتَرَيَـٰتٍ
speak the صَـٰدِقِينَ ﴿١٣﴾ you كُنتُمْ if إِن Allah ٱللَّهِ other than دُونِ
truth

11. Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward (Paradise). **12.** So perchance you (Muhammad ﷺ) may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say, "Why has not a treasure been sent down unto him, or an angel has come with him?" But you are only a warner. And Allâh is a *Wakîl* (Disposer of affairs, Trustee, Guardian) over all things. **13.** Or they say, "He (Prophet Muhammad ﷺ) forged it (the Qur'ân)." Say: "Bring you then ten forged *Sûrah* (chapters) like unto it, and call whomsoever you can, other than Allâh (to your help), if you speak the truth!"

فَإِلَّمْ يَسْتَجِيبُوا۟ لَكُمْ فَٱعْلَمُوٓا۟ أَنَّمَآ أُنزِلَ بِعِلْمِ ٱللَّهِ وَأَن لَّآ إِلَـٰهَ إِلَّا هُوَ ۖ فَهَلْ أَنتُم مُّسْلِمُونَ ﴿١٤﴾ مَن كَانَ يُرِيدُ
ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَـٰلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾ أُو۟لَـٰٓئِكَ ٱلَّذِينَ لَيْسَ لَهُمْ فِى ٱلْـَٔاخِرَةِ إِلَّا
ٱلنَّارُ ۖ وَحَبِطَ مَا صَنَعُوا۟ فِيهَا وَبَـٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ ﴿١٦﴾

know then فَٱعْلَمُوٓا۟ you لَكُمْ they answer يَسْتَجِيبُوا۟ if then not فَإِلَّمْ
with the بِعِلْمِ it (the Quran) is sent down أُنزِلَ that أَنَّمَآ
god إِلَـٰهَ (there is) no لَّآ and that وَأَن (of) Allah ٱللَّهِ Knowledge
be مُّسْلِمُونَ ﴿١٤﴾ you أَنتُم will then فَهَلْ He هُوَ except إِلَّا
the life ٱلْحَيَوٰةَ wanting يُرِيدُ (was) كَانَ whosoever مَن Muslims
We shall pay in full نُوَفِّ and its glitter وَزِينَتَهَا (of) the world ٱلدُّنْيَا
وَهُمْ therein فِيهَا (the wages of) their deeds أَعْمَـٰلَهُمْ to them إِلَيْهِمْ
أُو۟لَـٰٓئِكَ will have decrease يُبْخَسُونَ ﴿١٥﴾ not لَا therein فِيهَا and they
in فِى for them لَهُمْ there is nothing لَيْسَ those ٱلَّذِينَ they are
مَا and is vain وَحَبِطَ Fire ٱلنَّارُ but إِلَّا the Hereafter ٱلْـَٔاخِرَةِ
مَّا and (is) of no effect وَبَـٰطِلٌ therein فِيهَا they did صَنَعُوا۟ what
do يَعْمَلُونَ ﴿١٦﴾ they used to كَانُوا۟ that which

14. If then they answer you not, know then that it [the Revelation (this Qur'ân)] is sent down with the Knowledge of Allâh and that *Lâ ilâha illa Huwa*: (none has the right to be worshipped but He)! Will you then be Muslims (those who submit in Islâm)? **15.** Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. **16.** They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.

أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِۦ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِن قَبْلِهِۦ كِتَٰبُ مُوسَىٰٓ إِمَامًا وَرَحْمَةً أُوْلَٰٓئِكَ يُؤْمِنُونَ بِهِۦ
وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ مَوْعِدُهُۥ فَلَا تَكُ فِى مِرْيَةٍ مِّنْهُ إِنَّهُ ٱلْحَقُّ مِن رَّبِّكَ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا
يُؤْمِنُونَ ﴿١٧﴾

عَلَىٰ is كَانَ is he who أَفَمَن
وَيَتْلُوهُ his Lord رَّبِّهِۦ from مِّن a clear proof (the Quran) بَيِّنَةٍ on
from مِّنْهُ a witness (Prophet Muhammad) شَاهِدٌ and recites it
(of) مُوسَىٰٓ (came) the Book كِتَٰبُ and before it وَمِن قَبْلِهِۦ Him
يُؤْمِنُونَ they أُوْلَٰٓئِكَ and a mercy وَرَحْمَةً a guidance إِمَامًا Moses
it (the بِهِۦ reject يَكْفُرْ but those that وَمَن therein بِهِۦ believe
the sects (Jews, Christians and all the other ٱلْأَحْزَابِ of مِنَ Quran)
(will be) their مَوْعِدُهُۥ the Fire فَٱلنَّارُ non-Muslim nations)
مِّنْهُ doubt مِرْيَةٍ in فِى be تَكُ so do not فَلَا promised meeting-place
your Lord رَّبِّكَ from مِن (is) the truth ٱلْحَقُّ verily it إِنَّهُ about it
يُؤْمِنُونَ ﴿١٧﴾ not لَا (of) the mankind ٱلنَّاسِ most أَكْثَرَ but وَلَٰكِنَّ
believe

17. Can they (Muslims) who rely on a clear proof (the Qur'ân) from their Lord, and whom a witness [Jibrîl (Gabriel عليه السلام)] from Him recites (follows) it (can they be equal with the disbelievers); and before it, came the Book of Mûsâ (Moses), a guidance and a mercy, they believe therein, but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'ân), the Fire will be their promised meeting place. So be not in doubt about it (i.e. those who denied Prophet Muhammad ﷺ and also denied all that which he brought from Allâh. Surely, they will enter Hell). Verily, it is the truth from your Lord, but most of the mankind believe not.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۚ أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ
كَذَبُوا عَلَىٰ رَبِّهِمْ ۚ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٨﴾ الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُم بِالْآخِرَةِ هُمْ
كَافِرُونَ ﴿١٩﴾ أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُم مِّن دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ۘ يُضَاعَفُ لَهُمُ الْعَذَابُ ۚ مَا
كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ﴿٢٠﴾

افْتَرَىٰ than he who مِمَّنِ does more wrong أَظْلَمُ and who وَمَنْ
يُعْرَضُونَ such أُولَٰئِكَ a lie كَذِبًا Allah اللَّهِ against عَلَى invents
and will say وَيَقُولُ their Lord رَبِّهِمْ before عَلَىٰ will be brought
كَذَبُوا who الَّذِينَ these are the ones هَٰؤُلَاءِ the witnesses الْأَشْهَادُ
the Curse لَعْنَةُ no doubt أَلَا their Lord رَبِّهِمْ against عَلَىٰ lied
those الَّذِينَ the wrong-doers الظَّالِمِينَ ﴿١٨﴾ (is) on عَلَى (of) Allah اللَّهِ
(of) اللَّهِ the Path سَبِيلِ from عَن hinder (others) يَصُدُّونَ who
and they وَهُم crookedness عِوَجًا and seek therein وَيَبْغُونَهَا Allah
أُولَٰئِكَ (are) disblievers كَافِرُونَ ﴿١٩﴾ (they) هُمْ in the Herefter بِالْآخِرَةِ
able to escape (from مُعْجِزِينَ will be يَكُونُوا not لَمْ such
they لَهُم did كَانَ nor وَمَا earth الْأَرْضِ on فِي Allah's Torment)
protectors أَوْلِيَاءَ any مِنْ Allah اللَّهِ besides مِّن دُونِ have
كَانُوا not مَا the torment الْعَذَابُ for them لَهُمُ will be doubled يُضَاعَفُ
they كَانُوا nor وَمَا to hear السَّمْعَ they could bear يَسْتَطِيعُونَ (were)
see يُبْصِرُونَ ﴿٢٠﴾ used to

18. And who does more wrong than he who invents a lie against Allâh. Such will be brought before their Lord, and the witnesses will say, "These are the ones who lied against their Lord!" No doubt! the Curse of Allâh is on the *Zâlimûn* (polytheists, wrongdoers, oppressors). **19.** Those who hinder (others) from the path of Allâh (Islâmic Monotheism), and seek a crookedness therein, while they are disbelievers in the Hereafter. **20.** By no means will they escape (from Allâh's Torment) on earth, nor have they protectors besides Allâh! Their torment will be doubled! They could not bear to hear (the preachers of the truth) and they used not to see (the truth because of their severe aversion, inspite of the fact that they had the sense of hearing and sight).

أُوْلَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓاْ أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُواْ يَفْتَرُونَ ﴿٢١﴾ لَا جَرَمَ أَنَّهُمْ فِي ٱلْأٓخِرَةِ هُمُ
ٱلْأَخْسَرُونَ ﴿٢٢﴾ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَأَخْبَتُوٓاْ إِلَىٰ رَبِّهِمْ أُوْلَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ هُمْ فِيهَا
خَٰلِدُونَ ﴿٢٣﴾ ۞ مَثَلُ ٱلْفَرِيقَيْنِ كَٱلْأَعْمَىٰ وَٱلْأَصَمِّ وَٱلْبَصِيرِ وَٱلسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا أَفَلَا تَذَكَّرُونَ ﴿٢٤﴾

their أَنفُسَهُمْ have lost خَسِرُوٓاْ who ٱلَّذِينَ (they are) those أُوْلَٰٓئِكَ
كَانُواْ what مَّا from them عَنْهُم and will vanish وَضَلَّ ownselves
أَنَّهُمْ certainly لَا جَرَمَ inventing (false deities) يَفْتَرُونَ ﴿٢١﴾ they were
هُمُ the Hereafter ٱلْأٓخِرَةِ in فِي they are those (who will be)
those who ٱلَّذِينَ verily إِنَّ the greatest losers ٱلْأَخْسَرُونَ ﴿٢٢﴾ (they)
وَأَخْبَتُوٓاْ righteous good deeds ٱلصَّٰلِحَٰتِ and do وَعَمِلُواْ believe ءَامَنُواْ
they أُوْلَٰٓئِكَ their Lord رَبِّهِمْ before إِلَىٰ and humble themselves
فِيهَا they هُمْ (of) Paradise ٱلْجَنَّةِ (will be) the dwellers أَصْحَٰبُ
ٱلْفَرِيقَيْنِ the likeness مَثَلُ ۞ will dwell forever خَٰلِدُونَ ﴿٢٣﴾ therein
and the وَٱلْأَصَمِّ (is) as the blind كَٱلْأَعْمَىٰ (of) the two parties
and the hearer وَٱلسَّمِيعِ and the seer وَٱلْبَصِيرِ deaf
will not أَفَلَا when compared مَثَلًا they equal يَسْتَوِيَانِ are هَلْ
you take heed تَذَكَّرُونَ ﴿٢٤﴾

21. They are those who have lost their ownselves, and their invented false deities will vanish from them. **22.** Certainly, they are those who will be the greatest losers in the Hereafter. **23.** Verily, those who believe and do righteous good deeds, and humble themselves (in repentance and obedience) before their Lord, they will be dwellers of Paradise to dwell therein forever. **24.** The likeness of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾ أَن لَّا تَعْبُدُوٓاْ إِلَّا ٱللَّهَ إِنِّيٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ
أَلِيمٍ ﴿٢٦﴾ فَقَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُواْ مِن قَوْمِهِۦ مَا نَرَىٰكَ إِلَّا بَشَرًا مِّثْلَنَا وَمَا نَرَىٰكَ ٱتَّبَعَكَ إِلَّا ٱلَّذِينَ هُمْ
أَرَاذِلُنَا بَادِيَ ٱلرَّأْيِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍ بَلْ نَظُنُّكُمْ كَٰذِبِينَ ﴿٢٧﴾

his people قَوْمِهِۦٓ to إِلَىٰ Noah نُوحًا We sent أَرْسَلْنَا and indeed وَلَقَدْ
as warner نَذِيرٌ (have come) to you لَكُمْ (and he said) verily I إِنِّي
ٱللَّهَ but إِلَّا you worship تَعْبُدُوٓاْ none لَّا that أَن a plain مُّبِينٌ ﴿٢٥﴾

the torment عَذَابَ for you عَلَيْكُمْ I fear أَخَافُ surely I إِنِّيٓ Allah
ٱلَّذِينَ the chiefs ٱلْمَلَأُ so said فَقَالَ a painful ﴿٢٦﴾ أَلِيمٍ (of) Day يَوْمٍ
قَوْمِهِۦ among مِن disbelieved كَفَرُوا۟ (of) those who
مِّثْلَنَا a man بَشَرًا but إِلَّا we see you نَرَىٰكَ not مَا his people
إِلَّا any follow you ٱتَّبَعَكَ we see you نَرَىٰكَ nor وَمَا like ourselves
(are) the rejected among أَرَاذِلُنَا (they) هُمْ those who ٱلَّذِينَ but
وَمَا without deep| thinking بَادِىَ ٱلرَّأْىِ us
فَضْلٍ any مِن above us عَلَيْنَا in you لَكُمْ we see نَرَىٰ and do not
(are) liars ﴿٢٧﴾ كَٰذِبِينَ we think you نَظُنُّكُمْ in fact بَلْ merit

25. And indeed We sent Nûh (Noah) to his people (and he said): "I have come to you as a plain warner." **26.** "That you worship none but Allâh; surely, I fear for you the torment of a painful Day." **27.** The chiefs who disbelieved among his people said: "We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are liars."

قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَءَاتَىٰنِي رَحْمَةً مِّنْ عِندِهِۦ فَعُمِّيَتْ عَلَيْكُمْ أَنُلْزِمُكُمُوهَا وَأَنتُمْ لَهَا
كَٰرِهُونَ ﴿٢٨﴾ وَيَٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ مَالًا ۖ إِنْ أَجْرِيَ إِلَّا عَلَى ٱللَّهِ ۚ وَمَآ أَنَا۠ بِطَارِدِ ٱلَّذِينَ ءَامَنُوٓا۟ ۚ إِنَّهُم مُّلَٰقُوا۟
رَبِّهِمْ وَلَٰكِنِّيٓ أَرَىٰكُمْ قَوْمًا تَجْهَلُونَ ﴿٢٩﴾

I كُنتُ if إِن do you see أَرَءَيْتُمْ O my people! يَٰقَوْمِ He said قَالَ
وَءَاتَىٰنِي my Lord رَّبِّي from مِّن a clear proof بَيِّنَةٍ (on) عَلَىٰ was
but فَعُمِّيَتْ from Him عِندِهِۦ مِّنْ a Mercy رَحْمَةً and He has given me
أَنُلْزِمُكُمُوهَا from your (sight) عَلَيْكُمْ that (Mercy) has been obscured
for it لَهَا when you وَأَنتُمْ shall we compel you to accept it
I أَسْـَٔلُكُمْ not لَآ and O my people! وَيَٰقَوْمِ have hatred ﴿٢٨﴾ كَٰرِهُونَ
my reward أَجْرِيَ (is) none إِنْ wealth مَالًا for it عَلَيْهِ ask of you
going to بِطَارِدِ I (am) أَنَا۠ and not وَمَآ Allah ٱللَّهِ upon عَلَى but إِلَّا
surely they إِنَّهُم who have believed ءَامَنُوٓا۟ those ٱلَّذِينَ drive away
see أَرَىٰكُمْ but I وَلَٰكِنِّيٓ their Lord رَبِّهِمْ are going to meet مُّلَٰقُوا۟
that are ignorant ﴿٢٩﴾ تَجْهَلُونَ a people قَوْمًا you

28. He said: "O my people! Tell me, if I have a clear proof from my Lord, and a mercy (Prophethood) has come to me from Him, but that (mercy) has been obscured from your sight. Shall we compel you to accept it (Islâmic Monotheism) when you have a strong hatred for it? **29.** "And O my people! I ask of you no wealth for it, my reward is from none but Allâh. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.

وَيَٰقَوۡمِ مَن يَنصُرُنِي مِنَ ٱللَّهِ إِن طَرَدتُّهُمۡۚ أَفَلَا تَذَكَّرُونَ ٣٠ وَلَآ أَقُولُ لَكُمۡ عِندِي خَزَآئِنُ ٱللَّهِ وَلَآ أَعۡلَمُ ٱلۡغَيۡبَ وَلَآ
أَقُولُ إِنِّي مَلَكٞ وَلَآ أَقُولُ لِلَّذِينَ تَزۡدَرِيٓ أَعۡيُنُكُمۡ لَن يُؤۡتِيَهُمُ ٱللَّهُ خَيۡرًاۖ ٱللَّهُ أَعۡلَمُ بِمَا فِيٓ أَنفُسِهِمۡ إِنِّيٓ إِذٗا لَّمِنَ
ٱلظَّٰلِمِينَ ٣١

against مِنَ will help me يَنصُرُنِي who مَن and O my people! وَيَٰقَوۡمِ
will not then أَفَلَا I drove them away طَرَدتُّهُمۡۚ if إِن Allah ٱللَّهِ
to لَكُمۡ I say أَقُولُ and do not وَلَآ you give a thought تَذَكَّرُونَ ٣٠
(of) Allah ٱللَّهِ (are) the Treasures خَزَآئِنُ (that) with me عِندِي you
I say أَقُولُ nor وَلَآ the unseen ٱلۡغَيۡبَ (that) I know أَعۡلَمُ nor وَلَآ
of لِلَّذِينَ I say أَقُولُ nor وَلَآ an angel مَلَكٞ verily I (am) إِنِّي
will never لَن your eyes أَعۡيُنُكُمۡ look down upon تَزۡدَرِيٓ those whom
Allah ٱللَّهُ any good خَيۡرًاۖ Allah ٱللَّهُ will bestow on them يُؤۡتِيَهُمُ
إِنِّيٓ their inner-selves أَنفُسِهِمۡ (is) in فِيٓ what بِمَا knows best أَعۡلَمُ
ٱلظَّٰلِمِينَ ٣١ indeed (one) of لَّمِنَ in that case إِذٗا verily I (should be)
the wrong-doers

30. "And O my people! Who will help me against Allâh, if I drove them away? Will you not then give a thought? **31.** "And I do not say to you that with me are the Treasures of Allâh, "Nor that I know the *Ghaib* (Unseen); nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allâh will not bestow any good on them. Allâh knows what is in their inner-selves (as regards belief). In that case, I should, indeed be one of the *Zâlimûn* (wrongdoers, oppressors)."

قَالُواْ يَٰنُوحُ قَدۡ جَٰدَلۡتَنَا فَأَكۡثَرۡتَ جِدَٰلَنَا فَأۡتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ٣٢ قَالَ إِنَّمَا يَأۡتِيكُم بِهِ
ٱللَّهُ إِن شَآءَ وَمَآ أَنتُم بِمُعۡجِزِينَ ٣٣ وَلَا يَنفَعُكُمۡ نُصۡحِيٓ إِنۡ أَرَدتُّ أَنۡ أَنصَحَ لَكُمۡ إِن كَانَ ٱللَّهُ يُرِيدُ أَن يُغۡوِيَكُمۡۚ هُوَ
رَبُّكُمۡ وَإِلَيۡهِ تُرۡجَعُونَ ٣٤

you disputed us جَٰدَلْتَنَا verily قَدْ O Noah يَٰنُوحُ they said قَالُوا۟
the dispute with us جِدَٰلَنَا and much have you prolonged فَأَكْثَرْتَ
if إِن you threaten us تَعِدُنَآ what بِمَا now bring upon us فَأْتِنَا
إِنَّمَا He said قَالَ the truthful ٱلصَّٰدِقِينَ ﴿٣٢﴾ of مِنَ you are كُنتَ
He wills شَآءَ if إِن Allah ٱللَّهُ it بِهِ will bring on you يَأْتِيكُم only
and not وَلَآ will escape (it) بِمُعْجِزِينَ ﴿٣٣﴾ you أَنتُم and then not وَمَآ
أَنْ I wish أَرَدتُّ even if إِنْ my advice نُصْحِىٓ will profit you يَنفَعُكُمْ
Allah ٱللَّهُ was كَانَ if إِن to you لَكُمْ give good counsel أَنْ أَنصَحَ to
(is) your رَبُّكُمْ He هُوَ keep you astray يُغْوِيَكُمْ to أَن wanting يُرِيدُ
you shall be returned تُرْجَعُونَ ﴿٣٤﴾ and to Him وَإِلَيْهِ Lord

32. They said: "O Nûh (Noah)! You have disputed with us and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful." **33.** He said: "Only Allâh will bring it (the punishment) on you, if He wills, and then you will escape not. **34.** "And my advice will not profit you, even if I wish to give you good counsel, if Allâh's Will is to keep you astray. He is your Lord! and to Him you shall return."

أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ إِنِ ٱفْتَرَيْتُهُۥ فَعَلَىَّ إِجْرَامِى وَأَنَا۠ بَرِىٓءٌ مِّمَّا تُجْرِمُونَ ﴿٣٥﴾ وَأُوحِىَ إِلَىٰ نُوحٍ أَنَّهُۥ لَن يُؤْمِنَ
مِن قَوْمِكَ إِلَّا مَن قَدْ ءَامَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا۟ يَفْعَلُونَ ﴿٣٦﴾ وَٱصْنَعِ ٱلْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَٰطِبْنِى فِى ٱلَّذِينَ
ظَلَمُوٓا۟ ۚ إِنَّهُم مُّغْرَقُونَ ﴿٣٧﴾

He (Muhammad) has fabricated it ٱفْتَرَىٰهُ they say يَقُولُونَ or أَمْ
upon فَعَلَىَّ I have fabricated it ٱفْتَرَيْتُهُۥ if إِنِ say قُلْ (the Quran)
of مِّمَّا innocent بَرِىٓءٌ and I (am) وَأَنَا۠ my crime إِجْرَامِى me (be)
and it was وَأُوحِىَ crime you commit تُجْرِمُونَ ﴿٣٥﴾ what
believe يُؤْمِنَ never لَن that will أَنَّهُۥ Noah نُوحٍ to إِلَىٰ revealed
have قَدْ those who مَن except إِلَّا your people قَوْمِكَ of مِن
because of بِمَا be sad تَبْتَئِسْ so not فَلَا believed ءَامَنَ already
ٱلْفُلْكَ and construct وَٱصْنَعِ do يَفْعَلُونَ ﴿٣٦﴾ they used to كَانُوا۟ what
and with Our Revelation وَوَحْيِنَا under Our Eyes بِأَعْيُنِنَا the ship
(of) those who ٱلَّذِينَ on behalf فِى address Me تُخَٰطِبْنِى and not وَلَا
to be drowned مُّغْرَقُونَ ﴿٣٧﴾ they are sruely إِنَّهُم did wrong ظَلَمُوٓا۟

35. Or they (the pagans of Makkah) say: "He (Muhammad ﷺ) has fabricated it (the Qur'ân)." Say: "If I have fabricated it, upon me be my crimes, but I am innocent of (all) those crimes which you commit." **36.** And it was revealed to Nûh (Noah): "None of your people will believe except those who have believed already. So be not sad because of what they used to do. **37.** "And construct the ship under Our Eyes and with Our Revelation, and call not upon Me on behalf of those who did wrong; they are surely to be drowned."

وَيَصْنَعُ ٱلْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأٌ مِّن قَوْمِهِۦ سَخِرُوا۟ مِنْهُ ۚ قَالَ إِن تَسْخَرُوا۟ مِنَّا فَإِنَّا نَسْخَرُ مِنكُمْ كَمَا
تَسْخَرُونَ ﴿٣٨﴾ فَسَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٣٩﴾ حَتَّىٰٓ إِذَا جَآءَ أَمْرُنَا وَفَارَ
ٱلتَّنُّورُ قُلْنَا ٱحْمِلْ فِيهَا مِن كُلٍّ زَوْجَيْنِ ٱثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ ٱلْقَوْلُ وَمَنْ ءَامَنَ ۚ وَمَآ ءَامَنَ مَعَهُۥٓ إِلَّا
قَلِيلٌ ﴿٤٠﴾

and وَكُلَّمَا the ship ٱلْفُلْكَ and he was constructing وَيَصْنَعُ
his قَوْمِهِۦ of مِّن the chiefs مَلَأٌ by him عَلَيْهِ passed مَرَّ whenever
إِن He said قَالَ of him مِنْهُ they made a mockery سَخِرُوا۟ people
at you مِنكُمْ mock نَسْخَرُ so we فَإِنَّا at us مِنَّا you mock تَسْخَرُوا۟ if
مَن you know تَعْلَمُونَ and will فَسَوْفَ you mock تَسْخَرُونَ ﴿٣٨﴾ as كَمَا
that يُخْزِيهِ a torment عَذَابٌ on whom will come يَأْتِيهِ who (it is)
torment عَذَابٌ on whom عَلَيْهِ and will fall وَيَحِلُّ will disgrace him
(there) came جَآءَ when إِذَا (so it was) till حَتَّىٰٓ a lasting مُّقِيمٌ ﴿٣٩﴾
قُلْنَا the oven ٱلتَّنُّورُ and gushed forth وَفَارَ Our Command أَمْرُنَا
a زَوْجَيْنِ each كُلٍّ of مِن therein فِيهَا carry ٱحْمِلْ We said
إِلَّا and your family وَأَهْلَكَ two (male and female) ٱثْنَيْنِ pair
against whom عَلَيْهِ has already gone forth سَبَقَ him مَن except
ءَامَنَ and not وَمَآ believed ءَامَنَ and those who وَمَنْ the Word ٱلْقَوْلُ
a few قَلِيلٌ ﴿٤٠﴾ except إِلَّا with him مَعَهُۥٓ believed

38. And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him. He said: "If you mock at us, so do we mock at you likewise for your mocking. **39.** "And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment." **40.** (So it was) till when Our Command came and the oven gushed forth (water like fountains from the earth). We said: "Embark therein, of each kind two (male and female), and your family — except him against whom the Word has already gone forth — and those who believe. And none believed with him, except a few."

۞وَقَالَ ٱرْكَبُوا۟ فِيهَا بِسْمِ ٱللَّهِ مَجْر۪ىٰهَا وَمُرْسَىٰهَآ ۚ إِنَّ رَبِّى لَغَفُورٌ رَّحِيمٌ ﴿٤١﴾ وَهِىَ تَجْرِى بِهِمْ فِى مَوْجٍ كَٱلْجِبَالِ
وَنَادَىٰ نُوحٌ ٱبْنَهُۥ وَكَانَ فِى مَعْزِلٍ يَٰبُنَىَّ ٱرْكَب مَّعَنَا وَلَا تَكُن مَّعَ ٱلْكَٰفِرِينَ ﴿٤٢﴾

in the بِسْمِ therein فِيهَا embark ٱرْكَبُوا۟ and he (Noah) said ۞وَقَالَ وَمُرْسَىٰهَآ (will be) its moving course مَجْر۪ىٰهَا (of) Allah ٱللَّهِ Name (is) لَغَفُورٌ my Lord رَبِّى surely إِنَّ and its resting anchorage تَجْرِى so it (the ship) وَهِىَ Most Merciful ﴿٤١﴾ رَّحِيمٌ Oft-Forgiving like كَٱلْجِبَالِ the waves مَوْجٍ amidst فِى with them بِهِمْ sailed وَكَانَ to his son ٱبْنَهُۥ Noah نُوحٌ and called out وَنَادَىٰ mountains embark ٱرْكَب O my son! يَٰبُنَىَّ apart مَعْزِلٍ (in) فِى and he was the ﴿٤٢﴾ ٱلْكَٰفِرِينَ with مَّعَ be تَكُن and not وَلَا with us مَّعَنَا disbelievers

41. And he [Nûh (Noah) عليه السلام] said: "Embark therein: in the Name of Allâh will be its (moving) course and its (resting) anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful." (*Tafsir At-Tabarî*) **42.** So it (the ship) sailed with them amidst waves like mountains, and Nûh (Noah) called out to his son, who had separated himself (apart): "O my son! Embark with us and be not with the disbelievers."

قَالَ سَـَٔاوِىٓ إِلَىٰ جَبَلٍ يَعْصِمُنِى مِنَ ٱلْمَآءِ ۚ قَالَ لَا عَاصِمَ ٱلْيَوْمَ مِنْ أَمْرِ ٱللَّهِ إِلَّا مَن رَّحِمَ ۚ وَحَالَ بَيْنَهُمَا ٱلْمَوْجُ
فَكَانَ مِنَ ٱلْمُغْرَقِينَ ﴿٤٣﴾ وَقِيلَ يَٰٓأَرْضُ ٱبْلَعِى مَآءَكِ وَيَٰسَمَآءُ أَقْلِعِى وَغِيضَ ٱلْمَآءُ وَقُضِىَ ٱلْأَمْرُ وَٱسْتَوَتْ عَلَى
ٱلْجُودِىِّ ۖ وَقِيلَ بُعْدًا لِّلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٤٤﴾

جَبَلٍ to إِلَىٰ I will betake myself سَـَٔاوِىٓ he (the son) replied قَالَ قَالَ the water ٱلْمَآءِ from مِنَ it will save me يَعْصِمُنِى a mountain مِنْ this day ٱلْيَوْمَ saviour عَاصِمَ (there is) no لَا he (Noah) said him on whom مَن except إِلَّا (of) Allah ٱللَّهِ the Decree أَمْرِ from ٱلْمَوْجُ in between them بَيْنَهُمَا and came وَحَالَ He has mercy رَّحِمَ the ﴿٤٣﴾ ٱلْمُغْرَقِينَ among مِنَ so he (the son) was فَكَانَ the wave swallow up ٱبْلَعِى O earth! يَٰٓأَرْضُ and it was said وَقِيلَ drowned وَغِيضَ withold (your rain) أَقْلِعِى and O sky! وَيَٰسَمَآءُ your water مَآءَكِ ٱلْأَمْرُ and was fulfilled وَقُضِىَ the water ٱلْمَآءُ and was diminished ٱلْجُودِىِّ on عَلَى and it (the ship) rested وَٱسْتَوَتْ the Decree (of Allah)

with the people	لِّلْقَوْمِ	away	بُعْدًا	and it was said	وَقِيلَ	Mount Judi	
		who are wrong-doers	ٱلظَّٰلِمِينَ ﴿٤٤﴾				

43. The son replied: "I will betake myself to some mountain, it will save me from the water." Nûh (Noah) said: "This day there is no saviour from the Decree of Allâh except him on whom He has mercy." And waves came in between them, so he (the son) was among the drowned. **44.** And it was said: "O earth! Swallow up your water, and O sky! Withhold (your rain)." And the water was made to subside and the Decree (of Allâh) was fulfilled (i.e. the destruction of the people of Nûh (Noah). And it (the ship) rested on (Mount) Judi, and it was said: "Away with the people who are *Zalimûn* (polytheists and wrongdoing)!"

وَنَادَىٰ نُوحٌ رَّبَّهُۥ فَقَالَ رَبِّ إِنَّ ٱبْنِى مِنْ أَهْلِى وَإِنَّ وَعْدَكَ ٱلْحَقُّ وَأَنتَ أَحْكَمُ ٱلْحَٰكِمِينَ ﴿٤٥﴾ قَالَ يَٰنُوحُ إِنَّهُۥ لَيْسَ مِنْ
أَهْلِكَ إِنَّهُۥ عَمَلٌ غَيْرُ صَٰلِحٍ فَلَا تَسْـَٔلْنِ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ إِنِّىٓ أَعِظُكَ أَن تَكُونَ مِنَ ٱلْجَٰهِلِينَ ﴿٤٦﴾ قَالَ رَبِّ إِنِّىٓ أَعُوذُ
بِكَ أَنْ أَسْـَٔلَكَ مَا لَيْسَ لِى بِهِۦ عِلْمٌ وَإِلَّا تَغْفِرْ لِى وَتَرْحَمْنِىٓ أَكُن مِّنَ ٱلْخَٰسِرِينَ ﴿٤٧﴾

رَبِّ and said	فَقَالَ	his Lord	رَبَّهُۥ	Noah	نُوحٌ	and called	وَنَادَىٰ
my family	أَهْلِى	(is) of	مِنْ	my son	ٱبْنِى	verily	إِنَّ O my Lord!
and	وَأَنتَ	(is) true	ٱلْحَقُّ	Your Promise	وَعْدَكَ	and certainly	وَإِنَّ
He	قَالَ	(of) the judges	ٱلْحَٰكِمِينَ ﴿٤٥﴾	(are) the Most Just	أَحْكَمُ	You	
your	أَهْلِكَ	of	مِنْ	(is) not	لَيْسَ	surely he	إِنَّهُۥ O Noah! يَٰنُوحُ said
فَلَا righteous	صَٰلِحٍ	(is) not	غَيْرُ	his work	عَمَلٌ	verily he	إِنَّهُۥ family
of which	بِهِۦ	you have	لَكَ	not	لَيْسَ	what	مَا ask of Me تَسْـَٔلْنِ so not
تَكُونَ lest	أَن	admonish you	أَعِظُكَ	indeed I	إِنِّىٓ	knowledge	عِلْمٌ
he (Noah) said	قَالَ	the ignorant	ٱلْجَٰهِلِينَ ﴿٤٦﴾	(one) of	مِنَ	you be	
that	أَنْ	with You	بِكَ	seek refuge	أَعُوذُ	verily I	إِنِّىٓ O my Lord! رَبِّ
عِلْمٌ	of it	بِهِۦ	I have	لِى	not	لَيْسَ	what مَا I ask you أَسْـَٔلَكَ
and	وَتَرْحَمْنِىٓ	me	لِى	You forgive	تَغْفِرْ	and unless	وَإِلَّا knowledge
(one) of	مِّنَ	I would indeed be	أَكُن	have Mercy on me			
			the losers	ٱلْخَٰسِرِينَ ﴿٤٧﴾			

45. And Nûh (Noah) called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges." **46.** He said: "O Nûh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I

admonish you, lest you should be one of the ignorant." **47.** Nûh (Noah) said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have mercy on me, I would indeed be one of the losers."

قِيلَ يَٰنُوحُ ٱهْبِطْ بِسَلَٰمٍ مِّنَّا وَبَرَكَٰتٍ عَلَيْكَ وَعَلَىٰٓ أُمَمٍ مِّمَّن مَّعَكَ ۚ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُم مِّنَّا عَذَابٌ
أَلِيمٌ ﴿٤٨﴾ تِلْكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهَآ إِلَيْكَ ۖ مَا كُنتَ تَعْلَمُهَآ أَنتَ وَلَا قَوْمُكَ مِن قَبْلِ هَٰذَا ۖ فَٱصْبِرْ ۖ إِنَّ ٱلْعَٰقِبَةَ
لِلْمُتَّقِينَ ﴿٤٩﴾

come down (from the ship) ٱهْبِطْ O Noah يَٰنُوحُ it was said قِيلَ
on you عَلَيْكَ and blessings وَبَرَكَٰتٍ from Us مِّنَّا with peace بِسَلَٰمٍ
وَأُمَمٌ with you مَّعَكَ of those مِّمَّن the people أُمَمٍ and on وَعَلَىٰٓ
to whom We shall grant their pleasures (for a سَنُمَتِّعُهُمْ and people
torment عَذَابٌ from Us مِّنَّا will reach them يَمَسُّهُم then ثُمَّ time)
(of) the ٱلْغَيْبِ the news أَنۢبَآءِ (is) of مِنْ this تِلْكَ a painful ﴿٤٨﴾ أَلِيمٌ
مَا unto you (O Muhammed) إِلَيْكَ which We reveal نُوحِيهَآ unseen
nor وَلَا you أَنتَ knowing them تَعْلَمُهَآ you were كُنتَ neither
إِنَّ so be patient فَٱصْبِرْ this هَٰذَا before مِن قَبْلِ your people قَوْمُكَ
(is) for the pious ﴿٤٩﴾ لِلْمُتَّقِينَ the (good) end ٱلْعَٰقِبَةَ surely

48. It was said: "O Nûh (Noah)! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their offspring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us." **49.** This is of the news of the Unseen which We reveal unto you (O Muhammad ﷺ); neither you nor your people knew it before this. So be patient. Surely, the (good) end is for the *Muttaqûn* (the pious)

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ۖ إِنْ أَنتُمْ إِلَّا مُفْتَرُونَ ﴿٥٠﴾ يَٰقَوْمِ لَآ
أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱلَّذِى فَطَرَنِىٓ ۚ أَفَلَا تَعْقِلُونَ ﴿٥١﴾ وَيَٰقَوْمِ ٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ
يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا۟ مُجْرِمِينَ ﴿٥٢﴾

هُودًا (We sent) their brother أَخَاهُمْ Ad (people) عَادٍ and to وَإِلَىٰ
Allah ٱللَّهَ worship ٱعْبُدُوا۟ O my people! يَٰقَوْمِ He said قَالَ Hud
إِنْ but Him غَيْرُهُۥٓ god إِلَٰهٍ other مِّنْ you have لَكُم not مَا

يَٰقَوۡمِ invent (lies) ۝٥٠ مُفۡتَرُونَ but إِلَّا you (do) أَنتُمۡ nothing
for it (the Message) عَلَيۡهِ I ask of you أَسۡـَٔلُكُمۡ not لَآ O my people!
ٱلَّذِي on عَلَى but إِلَّا my reward أَجۡرِيَ (is) not إِنۡ reward أَجۡرًاۖ
you ۝٥١ تَعۡقِلُونَ will not then? أَفَلَا created me فَطَرَنِيٓۚ Him Who
ask forgiveness ٱسۡتَغۡفِرُواْ and O my people! وَيَٰقَوۡمِ understand
He يُرۡسِلِ to Him إِلَيۡهِ repent تُوبُوٓاْ then ثُمَّ (of) your Lord رَبَّكُمۡ
مِّدۡرَارٗا to you عَلَيۡكُم (from the sky) rain ٱلسَّمَآءَ will send
your قُوَّتِكُمۡ to إِلَىٰ (in) strength قُوَّةً and increase you وَيَزِدۡكُمۡ abundant
as sinners ۝٥٢ مُجۡرِمِينَ turn away تَتَوَلَّوۡاْ so do not وَلَا strength

50. And to the 'Âd (people We sent) their brother Hûd. He said, "O my people! Worship Allâh! You have no other *ilâh* (god) but Him. Certainly, you do nothing but invent lies! **51.** "O my people I ask of you no reward for it (the Message). My reward is only from Him Who created me. Will you not then understand? **52.** "And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as *Mujrimûn* (criminals, disbelievers in the Oneness of Allâh)."

قَالُواْ يَٰهُودُ مَا جِئۡتَنَا بِبَيِّنَةٖ وَمَا نَحۡنُ بِتَارِكِيٓ ءَالِهَتِنَا عَن قَوۡلِكَ وَمَا نَحۡنُ لَكَ بِمُؤۡمِنِينَ ۝٥٣ إِن نَّقُولُ إِلَّا
ٱعۡتَرَىٰكَ بَعۡضُ ءَالِهَتِنَا بِسُوٓءٖۗ قَالَ إِنِّيٓ أُشۡهِدُ ٱللَّهَ وَٱشۡهَدُوٓاْ أَنِّي بَرِيٓءٞ مِّمَّا تُشۡرِكُونَ ۝٥٤

have you brought us جِئۡتَنَا no مَا O Hud! يَٰهُودُ they said قَالُواْ
our ءَالِهَتِنَا leave بِتَارِكِيٓ we نَحۡنُ and shall not وَمَا evidence بِبَيِّنَةٖ
لَكَ we نَحۡنُ and not وَمَا your (mere) saying قَوۡلِكَ for عَن gods
but إِلَّا we say نَّقُولُ not إِن (are) believers ۝٥٣ بِمُؤۡمِنِينَ in you
(of) our gods (false ءَالِهَتِنَا some بَعۡضُ have seized you ٱعۡتَرَىٰكَ
أُشۡهِدُ verily I إِنِّيٓ He said قَالَ with evil (madness) بِسُوٓءٖۗ deities)
that I أَنِّي and bear you witness وَٱشۡهَدُوٓاْ Allah ٱللَّهَ call to witness
you ascribe as ۝٥٤ تُشۡرِكُونَ from that which مِّمَّا free بَرِيٓءٞ am
partners (in worship)

53. They said: "O Hûd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you. **54.** "All that we say is that some of our gods (false deities) have seized you with evil (madness)." He said: "I call Allâh to witness and bear you witness that I am free from that which you ascribe as partners in worship,

مِن دُونِهِۦ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونِ ﴿٥٥﴾ إِنِّي تَوَكَّلْتُ عَلَى ٱللَّهِ رَبِّي وَرَبِّكُم مَّا مِن دَآبَّةٍ إِلَّا هُوَ ءَاخِذٌۢ بِنَاصِيَتِهَآ إِنَّ
رَبِّي عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٦﴾ فَإِن تَوَلَّوْا۟ فَقَدْ أَبْلَغْتُكُم مَّآ أُرْسِلْتُ بِهِۦٓ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُۥ شَيْـًٔا
إِنَّ رَبِّي عَلَىٰ كُلِّ شَىْءٍ حَفِيظٌ ﴿٥٧﴾

all of you جَمِيعًا so plot against me فَكِيدُونِي other than Him مِن دُونِهِۦ
put my تَوَكَّلْتُ verily I إِنِّي give me respite ﴿٥٥﴾ تُنظِرُونِ not لَا then ثُمَّ
مَّا and your Lord وَرَبِّكُم my Lord رَبِّي Allah ٱللَّهِ in عَلَى trust
He هُوَ but إِلَّا a moving (living) creature مِن دَآبَّةٍ (there is) not
عَلَىٰ my Lord رَبِّي verily إِنَّ of its forelock بِنَاصِيَتِهَآ has grasp ءَاخِذٌۢ
you turn تَوَلَّوْا۟ so if فَإِن the Straight ﴿٥٦﴾ مُّسْتَقِيمٍ Path صِرَٰطٍ (is) on
I was أُرْسِلْتُ what مَّآ I conveyed أَبْلَغْتُكُم then verily فَقَدْ away
and will make succeed وَيَسْتَخْلِفُ to you إِلَيْكُمْ with which بِهِۦٓ sent
you will تَضُرُّونَهُۥ and not وَلَا besides you غَيْرَكُمْ people قَوْمًا my Lord رَبِّي
كُلِّ over عَلَىٰ my Lord رَبِّي surely إِنَّ in the least شَيْـًٔا harm Him
(is) Guardian ﴿٥٧﴾ حَفِيظٌ things شَىْءٍ all

55. With Him (Allâh). So plot against me, all of you, and give me no respite. **56.** "I put my trust in Allâh, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on the Straight Path (the truth). **57.** "So if you turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things."

وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا هُودًا وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَنَجَّيْنَٰهُم مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٨﴾ وَتِلْكَ عَادٌ جَحَدُوا۟ بِـَٔايَٰتِ
رَبِّهِمْ وَعَصَوْا۟ رُسُلَهُۥ وَٱتَّبَعُوٓا۟ أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾ وَأُتْبِعُوا۟ فِي هَٰذِهِ ٱلدُّنْيَا لَعْنَةً وَيَوْمَ ٱلْقِيَٰمَةِ أَلَآ إِنَّ عَادًا كَفَرُوا۟
رَبَّهُمْ أَلَا بُعْدًا لِّعَادٍ قَوْمِ هُودٍ ﴿٦٠﴾

We saved نَجَّيْنَا Our Commandment أَمْرُنَا came جَآءَ and when وَلَمَّا
with him مَعَهُۥ believed ءَامَنُوا۟ and those who وَٱلَّذِينَ Hud هُودًا
مِّنْ and We saved them وَنَجَّيْنَٰهُم from Us مِّنَّا by a Mercy بِرَحْمَةٍ
عَادٌ and such (were) وَتِلْكَ a severe ﴿٥٨﴾ غَلِيظٍ torment عَذَابٍ from
(of) their رَبِّهِمْ the Signs بِـَٔايَٰتِ they rejected جَحَدُوا۟ Ad (people)

and وَٱتَّبَعُوٓا۟ His Messengers رُسُلَهُۥ and disobeyed وَعَصَوْا۟ Lord
عَنِيدٍ ٥٩ proud جَبَّارٍ (of) every كُلِّ the command أَمْرَ followed
world ٱلدُّنْيَا this هَٰذِهِ in فِى and they were pursued وَأُتْبِعُوا۟ obstinate
(of) ٱلْقِيَٰمَةِ and (so they will be) on the Day وَيَوْمَ (by) a curse لَعْنَةً
disbelieved كَفَرُوا۟ Ad عَادًا verily إِنَّ no doubt أَلَآ Resurrection
the قَوْمِ with Ad لِّعَادٍ away بُعْدًا so أَلَا their Lord رَبَّهُمْ (in)
(of) Hud هُودٍ ٦٠ people

58. And when Our Commandment came, We saved Hûd and those who believed with him by a mercy from Us, and We saved them from a severe torment. **59.** Such were 'Âd (people). They rejected the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and disobeyed His Messengers, and followed the command of every proud, obstinate (oppressor of the truth from their leaders). **60.** And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, 'Âd disbelieved in their Lord. So away with 'Âd, the people of Hûd.

۞وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ هُوَ أَنشَأَكُم مِّنَ ٱلْأَرْضِ وَٱسْتَعْمَرَكُمْ فِيهَا
فَٱسْتَغْفِرُوهُ ثُمَّ تُوبُوٓا۟ إِلَيْهِ ۚ إِنَّ رَبِّى قَرِيبٌ مُّجِيبٌ ٦١ قَالُوا۟ يَٰصَٰلِحُ قَدْ كُنتَ فِينَا مَرْجُوًّا قَبْلَ هَٰذَآ ۖ أَتَنْهَىٰنَآ أَن نَّعْبُدَ مَا يَعْبُدُ
ءَابَآؤُنَا وَإِنَّنَا لَفِى شَكٍّ مِّمَّا تَدْعُونَآ إِلَيْهِ مُرِيبٍ ٦٢

(We sent) their brother أَخَاهُمْ Thamud (people) ثَمُودَ and to ۞وَإِلَىٰ
ٱللَّهَ worship ٱعْبُدُوا۟ O my people! يَٰقَوْمِ He said قَالَ Salih صَٰلِحًا
هُوَ but Him غَيْرُهُۥ god إِلَٰهٍ other مِّنْ you have لَكُم not مَا Allah
and وَٱسْتَعْمَرَكُمْ the earth ٱلْأَرْضِ from مِّنَ brought you forth أَنشَأَكُم He
ثُمَّ so ask forgiveness of Him فَٱسْتَغْفِرُوهُ therein فِيهَا settled you
my رَبِّى certainly إِنَّ to Him إِلَيْهِ turn in repentance تُوبُوٓا۟ then
they said قَالُوا۟ Responsive مُّجِيبٌ ٦١ (is) Near قَرِيبٌ Lord
as a مَرْجُوًّا among us فِينَا you were كُنتَ verily قَدْ O Salih! يَٰصَٰلِحُ
أَن do you forbid us أَتَنْهَىٰنَآ this هَٰذَآ before قَبْلَ figure of good hope
our fathers ءَابَآؤُنَا have worshipped يَعْبُدُ what مَا worship نَّعْبُدَ to
as to that which مِّمَّا doubt شَكٍّ (are) really in لَفِى and verily we وَإِنَّنَا
suspiscious مُرِيبٍ ٦٢ to it إِلَيْهِ you invite us تَدْعُونَآ

61. And to Thamûd (people We sent) their brother Sâlih (Saleh). He said: "O my people! Worship Allâh: you have no other *ilâh* (god) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive." **62.** They said: "O Sâlih (Saleh)! You have been among us as a figure of good hope (and we wished for you to be our chief) till this [new thing which you have brought that we leave our gods and worship your God (Allâh) Alone]! Do you (now) forbid us the worship of what our fathers have worshipped? But we are really in grave doubt as to that to which you invite us (monotheism)."

قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَءَاتَىٰنِي مِنْهُ رَحْمَةً فَمَن يَنصُرُنِي مِنَ ٱللَّهِ إِنْ عَصَيْتُهُۥ فَمَا
تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ ﴿٦٣﴾ وَيَٰقَوْمِ هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمْ ءَايَةً فَذَرُوهَا تَأْكُلْ فِيٓ أَرْضِ ٱللَّهِ وَلَا تَمَسُّوهَا
بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ﴿٦٤﴾

if إِن do you see (tell me) أَرَءَيْتُمْ O my people! يَٰقَوْمِ He said قَالَ
my Lord رَّبِّي from مِّن a clear proof بَيِّنَةٍ (on) عَلَىٰ I am كُنتُ
a Mercy رَحْمَةً from Him مِنْهُ and He has given me وَءَاتَىٰنِي
if إِنْ Allah ٱللَّهِ against مِنَ can help me يَنصُرُنِي who then فَمَن
you increase me تَزِيدُونَنِي then not فَمَا I were to disobey Him عَصَيْتُهُۥ
نَاقَةُ this هَٰذِهِۦ and O my people وَيَٰقَوْمِ in loss تَخْسِيرٍ ﴿٦٣﴾ but غَيْرَ
so فَذَرُوهَا (is) a sign ءَايَةً to you لَكُمْ (of) Allah ٱللَّهِ she-camel
and وَلَا Allah's ٱللَّهِ earth أَرْضِ on فِيٓ to feed تَأْكُلْ leave her
lest will seize you فَيَأْخُذَكُمْ with evil بِسُوٓءٍ touch her تَمَسُّوهَا not
a near قَرِيبٌ ﴿٦٤﴾ torment عَذَابٌ

63. He said: "O my people! Tell me, if I have a clear proof from my Lord, and there has come to me a mercy (Prophethood) from Him, who then can help me against Allâh, if I were to disobey Him? Then you increase me not but in loss. **64.** "And O my people! This she-camel of Allâh is a sign to you, so leave her to feed (graze) in Allâh's land, and touch her not with evil, lest a near torment should seize you."

فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا۟ فِى دَارِكُمْ ثَلَٰثَةَ أَيَّامٍ ذَٰلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ ﴿٦٥﴾ فَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا صَٰلِحًا
وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَمِنْ خِزْىِ يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ ٱلْقَوِىُّ ٱلْعَزِيزُ ﴿٦٦﴾ وَأَخَذَ ٱلَّذِينَ ظَلَمُوا۟
ٱلصَّيْحَةُ فَأَصْبَحُوا۟ فِى دِيَٰرِهِمْ جَٰثِمِينَ ﴿٦٧﴾

enjoy تَمَتَّعُوا۟ so he said فَقَالَ but they killed her فَعَقَرُوهَا
days أَيَّامٍ for three ثَلَٰثَةَ your homes دَارِكُمْ in فِى yourselves
be مَكْذُوبٍ ﴿٦٥﴾ that will not غَيْرُ (is) a promise وَعْدٌ this ذَٰلِكَ
نَجَّيْنَا Our Commandment أَمْرُنَا came جَآءَ so when فَلَمَّا denied
believed ءَامَنُوا۟ and those who وَٱلَّذِينَ Salih صَٰلِحًا We saved
and from وَمِنْ from Us مِّنَّا by a Mercy بِرَحْمَةٍ with him مَعَهُۥ
your Lord رَبَّكَ verily إِنَّ (of) that Day يَوْمِئِذٍ the disgrace خِزْىِ
وَأَخَذَ the All-Mighty ٱلْعَزِيزُ ﴿٦٦﴾ (is) the All-Strong ٱلْقَوِىُّ He هُوَ
the awful ٱلصَّيْحَةُ wronged ظَلَمُوا۟ those who ٱلَّذِينَ and overtook
﴿٦٧﴾ جَٰثِمِينَ their homes دِيَٰرِهِمْ in فِى so they lay فَأَصْبَحُوا۟ cry
prostrate (dead)

65. But they killed her. So he said: "Enjoy yourselves in your homes for three
days. This is a promise (i.e. a threat) that will not be belied." **66.** So when Our
Commandment came, We saved Sâlih (Saleh) and those who believed with him
by a mercy from Us, and from the disgrace of that Day. Verily, your Lord — He is
the All-Strong, the All-Mighty. **67.** And *As-Saihah* (torment — awful cry)
overtook the wrongdoers, so they lay (dead), prostrate in their homes,

كَأَن لَّمْ يَغْنَوْا۟ فِيهَآ ۗ أَلَآ إِنَّ ثَمُودَا۟ كَفَرُوا۟ رَبَّهُمْ ۗ أَلَا بُعْدًا لِّثَمُودَ ﴿٦٨﴾ وَلَقَدْ جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ قَالُوا۟
سَلَٰمًا ۖ قَالَ سَلَٰمٌ ۖ فَمَا لَبِثَ أَن جَآءَ بِعِجْلٍ حَنِيذٍ ﴿٦٩﴾ فَلَمَّا رَءَآ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ
خِيفَةً ۚ قَالُوا۟ لَا تَخَفْ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمِ لُوطٍ ﴿٧٠﴾

إِنَّ no doubt أَلَآ therein فِيهَآ they lived يَغْنَوْا۟ had not لَّمْ as if كَأَن
أَلَا their Lord رَبَّهُمْ disbelieved (in) كَفَرُوا۟ Thamud ثَمُودَا۟ verily
(there) جَآءَتْ and verily وَلَقَدْ with Thamud لِّثَمُودَ ﴿٦٨﴾ away بُعْدًا so
بِٱلْبُشْرَىٰ (to) Abraham إِبْرَٰهِيمَ Our Messengers (angels) رُسُلُنَآ came
He قَالَ greetings of peace سَلَٰمًا they said قَالُوا۟ with glad tidings
to أَن and he hastened فَمَا لَبِثَ greeting of peace سَلَٰمٌ answered
he saw رَءَآ but when فَلَمَّا a roasted حَنِيذٍ ﴿٦٩﴾ calf بِعِجْلٍ bring جَآءَ
towards it (the meal) إِلَيْهِ reaching تَصِلُ not لَا their hands أَيْدِيَهُمْ
مِنْهُمْ and conceived وَأَوْجَسَ he felt some mistrust of them نَكِرَهُمْ
we إِنَّآ fear تَخَفْ not لَا they said قَالُوا۟ a fear خِيفَةً of them
(of) Lot لُوطٍ ﴿٧٠﴾ the people قَوْمِ against إِلَىٰ have been sent أُرْسِلْنَآ

68. As if they had never lived there. No doubt! Verily, Thamûd disbelieved in their Lord. So away with Thamûd! **69.** And verily, there came Our messengers to Ibrâhîm (Abraham) with glad tidings. They said: *Salâm* (greetings or peace!) He answered, *Salâm* (greetings or peace!) and he hastened to entertain them with a roasted calf. **70.** But when he saw their hands went not towards it (the meal), he mistrusted them, and conceived a fear of them. They said: "Fear not, we have been sent against the people of Lût (Lot)."

وَٱمْرَأَتُهُۥ قَآئِمَةٌ فَضَحِكَتْ فَبَشَّرْنَٰهَا بِإِسْحَٰقَ وَمِن وَرَآءِ إِسْحَٰقَ يَعْقُوبَ ﴿٧١﴾ قَالَتْ يَٰوَيْلَتَىٰٓ ءَأَلِدُ وَأَنَا۠ عَجُوزٌ وَهَٰذَا
بَعْلِى شَيْخًا ۖ إِنَّ هَٰذَا لَشَىْءٌ عَجِيبٌ ﴿٧٢﴾ قَالُوٓا۟ أَتَعْجَبِينَ مِنْ أَمْرِ ٱللَّهِ ۖ رَحْمَتُ ٱللَّهِ وَبَرَكَٰتُهُۥ عَلَيْكُمْ أَهْلَ ٱلْبَيْتِ ۚ إِنَّهُۥ
حَمِيدٌ مَّجِيدٌ ﴿٧٣﴾

so she فَضَحِكَتْ (was) standing (there) قَآئِمَةٌ and his wife وَٱمْرَأَتُهُۥ
وَمِن of Isaac بِإِسْحَٰقَ so We gave her glad tidings فَبَشَّرْنَٰهَا laughed
يَٰوَيْلَتَىٰٓ she said قَالَتْ (of) Jacob ﴿٧١﴾ يَعْقُوبَ Isaac إِسْحَٰقَ and after وَرَآءِ
an عَجُوزٌ while I (am) وَأَنَا۠ shall I bear a child ءَأَلِدُ woe unto me
an old man شَيْخًا (is) my husband بَعْلِى and this وَهَٰذَا old woman
they قَالُوٓا۟ a strange ﴿٧٢﴾ عَجِيبٌ (is) thing لَشَىْءٌ this هَٰذَا verily إِنَّ
(of) ٱللَّهِ the Decree أَمْرِ at مِنْ do you wonder? أَتَعْجَبِينَ said
and His Blessings وَبَرَكَٰتُهُۥ (of) Allah ٱللَّهِ the Mercy رَحْمَتُ Allah
(of) the house ٱلْبَيْتِ O the people (family) أَهْلَ be on you عَلَيْكُمْ
﴿٧٣﴾ مَّجِيدٌ (is) All-Praiseworthy حَمِيدٌ surely He (Allah) إِنَّهُۥ
All-Glorious

71. And his wife was standing (there), and she laughed [either, because the messengers did not eat their food or for being glad for the destruction of the people of Lût (Lot)]. But We gave her glad tidings of Ishâq (Isaac), and after Ishâq, of Ya'qûb (Jacob). **72.** She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man? Verily, this is a strange thing!" **73.** They said: "Do you wonder at the Decree of Allâh? The Mercy of Allâh and His Blessings be on you, O the family [of Ibrâhîm (Abraham)]. Surely, He (Allâh) is All-Praiseworthy, All-Glorious."

فَلَمَّا ذَهَبَ عَنْ إِبْرَٰهِيمَ ٱلرَّوْعُ وَجَآءَتْهُ ٱلْبُشْرَىٰ يُجَٰدِلُنَا فِى قَوْمِ لُوطٍ ﴿٧٤﴾ إِنَّ إِبْرَٰهِيمَ لَحَلِيمٌ أَوَّٰهٌ مُّنِيبٌ ﴿٧٥﴾ يَٰٓإِبْرَٰهِيمُ
أَعْرِضْ عَنْ هَٰذَآ ۖ إِنَّهُۥ قَدْ جَآءَ أَمْرُ رَبِّكَ ۖ وَإِنَّهُمْ ءَاتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٧٦﴾

Abraham إِبۡرَٰهِيمَ from عَنۡ had gone away ذَهَبَ then when فَلَمَّا
the glad tidings ٱلۡبُشۡرَىٰ and had reached him وَجَآءَتۡهُ the fear ٱلرَّوۡعُ
قَوۡمِ for فِي he begand to plead with Us (Our Messengers) يُجَٰدِلُنَا
(was) لَحَلِيمٌ Abraham إِبۡرَٰهِيمَ verily إِنَّ (of) Lot ﴿٧٤﴾ لُوطٍ the people
used to invoke Allah with humility أَوَّٰهٞ without doubt forbearing
forsake أَعۡرِضۡ عَنۡ O Abraham يَٰٓإِبۡرَٰهِيمُ (and was) repentant ﴿٧٥﴾ مُّنِيبٞ
the ٱلۡأَمۡرُ has come جَآءَ verily قَدۡ indeed it إِنَّهُۥ this هَٰذَآ
ءَاتِيهِمۡ and verily they وَإِنَّهُمۡ (of) your Lord رَبِّكَ Commandment
which can not غَيۡرُ a torment عَذَابٌ there will come for them
be turned back ﴿٧٦﴾ مَرۡدُودٖ

74. Then when the fear had gone away from (the mind of) Ibrâhîm (Abraham), and the glad tidings had reached him, he began to plead with Us (Our messengers) for the people of Lût (Lot). **75.** Verily, Ibrâhîm (Abraham) was, without doubt, forbearing, used to invoke Allâh with humility, and was repentant (to Allâh all the time, again and again). **76.** "O Ibrâhîm (Abraham)! Forsake this. Indeed, the Commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back."

وَلَمَّا جَآءَتۡ رُسُلُنَا لُوطٗا سِيٓءَ بِهِمۡ وَضَاقَ بِهِمۡ ذَرۡعٗا وَقَالَ هَٰذَا يَوۡمٌ عَصِيبٞ ﴿٧٧﴾ وَجَآءَهُۥ قَوۡمُهُۥ يُهۡرَعُونَ إِلَيۡهِ وَمِن قَبۡلُ
كَانُواْ يَعۡمَلُونَ ٱلسَّيِّـَٔاتِۚ قَالَ يَٰقَوۡمِ هَٰٓؤُلَآءِ بَنَاتِي هُنَّ أَطۡهَرُ لَكُمۡۖ فَٱتَّقُواْ ٱللَّهَ وَلَا تُخۡزُونِ فِي ضَيۡفِيٓۖ أَلَيۡسَ مِنكُمۡ
رَجُلٞ رَّشِيدٞ ﴿٧٨﴾

لُوطٗا Our messengers (angels) رُسُلُنَا came جَآءَتۡ and when وَلَمَّا
and felt وَضَاقَ on their account بِهِمۡ he was grieved سِيٓءَ (to) Lot
this (is) هَٰذَا and he said وَقَالَ straitened ذَرۡعٗا for them بِهِمۡ constrained
his people قَوۡمُهُۥ and came to him وَجَآءَهُۥ a distressful ﴿٧٧﴾ عَصِيبٞ day يَوۡمٌ
aforetime قَبۡلُ and since وَمِن towards him إِلَيۡهِ rushing يُهۡرَعُونَ
he قَالَ crimes (sodomy) ٱلسَّيِّـَٔاتِ commit يَعۡمَلُونَ they used to كَانُواْ
هُنَّ my daughters بَنَاتِي here are هَٰٓؤُلَآءِ O my people! يَٰقَوۡمِ said
وَلَا Allah ٱللَّهَ so fear فَٱتَّقُواْ for you لَكُمۡ purer أَطۡهَرُ they (are)
is أَلَيۡسَ my guests ضَيۡفِيٓ as regards فِي degrade me تُخۡزُونِ and not
﴿٧٨﴾ رَّشِيدٞ a single man رَجُلٞ among you مِنكُمۡ there not?
right-minded

77. And when Our messengers came to Lût (Lot), he was grieved on account of them and felt himself straitened for them (lest the town people should approach them to commit sodomy with them). He said: "This is a distressful day." **78.** And his people came rushing towards him, and since aforetime they used to commit crimes (sodomy), he said: "O my people! Here are my daughters (i.e. the women of the nation), they are purer for you (if you marry them lawfully). So fear Allâh and degrace me not with regard to my guests! Is there not among you a single right-minded man?"

قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ ﴿٧٩﴾ قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ ءَاوِي إِلَىٰ رُكْنٍ شَدِيدٍ ﴿٨٠﴾
قَالُوا يَٰلُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ ٱلَّيْلِ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ إِلَّا ٱمْرَأَتَكَ
إِنَّهُۥ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ ٱلصُّبْحُ أَلَيْسَ ٱلصُّبْحُ بِقَرِيبٍ ﴿٨١﴾

فِي we have لَنَا not مَا you know عَلِمْتَ surely لَقَدْ they said قَالُوا
and وَإِنَّكَ desire/right حَقٍّ any مِنْ your daughters بَنَاتِكَ in/of
he said قَالَ we want ﴿٧٩﴾ نُرِيدُ what مَا you know well لَتَعْلَمُ indeed you
strength قُوَّةً (to overpower) you بِكُمْ I had لِي that أَنَّ if لَوْ
رُكْنٍ to إِلَىٰ I could betake myself ءَاوِي or (that) أَوْ
يَٰلُوطُ they (messengers) said قَالُوا powerful ﴿٨٠﴾ شَدِيدٍ support
رَبِّكَ (are) the messengers (angels) رُسُلُ verily we إِنَّا O Lot!
so فَأَسْرِ you إِلَيْكَ they reach يَصِلُوا shall not لَن (from) your Lord
the ٱلَّيْلِ of مِّنَ in a part بِقِطْعٍ with your family بِأَهْلِكَ travel
إِلَّا any أَحَدٌ of you مِنكُمْ look back يَلْتَفِتْ and let not وَلَا night
will مُصِيبُهَا verily (the punishment) it إِنَّهُۥ your wife ٱمْرَأَتَكَ but
مَوْعِدَهُمُ indeed إِنَّ will afflict them أَصَابَهُمْ what مَا afflict her
the ٱلصُّبْحُ is not? أَلَيْسَ morning ٱلصُّبْحُ (is) their appointed time
near ﴿٨١﴾ بِقَرِيبٍ morning

79. They said: "Surely, you know that we have neither any desire nor need of your daughters, and indeed you know well what we want!" **80.** He said: "Would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you)." **81.** They (messengers) said: "O Lût (Lot)! Verily, we are the messengers from your Lord! They shall not reach you! So travel with your family in a part of the night, and let not any of you look back; but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed, morning is their appointed time. Is not the morning near?"

فَلَمَّا جَآءَ أَمْرُنَا جَعَلْنَا عَٰلِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنضُودٍ ﴿٨٢﴾ مُّسَوَّمَةً عِندَ رَبِّكَ ۖ وَمَا
هِيَ مِنَ ٱلظَّٰلِمِينَ بِبَعِيدٍ ﴿٨٣﴾ ۞ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ وَلَا
تَنقُصُوا۟ ٱلْمِكْيَالَ وَٱلْمِيزَانَ ۚ إِنِّىٓ أَرَىٰكُم بِخَيْرٍ وَإِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ﴿٨٤﴾

We	جَعَلْنَا	Our Commandment	أَمْرُنَا	came	جَآءَ	so when	فَلَمَّا
on	عَلَيْهَا	and rained	وَأَمْطَرْنَا	down	سَافِلَهَا	upside	عَٰلِيَهَا turned it
piled up	مَّنضُودٍ ﴿٨٢﴾	baked clay	سِجِّيلٍ	of	مِّن	stones	حِجَارَةً it
they	هِيَ	and not	وَمَا	your Lord	رَبِّكَ	from	عِندَ marked مُّسَوَّمَةً
and	۞ وَإِلَىٰ	far	بِبَعِيدٍ ﴿٨٣﴾	the wrong-doers	ٱلظَّٰلِمِينَ	from	مِنَ (are)
شُعَيْبًا	(We sent) their brother	أَخَاهُمْ	the Madyan people	مَدْيَنَ	to		
ٱللَّهَ	worship	ٱعْبُدُوا۟	O my people!	يَٰقَوْمِ	He said	قَالَ	Shuaib
but Him	غَيْرُهُۥ	god	إِلَٰهٍ	any	مِّنْ	you have	لَكُم not مَا Allah
and weight	وَٱلْمِيزَانَ	measure	ٱلْمِكْيَالَ	give short	تَنقُصُوا۟	and not	وَلَا
and verily	وَإِنِّىٓ	in prosperity	بِخَيْرٍ	I see you	أَرَىٰكُم	verily I	إِنِّىٓ
(of) a Day	يَوْمٍ	torment	عَذَابَ	for you	عَلَيْكُمْ	I fear	أَخَافُ I
				encompassing	مُّحِيطٍ ﴿٨٤﴾		

82. So when Our Commandment came, We turned (the towns of Sodom in Palestine) upside down, and rained on them stones of baked clay, in a well-arranged manner one after another; **83.** Marked from your Lord; and they are not ever far from the *Zâlimûn* (polytheists, evildoers). **84.** And to the Madyan (Midian) people (We sent) their brother Shu'aib. He said: "O my people! Worship Allâh, you have no other *ilâh* (god) but Him, and give not short measure or weight. I see you in prosperity and verily, I fear for you the torment of a Day encompassing.

وَيَٰقَوْمِ أَوْفُوا۟ ٱلْمِكْيَالَ وَٱلْمِيزَانَ بِٱلْقِسْطِ ۖ وَلَا تَبْخَسُوا۟ ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ
مُفْسِدِينَ ﴿٨٥﴾ بَقِيَّتُ ٱللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ۚ وَمَآ أَنَا۠ عَلَيْكُم بِحَفِيظٍ ﴿٨٦﴾ قَالُوا۟ يَٰشُعَيْبُ
أَصَلَوٰتُكَ تَأْمُرُكَ أَن نَّتْرُكَ مَا يَعْبُدُ ءَابَآؤُنَآ أَوْ أَن نَّفْعَلَ فِىٓ أَمْوَٰلِنَا مَا نَشَٰٓؤُا۟ ۖ إِنَّكَ لَأَنتَ ٱلْحَلِيمُ ٱلرَّشِيدُ ﴿٨٧﴾

measure	ٱلْمِكْيَالَ	give full	أَوْفُوا۟	and O my people!	وَيَٰقَوْمِ		
reduce	تَبْخَسُوا۟	and not	وَلَا	in justice	بِٱلْقِسْطِ	and weight	وَٱلْمِيزَانَ
تَعْثَوْا۟	and do not	وَلَا	their things	أَشْيَآءَهُمْ	the people	ٱلنَّاسَ	
causing	مُفْسِدِينَ ﴿٨٥﴾	the land	ٱلْأَرْضِ	in	فِى	commit mischief	

(is) better خَيْرٌ (by) Allah ٱللَّهِ that which is left بَقِيَّتُ corruption
and not وَمَآ believers مُّؤْمِنِينَ ۚ you are كُنتُم if إِن for you لَّكُمْ
they said قَالُوا۟ a guardian ﴿٨٦﴾ بِحَفِيظٍ over you عَلَيْكُم I (am) أَنَا۠
command تَأْمُرُكَ does your prayer? أَصَلَوٰتُكَ O Shuaib! يَٰشُعَيْبُ
used to worship يَعْبُدُ what مَا we give up نَّتْرُكَ that أَن you
concerning فِىٓ we do نَّفْعَلَ that أَن or أَوْ our fathers ءَابَآؤُنَآ
you لَأَنتَ verily you إِنَّكَ we like نَشَٰٓؤُا۟ ۖ what مَا our property أَمْوَٰلِنَا
the right-minded ﴿٨٧﴾ ٱلرَّشِيدُ the forbearer ٱلْحَلِيمُ (are)

85. "And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption. **86.** "That which is left by Allâh for you (after giving the rights of the people) is better for you, if you are believers. And I am not a guardian over you." **87.** They said: "O Shu'aib! Does your *Salât* (prayer) command that we give up what our fathers used to worship, or that we give up doing what we like with our property? Verily, you are the forbearer, right-minded!" (They said this sarcastically).

قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَرَزَقَنِى مِنْهُ رِزْقًا حَسَنًا ۚ وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَآ أَنْهَىٰكُمْ
عَنْهُ ۚ إِنْ أُرِيدُ إِلَّا ٱلْإِصْلَٰحَ مَا ٱسْتَطَعْتُ ۚ وَمَا تَوْفِيقِىٓ إِلَّا بِٱللَّهِ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾ وَيَٰقَوْمِ لَا يَجْرِمَنَّكُمْ
شِقَاقِىٓ أَن يُصِيبَكُم مِّثْلُ مَآ أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَٰلِحٍ ۚ وَمَا قَوْمُ لُوطٍ مِّنكُم بِبَعِيدٍ ﴿٨٩﴾

if إِن do you see (tell me) أَرَءَيْتُمْ O my people! يَٰقَوْمِ he said قَالَ
رَّبِّى from مِّن a clear evidence بَيِّنَةٍ (on) عَلَىٰ I was (have) كُنتُ
رِزْقًا from Himself مِنْهُ and He has given me وَرَزَقَنِى my Lord
I أُخَالِفَكُمْ that أَنْ I wish أُرِيدُ and not وَمَآ a good حَسَنًا ۚ sustenance
عَنْهُ ۚ I forbid you أَنْهَىٰكُمْ what مَآ (to) إِلَىٰ contradict you
so far as مَا reform ٱلْإِصْلَٰحَ but إِلَّا I desire أُرِيدُ not إِنْ (from it)
تَوْفِيقِىٓ and (is) not وَمَا I am able (to the best of my power) ٱسْتَطَعْتُ ۚ
I trust تَوَكَّلْتُ in Him عَلَيْهِ from Allah بِٱللَّهِ ۚ except إِلَّا my success
لَا and O my people! وَيَٰقَوْمِ I repent ﴿٨٨﴾ أُنِيبُ and unto Him وَإِلَيْهِ
to أَن my separation (anger) شِقَاقِىٓ harm you يَجْرِمَنَّكُمْ let not
the قَوْمَ befell أَصَابَ what مَآ similar to مِّثْلُ befall you يُصِيبَكُم

قَوْمَ or أَوْ (of) Hud هُودٍ people قَوْمَ or أَوْ (of) Noah نُوحٍ people
(of) Lot لُوطٍ the people قَوْمُ and not وَمَا (of) Salih صَالِحٍ people
(are) far off بِبَعِيدٍ ﴿٨٩﴾ from you مِّنكُم

88. He said: "O my people! Tell me if I have a clear evidence from my Lord and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allâh, in Him I trust and unto Him I repent.
89. "And O my people! Let not my *Shiqâq* cause you to suffer the fate similar to that of the people of Nûh (Noah) or of Hûd or of Sâlih (Saleh), and the people of Lût (Lot) are not far off from you!

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ ﴿٩٠﴾ قَالُوا يَا شُعَيْبُ مَا نَفْقَهُ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا
لَنَرَاكَ فِينَا ضَعِيفًا وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ وَمَا أَنتَ عَلَيْنَا بِعَزِيزٍ ﴿٩١﴾ قَالَ يَا قَوْمِ أَرَهْطِي أَعَزُّ عَلَيْكُم مِّنَ اللَّهِ
وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظِهْرِيًّا إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ ﴿٩٢﴾

تُوبُوا then ثُمَّ (of) your Lord رَبَّكُمْ and ask forgiveness وَاسْتَغْفِرُوا
رَحِيمٌ my Lord رَبِّي verily إِنَّ unto Him إِلَيْهِ turn in repentance
يَا شُعَيْبُ they said قَالُوا Most Loving وَدُودٌ ﴿٩٠﴾ (is) Most Merciful
of مِّمَّا much كَثِيرًا We understand نَفْقَهُ do not مَا O Shuaib!
among us فِينَا we see you لَنَرَاكَ and we وَإِنَّا you say تَقُولُ what
your family رَهْطُكَ were it not for وَلَوْلَا a weak (man) ضَعِيفًا
you أَنتَ and not وَمَا we should certainly have stoned you لَرَجَمْنَاكَ
O my يَا قَوْمِ he said قَالَ powerful بِعَزِيزٍ ﴿٩١﴾ against us عَلَيْنَا are
عَلَيْكُم (of) more weight أَعَزُّ is then my family? أَرَهْطِي poeple!
and you have taken Him وَاتَّخَذْتُمُوهُ Allah اللَّهِ than مِّنَ with you
my Lord رَبِّي verily إِنَّ backs ظِهْرِيًّا behind your وَرَاءَكُمْ away
(is) sorrounding مُحِيطٌ ﴿٩٢﴾ you do تَعْمَلُونَ of what بِمَا

90. "And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving." **91.** They said: "O Shu'aib! We do not understand much of what you say, and we see you weak (it is said that he was a blind man) among us. Were it not for your family, we should certainly have stoned you and you are not powerful against us." **92.** He said: "O my people! Is

then my family of more weight with you than Allâh? And you have cast Him away behind your backs. Verily, my Lord is surrounding all that you do.

وَيَٰقَوْمِ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنِّى عَٰمِلٌ سَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَٰذِبٌ
وَٱرْتَقِبُوٓا۟ إِنِّى مَعَكُمْ رَقِيبٌ ﴿٩٣﴾ وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَأَخَذَتِ ٱلَّذِينَ
ظَلَمُوا۟ ٱلصَّيْحَةُ فَأَصْبَحُوا۟ فِى دِيَٰرِهِمْ جَٰثِمِينَ ﴿٩٤﴾

وَيَٰقَوْمِ and O my people! ٱعْمَلُوا۟ act عَلَىٰ according to مَكَانَتِكُمْ your ability إِنِّى and verily I am عَٰمِلٌ acting سَوْفَ will تَعْلَمُونَ you know مَن who (it is) يَأْتِيهِ on whom comes عَذَابٌ the torment يُخْزِيهِ that will cover him with disgrace وَمَنْ and who هُوَ He (is) كَٰذِبٌ a liar وَٱرْتَقِبُوٓا۟ and watch you إِنِّى verily I مَعَكُمْ with you رَقِيبٌ (am) watching ﴿٩٣﴾ وَلَمَّا and when جَآءَ came أَمْرُنَا Our Commandment نَجَّيْنَا We saved شُعَيْبًا Shuaib وَٱلَّذِينَ and those who ءَامَنُوا۟ believed مَعَهُۥ with him بِرَحْمَةٍ by a Mercy مِّنَّا from Us وَأَخَذَتِ and seized ٱلَّذِينَ those who ظَلَمُوا۟ wronged ٱلصَّيْحَةُ the awful cry فَأَصْبَحُوا۟ and they became فِى in دِيَٰرِهِمْ their homes جَٰثِمِينَ prostrate (dead) ﴿٩٤﴾

93. "And O my people! Act according to your ability and way, and I am acting (on my way). You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you." **94.** And when Our Commandment came, We saved Shu'aib and those who believed with him by a mercy from Us. And *As-Saihah* (torment — awful cry) seized the wrongdoers, and they lay (dead) prostrate in their homes.

كَأَن لَّمْ يَغْنَوْا۟ فِيهَآ أَلَا بُعْدًا لِّمَدْيَنَ كَمَا بَعِدَتْ ثَمُودُ ﴿٩٥﴾ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَا وَسُلْطَٰنٍ مُّبِينٍ ﴿٩٦﴾ إِلَىٰ
فِرْعَوْنَ وَمَلَإِي۟هِۦ فَٱتَّبَعُوٓا۟ أَمْرَ فِرْعَوْنَ وَمَآ أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ﴿٩٧﴾ يَقْدُمُ قَوْمَهُۥ يَوْمَ ٱلْقِيَٰمَةِ فَأَوْرَدَهُمُ ٱلنَّارَ
وَبِئْسَ ٱلْوِرْدُ ٱلْمَوْرُودُ ﴿٩٨﴾

كَأَن as if لَّمْ not had يَغْنَوْا۟ they lived فِيهَآ therein أَلَا so بُعْدًا away لِّمَدْيَنَ with Madyan كَمَا just as بَعِدَتْ away ثَمُودُ ﴿٩٥﴾ with Thamud وَلَقَدْ and indeed أَرْسَلْنَا We sent مُوسَىٰ Moses بِـَٔايَٰتِنَا with Our Signs وَسُلْطَٰنٍ and authority مُّبِينٍ ﴿٩٦﴾ a manifest إِلَىٰ to فِرْعَوْنَ

the أَمْرَ but they followed فَٱتَّبَعُوٓا۟ and his chiefs وَمَلَإِي۟هِۦ Pharaoh
the command أَمْرُ and (was) no وَمَآ (of) Pharaoh فِرْعَوْنَ Command
he will go ahead يَقْدُمُ rightly guided ﴿٩٧﴾ بِرَشِيدٍ (of) Pharaoh فِرْعَوْنَ
(of) Resurrection ٱلْقِيَٰمَةِ on the Day يَوْمَ (of) his people قَوْمَهُۥ
and evil وَبِئْسَ the Fire ٱلنَّارَ and will lead them into فَأَوْرَدَهُمُ
to which they are led ﴿٩٨﴾ ٱلْمَوْرُودُ (is) the place ٱلْوِرْدُ indeed

95. As if they had never lived there! So away with Madyan (Midian) as away with Thamûd! (All these nations were destroyed). **96.** And indeed We sent Mûsâ (Moses) with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and a manifest authority. **97.** To Fir'aun (Pharaoh) and his chiefs, but they followed the command of Fir'aun (Pharaoh), and the command of Fir'aun (Pharaoh) was no right guide. **98.** He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.

وَأُتْبِعُوا۟ فِى هَٰذِهِۦ لَعْنَةً وَيَوْمَ ٱلْقِيَٰمَةِ ۚ بِئْسَ ٱلرِّفْدُ ٱلْمَرْفُودُ ﴿٩٩﴾ ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْقُرَىٰ نَقُصُّهُۥ عَلَيْكَ ۖ مِنْهَا قَآئِمٌ
وَحَصِيدٌ ﴿١٠٠﴾ وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن ظَلَمُوٓا۟ أَنفُسَهُمْ ۖ فَمَآ أَغْنَتْ عَنْهُمْ ءَالِهَتُهُمُ ٱلَّتِى يَدْعُونَ مِن دُونِ ٱللَّهِ مِن شَىْءٍ
لَّمَّا جَآءَ أَمْرُ رَبِّكَ ۖ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ ﴿١٠١﴾

(by) a curse لَعْنَةً this (life) هَٰذِهِۦ in فِى and they were pursued وَأُتْبِعُوا۟
ٱلرِّفْدُ how bad بِئْسَ (of) Resurrection ٱلْقِيَٰمَةِ and on the Day وَيَوْمَ
أَنۢبَآءِ (is) from مِنْ that ذَٰلِكَ the given ﴿٩٩﴾ ٱلْمَرْفُودُ (is) the gift
unto عَلَيْكَ which We relate نَقُصُّهُۥ (of) the towns ٱلْقُرَىٰ the news
and (some ﴿١٠٠﴾ وَحَصِيدٌ (some are) standing قَآئِمٌ of them مِنْهَا you
وَلَٰكِن We wronged them ظَلَمْنَٰهُمْ and not وَمَا have been) reaped
أَغْنَتْ so not فَمَآ themselves أَنفُسَهُمْ they wronged ظَلَمُوٓا۟ but
they يَدْعُونَ whom ٱلَّتِى their gods ءَالِهَتُهُمُ them عَنْهُمْ profited
جَآءَ when لَّمَّا anything مِن شَىْءٍ Allah ٱللَّهِ other than مِن دُونِ invoked
nor did وَمَا (of) your Lord رَبِّكَ the Command أَمْرُ (there) came
destruction ﴿١٠١﴾ تَتْبِيبٍ but غَيْرَ they added to them زَادُوهُمْ

99. They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection. Evil indeed is the gift gifted [i.e., the curse (in this world) pursued by another curse (in the Hereafter)].

100. That is some of the news of the (population of) towns which We relate unto you (O Muhammad ﷺ); of them, some are (still) standing, and some have been (already) reaped. **101.** We wronged them not, but they wronged themselves. So their *âliha* (gods), other than Allâh, whom they invoked, profited them naught when there came the Command of your Lord, nor did they add aught to them but destruction.

وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ ۚ إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّمَنْ خَافَ عَذَابَ
ٱلْءَاخِرَةِ ۚ ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ ٱلنَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٠٣﴾ وَمَا نُؤَخِّرُهُۥٓ إِلَّا لِأَجَلٍ مَّعْدُودٍ ﴿١٠٤﴾

when إِذَآ (of) your Lord رَبِّكَ (is) the taking أَخْذُ and such وَكَذَٰلِكَ
ظَٰلِمَةٌ while they وَهِىَ the towns (population) ٱلْقُرَىٰ He seizes أَخَذَ
(is) painful أَلِيمٌ His taking أَخْذَهُۥٓ verily إِنَّ are doing wrong
(there is) لَءَايَةً that ذَٰلِكَ in فِى indeed إِنَّ (and) severe ﴿١٠٢﴾ شَدِيدٌ
ٱلْءَاخِرَةِ the torment عَذَابَ fear خَافَ for those who لِّمَنْ a sure lesson
will be gathered مَّجْمُوعٌ (is) a Day يَوْمٌ that ذَٰلِكَ (of) the Hereafter
(is) يَوْمٌ and that وَذَٰلِكَ mankind ٱلنَّاسُ for it لَّهُ together
witnessed (all will be present) ﴿١٠٣﴾ مَّشْهُودٌ a Day (when)
but إِلَّا We delay it نُؤَخِّرُهُۥٓ and not وَمَا
fixed ﴿١٠٤﴾ مَّعْدُودٍ for a term لِأَجَلٍ

102. Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful (and) severe. **103.** Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present. **104.** And We delay it only for a term (already) fixed.

يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِۦ ۚ فَمِنْهُمْ شَقِىٌّ وَسَعِيدٌ ﴿١٠٥﴾ فَأَمَّا ٱلَّذِينَ شَقُوا۟ فَفِى ٱلنَّارِ لَهُمْ فِيهَا زَفِيرٌ
وَشَهِيقٌ ﴿١٠٦﴾ خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ ۚ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٧﴾

shall speak تَكَلَّمُ not لَا it comes يَأْتِ on the Day (when) يَوْمَ
some فَمِنْهُمْ by His (Allah's) Leave بِإِذْنِهِۦ except إِلَّا person نَفْسٌ
and (others) ﴿١٠٥﴾ وَسَعِيدٌ (will be) wretched شَقِىٌّ among them
(they فَفِى (are) wretched شَقُوا۟ those who ٱلَّذِينَ as for فَأَمَّا blessed
(is) sighing زَفِيرٌ in it فِيهَا for them لَهُمْ the Fire ٱلنَّارِ will be) in

وَشَهِيقٌ ﴿١٠٦﴾ and inhaling خَٰلِدِينَ they will dwell فِيهَا therein مَا دَامَتِ as long as last ٱلسَّمَٰوَٰتُ the heavens وَٱلْأَرْضُ and the earth إِلَّا except مَا what شَآءَ wills رَبُّكَ your Lord إِنَّ verily رَبَّكَ your Lord فَعَّالٌ (is) the Doer لِّمَا (of) what يُرِيدُ ﴿١٠٧﴾ He wants

105. On the Day when it comes, no person shall speak except by His (Allâh's) Leave. Some among them will be wretched and (others) blessed. **106.** As for those who are wretched, they will be in the Fire, sighing in a high and low tone. **107.** They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the Doer of whatsoever He intends (or wills).

۞ وَأَمَّا ٱلَّذِينَ سُعِدُوا۟ فَفِى ٱلْجَنَّةِ خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ عَطَآءً غَيْرَ مَجْذُوذٍ ﴿١٠٨﴾
فَلَا تَكُ فِى مِرْيَةٍ مِّمَّا يَعْبُدُ هَٰٓؤُلَآءِ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ ءَابَآؤُهُم مِّن قَبْلُ وَإِنَّا لَمُوَفُّوهُمْ نَصِيبَهُمْ غَيْرَ
مَنقُوصٍ ﴿١٠٩﴾

۞ وَأَمَّا and as for ٱلَّذِينَ those who سُعِدُوا۟ (are) blessed فَفِى (they will be) in ٱلْجَنَّةِ Paradise خَٰلِدِينَ abiding فِيهَا therein مَا دَامَتِ as long as last ٱلسَّمَٰوَٰتُ the heavens وَٱلْأَرْضُ and the earth إِلَّا except مَا what شَآءَ wills رَبُّكَ your Lord عَطَآءً a gift غَيْرَ without مَجْذُوذٍ ﴿١٠٨﴾ an end فَلَا so not تَكُ be فِى in مِرْيَةٍ doubt مِّمَّا as to what يَعْبُدُ worship هَٰٓؤُلَآءِ these people (pagans and polytheists) مَا nothing يَعْبُدُونَ they worship إِلَّا but كَمَا as what يَعْبُدُ worshipped ءَابَآؤُهُم their fathers مِّن قَبْلُ before (them) وَإِنَّا and verily We لَمُوَفُّوهُمْ shall repay them in full نَصِيبَهُمْ their portion غَيْرَ without مَنقُوصٍ ﴿١٠٩﴾ decrease

108. And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end. **109.** So be not in doubt (O Muhammad ﷺ) as to what these people (pagans and polytheists) worship. They worship nothing but what their fathers worshipped before (them). And verily, We shall repay them in full their portion without diminution.

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ فَٱخْتُلِفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ وَإِنَّهُمْ لَفِى شَكٍّ مِّنْهُ
مُرِيبٍ ﴿١١٠﴾ وَإِنَّ كُلًّا لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَٰلَهُمْ إِنَّهُۥ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١١١﴾

the Book ٱلْكِتَٰبَ Moses مُوسَى We gave ءَاتَيْنَا and indeed وَلَقَدْ
and had it not been وَلَوْلَا therein فِيهِ but differences arose فَٱخْتُلِفَ
رَّبِّكَ from مِن that had gone forth before سَبَقَتْ a Word كَلِمَةٌ for
between بَيْنَهُمْ (the case)would have been judged لَقُضِىَ your Lord
مِّنْهُ doubt شَكٍّ (are) in لَفِى and indeed they وَإِنَّهُمْ them
to كُلًّا and verily وَإِنَّ suspicious ﴿١١٠﴾ مُرِيبٍ concerning it (this Quran)
رَبُّكَ will repay them in full لَيُوَفِّيَنَّهُمْ (when) لَّمَّا each (of them)
يَعْمَلُونَ of what بِمَا surely He إِنَّهُۥ their works أَعْمَٰلَهُمْ your Lord
(is) All-Aware ﴿١١١﴾ خَبِيرٌ they do

110. Indeed, We gave the Book to Mûsâ (Moses), but differences arose therein, and had it not been for a Word that had gone forth before from your Lord, the case would have been judged between them, and indeed they are in grave doubt concerning it (this Qur'ân). **111.** And verily, to each of them your Lord will repay their works in full. Surely, He is All-Aware of what they do.

فَٱسْتَقِمْ كَمَآ أُمِرْتَ وَمَن تَابَ مَعَكَ وَلَا تَطْغَوْا۟ ۚ إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٢﴾ وَلَا تَرْكَنُوٓا۟ إِلَى ٱلَّذِينَ ظَلَمُوا۟ فَتَمَسَّكُمُ
ٱلنَّارُ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِنْ أَوْلِيَآءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾ وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَىِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ ۚ إِنَّ
ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ۚ ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ ﴿١١٤﴾

أُمِرْتَ as كَمَآ so stand you (Muhammad) firm and straight فَٱسْتَقِمْ
turn in repentance تَابَ and those who وَمَن you are commanded
إِنَّهُۥ transgress تَطْغَوْا۟ and not وَلَا with you مَعَكَ (unto Allah)
وَلَا (is) All-Seer ﴿١١٢﴾ بَصِيرٌ you do تَعْمَلُونَ of what بِمَا verily He
do wrong ظَلَمُوا۟ those who ٱلَّذِينَ toward إِلَى incline تَرْكَنُوٓا۟ and not
لَكُم and not وَمَا the Fire ٱلنَّارُ lest should touch you فَتَمَسَّكُمُ
protectors أَوْلِيَآءَ any مِنْ Allah ٱللَّهِ other than مِّن دُونِ you have
and offer وَأَقِمِ you would be helped ﴿١١٣﴾ تُنصَرُونَ not لَا then ثُمَّ
(of) the day ٱلنَّهَارِ at the two ends طَرَفَىِ prayers ٱلصَّلَوٰةَ perfectly
ٱلْحَسَنَٰتِ verily إِنَّ the night ٱلَّيْلِ of مِّنَ and in some hours وَزُلَفًا
ذِكْرَىٰ that ذَٰلِكَ the evil deeds ٱلسَّيِّـَٔاتِ remove يُذْهِبْنَ the good deeds
for the mindful ﴿١١٤﴾ لِلذَّٰكِرِينَ (is) a reminder

112. So stand (ask Allâh to make) you (Muhammad ﷺ) firm and straight (on the religion of Islâmic Monotheism) as you are commanded and those (your companions) who turn in repentance (unto Allâh) with you, and transgress not (Allâh's legal limits). Verily, He is All-Seer of what you do. **113.** And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allâh, nor you would then be helped. **114.** And perform *As-Salât* (*Iqâmat-as- Salât*), at the two ends of the day and in some hours of the night [i.e. the five compulsory *Salât* (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).

وَٱصْبِرْ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿١١٥﴾ فَلَوْلَا كَانَ مِنَ ٱلْقُرُونِ مِن قَبْلِكُمْ أُو۟لُوا۟ بَقِيَّةٍ يَنْهَوْنَ عَنِ ٱلْفَسَادِ
فِى ٱلْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَنجَيْنَا مِنْهُمْ ۗ وَٱتَّبَعَ ٱلَّذِينَ ظَلَمُوا۟ مَآ أُتْرِفُوا۟ فِيهِ وَكَانُوا۟ مُجْرِمِينَ ﴿١١٦﴾

أَجْرَ loses يُضِيعُ not لَا Allah ٱللَّهَ for verily فَإِنَّ and be patient وَٱصْبِرْ
there كَانَ if not فَلَوْلَا (of) the good-doers ٱلْمُحْسِنِينَ ﴿١١٥﴾ the reward
before you مِن قَبْلِكُمْ the generations ٱلْقُرُونِ among مِنَ had been
عَنِ prohibiting (others) يَنْهَوْنَ wisdom بَقِيَّةٍ persons (having) أُو۟لُوا۟
but إِلَّا the earth ٱلْأَرْضِ in فِى mischief (corruption) ٱلْفَسَادِ from
from مِنْهُمْ We saved أَنجَيْنَا of those whom مِّمَّنْ a few قَلِيلًا
did ظَلَمُوا۟ those who ٱلَّذِينَ and pursued وَٱتَّبَعَ among them
فِيهِ they were provided with good things أُتْرِفُوا۟ what مَآ wrong
sinners مُجْرِمِينَ ﴿١١٦﴾ and they were وَكَانُوا۟ in it

115. And be patient; verily, Allâh wastes not the reward of the good-doers. **116.** If only there had been among the generations before you persons having wisdom, prohibiting (others) from *Al-Fasâd* (disbelief, polytheism, and all kinds of crimes and sins) in the earth, —except a few of those whom We saved from among them! Those who did wrong pursued the enjoyment of good things of (this worldly) life, and were *Mujrimûn* (criminals, disbelievers in Allâh, polytheists, sinners).

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ ٱلْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ ﴿١١٧﴾ وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةً وَٰحِدَةً ۖ وَلَا
يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾ إِلَّا مَن رَّحِمَ رَبُّكَ ۚ وَلِذَٰلِكَ خَلَقَهُمْ ۗ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ
أَجْمَعِينَ ﴿١١٩﴾

ٱلْقُرَىٰ destroy لِيُهْلِكَ your Lord رَبُّكَ would كَانَ and not وَمَا
مُصْلِحُونَ ﴿١١٧﴾ while their people وَأَهْلُهَا wrongfully بِظُلْمٍ the towns

your Lord رَبُّكَ had so willed شَآءَ and if وَلَوْ (were) right-doers
وَٰحِدَةً nation أُمَّةً mankind ٱلنَّاسَ He could surely have made لَجَعَلَ
إِلَّا to disagree مُخْتَلِفِينَ ﴿١١٨﴾ they will cease يَزَالُونَ but not وَلَا one
your رَبُّكَ has bestowed His Mercy رَّحِمَ him on whom مَن except
and shall وَتَمَّتْ He created them خَلَقَهُمْ and for that وَلِذَٰلِكَ Lord
surely I لَأَمْلَأَنَّ (of) your Lord رَبِّكَ the Word كَلِمَةُ be fulfilled
أَجْمَعِينَ ﴿١١٩﴾ and men وَٱلنَّاسِ jinn ٱلْجِنَّةِ with مِنَ Hell جَهَنَّمَ shall fill
all together

117. And your Lord would never destroy the towns wrongfully, while their people were rightdoers. **118.** And if your Lord had so willed, He could surely, have made mankind one *Ummah* [nation or community (following one religion, i.e. Islâm)], but they will not cease to disagree. **119.** Except him on whom your Lord has bestowed His Mercy (the follower of truth — Islâmic Monotheism) and for that did He create them. And the Word of your Lord has been fulfilled (i.e. His Saying): "Surely, I shall fill Hell with jinn and men all together."

وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ ٱلرُّسُلِ مَا نُثَبِّتُ بِهِۦ فُؤَادَكَ ۚ وَجَآءَكَ فِى هَٰذِهِ ٱلْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ﴿١٢٠﴾ وَقُل
لِّلَّذِينَ لَا يُؤْمِنُونَ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنَّا عَٰمِلُونَ ﴿١٢١﴾ وَٱنتَظِرُوٓا۟ إِنَّا مُنتَظِرُونَ ﴿١٢٢﴾ وَلِلَّهِ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَإِلَيْهِ
يُرْجَعُ ٱلْأَمْرُ كُلُّهُۥ فَٱعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾

the news أَنۢبَآءِ of مِنْ to you عَلَيْكَ We relate نَّقُصُّ and all that وَكُلًّا
We may make strong نُثَبِّتُ (is) that مَا (of) the Messengers ٱلرُّسُلِ
and has come to وَجَآءَكَ your heart فُؤَادَكَ thereby بِهِۦ and firm
as well as an وَمَوْعِظَةٌ the truth ٱلْحَقُّ this هَٰذِهِ in فِى you
وَقُل for the believers لِلْمُؤْمِنِينَ ﴿١٢٠﴾ and a reminder وَذِكْرَىٰ admonition
عَلَىٰ act ٱعْمَلُوا۟ believe يُؤْمِنُونَ do not لَا to those who لِّلَّذِينَ and say
(are) عَٰمِلُونَ ﴿١٢١﴾ verily We إِنَّا your ability مَكَانَتِكُمْ according to
مُنتَظِرُونَ ﴿١٢٢﴾ We (too) إِنَّا and you wait وَٱنتَظِرُوٓا۟ acting (in our way)
ٱلسَّمَٰوَٰتِ the Unseen غَيْبُ and to Allah (belongs) وَلِلَّهِ (are) waiting
يُرْجَعُ and to Him وَإِلَيْهِ and the earth وَٱلْأَرْضِ (of) the heavens
so worship Him فَٱعْبُدْهُ all of it كُلُّهُۥ affairs ٱلْأَمْرُ return
and وَمَا in Him عَلَيْهِ and put your trust وَتَوَكَّلْ (O Muhammad)

you تَعْمَلُونَ ﴿١٢٣﴾ (of) what عَمَّا unware بِغَٰفِلٍ your Lord رَبُّكَ is not (people) do

120. And all that We relate to you (O Muhammad ﷺ) of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this (chapter of the Qur'ân) has come to you the truth, as well as an admonition and a reminder for the believers. **121.** And say to those who do not believe: "Act according to your ability and way, We are acting (in our way). **122.** And you wait ! We (too) are waiting." **123.** And to Allâh belongs the *Ghaib* (Unseen) of the heavens and the earth, and to Him return all affairs (for decision). So worship Him (O Muhammad ﷺ) and put your trust in Him. And your Lord is not unaware of what you (people) do."

سُورَةُ يُوسُفَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓر تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ﴿١﴾ إِنَّآ أَنزَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ ٱلْقَصَصِ
بِمَآ أَوْحَيْنَآ إِلَيْكَ هَٰذَا ٱلْقُرْءَانَ وَإِن كُنتَ مِن قَبْلِهِۦ لَمِنَ ٱلْغَٰفِلِينَ ﴿٣﴾ إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَٰٓأَبَتِ إِنِّى
رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَٱلشَّمْسَ وَٱلْقَمَرَ رَأَيْتُهُمْ لِى سَٰجِدِينَ ﴿٤﴾

(of) ٱلْكِتَٰبِ (are) the Verses ءَايَٰتُ these تِلْكَ Alif-Lam-Ra الٓر have sent it down أَنزَلْنَٰهُ verily We إِنَّآ the Clear ٱلْمُبِينِ ﴿١﴾ Book may تَعْقِلُونَ ﴿٢﴾ so that you لَّعَلَّكُمْ as an Arabic عَرَبِيًّا Quran قُرْءَٰنًا unto you (O Muhammad) عَلَيْكَ relate نَقُصُّ We نَحْنُ understand We أَوْحَيْنَآ through what بِمَآ (of) stories ٱلْقَصَصِ the best أَحْسَنَ and though وَإِن Quran ٱلْقُرْءَانَ of this هَٰذَا unto you إِلَيْكَ have revealed the ٱلْغَٰفِلِينَ ﴿٣﴾ among لَمِنَ before this مِن قَبْلِهِۦ you were كُنتَ to his لِأَبِيهِ Joseph يُوسُفُ said قَالَ (remember) when إِذْ heedless أَحَدَ I saw (in a dream) رَأَيْتُ verily I إِنِّى O my father! يَٰٓأَبَتِ father and the moon وَٱلْقَمَرَ and the sun وَٱلشَّمْسَ stars كَوْكَبًا eleven عَشَرَ prostrating themselves سَٰجِدِينَ ﴿٤﴾ to me لِى I saw them رَأَيْتُهُمْ

Sûrat 12. *Yûsuf*
[(Prophet) Joseph]

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Alif-Lâm-Râ.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] These are the Verses of the Clear Book (the Qur'ân that makes clear the legal and illegal things, legal laws, a guidance and a blessing). **2.** Verily, We have sent it down as an Arabic Qur'ân in order that you may understand. **3.** We relate unto you (Muhammad ﷺ) the best of stories through Our Revelations unto you, of this Qur'ân. And before this (i.e. before the coming of Divine Revelation to you), you were among those who knew nothing about it (the Qur'ân). **4.** (Remember) when Yûsuf (Joseph) said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon — I saw them prostrating themselves to me."

قَالَ يَـٰبُنَيَّ لَا تَقْصُصْ رُءْيَاكَ عَلَىٰٓ إِخْوَتِكَ فَيَكِيدُوا۟ لَكَ كَيْدًا ۖ إِنَّ ٱلشَّيْطَـٰنَ لِلْإِنسَـٰنِ عَدُوٌّ مُّبِينٌ ﴿٥﴾ وَكَذَٰلِكَ
يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ ٱلْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُۥ عَلَيْكَ وَعَلَىٰٓ ءَالِ يَعْقُوبَ كَمَآ أَتَمَّهَا عَلَىٰٓ أَبَوَيْكَ مِن قَبْلُ
إِبْرَٰهِيمَ وَإِسْحَـٰقَ ۚ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾

your رُءْيَاكَ relate تَقْصُصْ not لَا O my son! يَـٰبُنَيَّ he said قَالَ
lest they should فَيَكِيدُوا۟ your brothers إِخْوَتِكَ to عَلَىٰٓ vision
Satan ٱلشَّيْطَـٰنَ verily إِنَّ a plot كَيْدًا against you لَكَ plot
and thus وَكَذَٰلِكَ (is) an open مُّبِينٌ ﴿٥﴾ enemy عَدُوٌّ to man لِلْإِنسَـٰنِ
مِن and teach you وَيُعَلِّمُكَ your Lord رَبُّكَ will choose you يَجْتَبِيكَ
(of) dreams (and other things) ٱلْأَحَادِيثِ interpretation تَأْوِيلِ (from)
ءَالِ and on وَعَلَىٰٓ on you عَلَيْكَ His Favour نِعْمَتَهُۥ and perfect وَيُتِمُّ
عَلَىٰٓ He perfected it أَتَمَّهَا just as كَمَآ (of) Jacob يَعْقُوبَ the offspring
and وَإِسْحَـٰقَ Abraham إِبْرَٰهِيمَ aforetime مِن قَبْلُ your two fathers أَبَوَيْكَ on
﴿٦﴾ حَكِيمٌ (is) All-Knowing عَلِيمٌ your Lord رَبَّكَ verily إِنَّ Isaac
All-Wise

5. He (the father) said: "O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily, *Shaitân* (Satan) is to man an open enemy! **6.** "Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Ya'qûb (Jacob), as He perfected it on your fathers, Ibrâhîm (Abraham) and Ishâq (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise."

۞ لَقَدْ كَانَ فِى يُوسُفَ وَإِخْوَتِهِۦٓ ءَايَٰتٌ لِّلسَّآئِلِينَ ٧ إِذْ قَالُوا۟ لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰٓ أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ
أَبَانَا لَفِى ضَلَٰلٍ مُّبِينٍ ٨ ٱقْتُلُوا۟ يُوسُفَ أَوِ ٱطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا۟ مِنۢ بَعْدِهِۦ قَوْمًا
صَٰلِحِينَ ٩ قَالَ قَآئِلٌ مِّنْهُمْ لَا تَقْتُلُوا۟ يُوسُفَ وَأَلْقُوهُ فِى غَيَٰبَتِ ٱلْجُبِّ يَلْتَقِطْهُ بَعْضُ ٱلسَّيَّارَةِ إِن كُنتُمْ
فَٰعِلِينَ ١٠

and his وَإِخْوَتِهِۦٓ Joseph يُوسُفَ in فِى there were كَانَ verily ۞ لَقَدْ
قَالُوا۟ when إِذْ for those who ask لِّلسَّآئِلِينَ ٧ signs ءَايَٰتٌ brethern
and his brother (Benjamin) وَأَخُوهُ truly Joseph لَيُوسُفُ they said
but we وَنَحْنُ than us مِنَّا our father أَبِينَا to إِلَىٰٓ (are) dearer أَحَبُّ
(is) in لَفِى our father أَبَانَا really إِنَّ a (strong) group عُصْبَةٌ are
ٱطْرَحُوهُ or أَوِ Joseph يُوسُفَ kill ٱقْتُلُوا۟ manifest مُّبِينٍ ٨ error ضَلَٰلٍ
so that-may be given يَخْلُ to some (other) land أَرْضًا cast him out
وَتَكُونُوا۟ (of) your father أَبِيكُمْ the favour وَجْهُ to you (alone) لَكُمْ
righteous صَٰلِحِينَ ٩ people قَوْمًا after that مِنۢ بَعْدِهِۦ and you will be
يُوسُفَ kill تَقْتُلُوا۟ not لَا of them مِّنْهُمْ a speaker قَآئِلٌ said قَالَ
ٱلْجُبِّ bottom غَيَٰبَتِ in/to فِى but throw him down وَأَلْقُوهُ Joseph
caravan of ٱلسَّيَّارَةِ some بَعْضُ will pick him يَلْتَقِطْهُ (of) the well
doing فَٰعِلِينَ ١٠ you are كُنتُمْ if إِن travellers

7. Verily, in Yûsuf (Joseph) and his brethren, there were *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) for those who ask. **8.** When they said: "Truly, Yûsuf (Joseph) and his brother (Benjamin) are dearer to our father than we, while we are *'Usbah* (a strong group). Really, our father is in a plain error. **9.** "Kill Yûsuf (Joseph) or cast him out to some (other) land, so that the favour of your father may be given to you alone, and after that you will be righteous folk (by intending repentance before committing the sin)." **10.** One from among them said: "Kill not Yûsuf (Joseph), but if you must do something, throw him down to the bottom of a well; he will be picked up by some caravan of travellers."

قَالُوا۟ يَٰٓأَبَانَا مَا لَكَ لَا تَأْمَ۫نَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُۥ لَنَٰصِحُونَ ١١ أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُۥ
لَحَٰفِظُونَ ١٢ قَالَ إِنِّى لَيَحْزُنُنِىٓ أَن تَذْهَبُوا۟ بِهِۦ وَأَخَافُ أَن يَأْكُلَهُ ٱلذِّئْبُ وَأَنتُمْ عَنْهُ غَٰفِلُونَ ١٣ قَالُوا۟ لَئِنْ
أَكَلَهُ ٱلذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّآ إِذًا لَّخَٰسِرُونَ ١٤ فَلَمَّا ذَهَبُوا۟ بِهِۦ وَأَجْمَعُوٓا۟ أَن يَجْعَلُوهُ فِى غَيَٰبَتِ ٱلْجُبِّ وَأَوْحَيْنَآ
إِلَيْهِ لَتُنَبِّئَنَّهُم بِأَمْرِهِمْ هَٰذَا وَهُمْ لَا يَشْعُرُونَ ١٥

تَأْمَنَّا not لَا you لَكَ why مَا O our father! يَٰٓأَبَانَا they said قَالُوا۟
his لَهُۥ when we are indeed وَإِنَّا Joseph يُوسُفَ with عَلَىٰ trust us
غَدًا with us مَعَنَا send him أَرْسِلْهُ well-wishers ﴿١١﴾ لَنَٰصِحُونَ
and verily وَإِنَّا and play وَيَلْعَبْ to enjoy himself يَرْتَعْ tomorrow
إِنِّىٓ He (Jacob) said قَالَ will take care ﴿١٢﴾ لَحَٰفِظُونَ of him لَهُۥ we
you should take away تَذْهَبُوا۟ that أَن it saddens me لَيَحْزُنُنِىٓ truly I
ٱلذِّئْبُ should devour him يَأْكُلَهُ lest أَن and I fear وَأَخَافُ him بِهِۦ
قَالُوا۟ (are) careless ﴿١٣﴾ غَٰفِلُونَ of him عَنْهُ while you وَأَنتُمْ a wolf
while we وَنَحْنُ a wolf ٱلذِّئْبُ devours him أَكَلَهُ if لَئِنْ they said
﴿١٤﴾ لَّخَٰسِرُونَ then إِذًا surely we إِنَّآ (are) a strong group عُصْبَةٌ
وَأَجْمَعُوٓا۟ with him بِهِۦ they went away ذَهَبُوا۟ so when فَلَمَّا (are) the losers
the غَيَٰبَتِ in فِى put him down يَجْعَلُوهُ to أَن and they all agreed
to him إِلَيْهِ and We revealed وَأَوْحَيْنَآ (of) the well ٱلْجُبِّ bottom
of their affair بِأَمْرِهِمْ indeed you shall(one day) inform them لَتُنَبِّئَنَّهُم
know (you) ﴿١٥﴾ يَشْعُرُونَ not لَا when they وَهُمْ this هَٰذَا

11. They said: "O our father! Why do you not trust us with Yûsuf (Joseph) though we are indeed his well-wishers?" **12.** "Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him." **13.** He [Ya'qûb (Jacob)] said: "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him." **14.** They said: "If a wolf devours him, while we are *'Usbah* (a strong group to guard him), then surely, we are the losers." **15.** So, when they took him away, they all agreed to throw him down to the bottom of the well, and We revealed to him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not."

وَجَآءُوٓ أَبَاهُمْ عِشَآءً يَبْكُونَ ﴿١٦﴾ قَالُوا۟ يَٰٓأَبَانَآ إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِندَ مَتَٰعِنَا فَأَكَلَهُ ٱلذِّئْبُ
وَمَآ أَنتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَٰدِقِينَ ﴿١٧﴾ وَجَآءُو عَلَىٰ قَمِيصِهِۦ بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۖ
فَصَبْرٌ جَمِيلٌ ۖ وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١٨﴾

in the early part of عِشَآءً their father أَبَاهُمْ and they came to وَجَآءُوٓ
إِنَّا O our father يَٰٓأَبَانَآ they said قَالُوا۟ weeping ﴿١٦﴾ يَبْكُونَ the night
and وَتَرَكْنَا racing with one another نَسْتَبِقُ went ذَهَبْنَا verily we
and فَأَكَلَهُ our belongings مَتَٰعِنَا by عِندَ Joseph يُوسُفَ we left

بِمُؤْمِنٍ you	أَنتَ	and	وَمَآ not	a wolf	ٱلذِّئْبُ	devoured him	
truthful	صَـٰدِقِينَ ﴿١٧﴾	we are	كُنَّا	even when	وَلَوْ	us لَّنَا	believe
(stained)	بِدَمٍ	his shirt	قَمِيصِهِۦ	and they brought		on	وَجَآءُو عَلَىٰ
have made	سَوَّلَتْ	nay, but	بَلْ	he said قَالَ	false	كَذِبٍ	blood
so	فَصَبْرٌ	a tale	أَمْرًا	your ownselves	أَنفُسُكُمْ	for you لَكُمْ	up
and it is Allah (Alone)		وَٱللَّهُ	(is) most fitting	جَمِيلٌ		patience	
تَصِفُونَ ﴿١٨﴾	what	مَا	against عَلَىٰ	Whose help can be sought	ٱلْمُسْتَعَانُ		
						you assert	

16. And they came to their father in the early part of the night weeping. **17.** They said:"O our father! We went racing with one another, and left Yûsuf (Joseph) by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth." **18.** And they brought his shirt stained with false blood. He said: "Nay, but your ownselves have made up a tale. So (for me) patience is most fitting. And it is Allâh (Alone) Whose Help can be sought against that (lie) which you describe."

وَجَآءَتْ سَيَّارَةٌ فَأَرْسَلُوا۟ وَارِدَهُمْ فَأَدْلَىٰ دَلْوَهُۥ ۖ قَالَ يَـٰبُشْرَىٰ هَـٰذَا غُلَـٰمٌ ۚ وَأَسَرُّوهُ بِضَـٰعَةً ۚ وَٱللَّهُ عَلِيمٌۢ بِمَا يَعْمَلُونَ ﴿١٩﴾
وَشَرَوْهُ بِثَمَنٍۭ بَخْسٍ دَرَٰهِمَ مَعْدُودَةٍ وَكَانُوا۟ فِيهِ مِنَ ٱلزَّٰهِدِينَ ﴿٢٠﴾ وَقَالَ ٱلَّذِى ٱشْتَرَىٰهُ مِن مِّصْرَ
لِٱمْرَأَتِهِۦٓ أَكْرِمِى مَثْوَىٰهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوْ نَتَّخِذَهُۥ وَلَدًا ۚ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِى ٱلْأَرْضِ وَلِنُعَلِّمَهُۥ مِن
تَأْوِيلِ ٱلْأَحَادِيثِ ۚ وَٱللَّهُ غَالِبٌ عَلَىٰٓ أَمْرِهِۦ وَلَـٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٢١﴾

		a caravan of travellers	سَيَّارَةٌ	and there came	وَجَآءَتْ		
(and) he let down	فَأَدْلَىٰ	their water-drawer	وَارِدَهُمْ	so they sent	فَأَرْسَلُوا۟		
what good	يَـٰبُشْرَىٰ	he said	قَالَ	his bucket (into the well)	دَلْوَهُۥ		
as	بِضَـٰعَةً	so they hid him	وَأَسَرُّوهُ	(is) a boy	غُلَـٰمٌ	this هَـٰذَا	news
(was) the All-Knower	عَلِيمٌۢ	and Allah	وَٱللَّهُ	merchandise (a slave)			
بِثَمَنٍۭ	and they sold him	وَشَرَوْهُ	they did	يَعْمَلُونَ ﴿١٩﴾	of what	بِمَا	
and وَكَانُوا۟	for a number	مَعْدُودَةٍ	Dirhams	دَرَٰهِمَ	a low بَخْسٍ	for price	
those not concerned		ٱلزَّٰهِدِينَ ﴿٢٠﴾	of مِنَ	about him فِيهِ	they were		
bought	ٱشْتَرَىٰهُ	he (the man) who	ٱلَّذِى	and said	وَقَالَ		
make	أَكْرِمِى	to his wife	لِٱمْرَأَتِهِۦٓ	Egypt	مِّصْرَ	from مِن	him
he will	يَنفَعَنَآ	that أَن	maybe	عَسَىٰٓ	his stay	مَثْوَىٰهُ	comfortable

وَكَذَٰلِكَ as a son وَلَدًا we shall adopt him نَتَّخِذَهُۥ or أَوْ profit us
the land ٱلْأَرْضِ in فِى Joseph لِيُوسُفَ We established مَكَّنَّا and thus
ٱلْأَحَادِيثِ the interpretation مِن تَأْوِيلِ that We might teach him وَلِنُعَلِّمَهُۥ
عَلَىٰٓ has full power and control غَالِبٌ and Allah وَٱللَّهُ (of) events
لَا (of) men ٱلنَّاسِ most أَكْثَرَ but وَلَٰكِنَّ His Affairs أَمْرِهِۦ over
know يَعْلَمُونَ ﴿٢١﴾ not

19. And there came a caravan of travellers and they sent their water-drawer, and he let down his bucket (into the well). He said: "What a good news! Here is a boy." So they hid him as merchandise (a slave). And Allâh was the All-Knower of what they did. 20. And they sold him for a low price, — for a few Dirhams (i.e. for a few silver coins). And they were of those who regarded him insignificant. 21. And he (the man) from Egypt who bought him, said to his wife: "Make his stay comfortable, may be he will profit us or we shall adopt him as a son." Thus did We establish Yûsuf (Joseph) in the land, that We might teach him the interpretation of events. And Allâh has full power and control over His Affairs, but most of men know not.

وَلَمَّا بَلَغَ أَشُدَّهُۥٓ ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٢٢﴾ وَرَٰوَدَتْهُ ٱلَّتِى هُوَ فِى بَيْتِهَا عَن نَّفْسِهِۦ وَغَلَّقَتِ
ٱلْأَبْوَٰبَ وَقَالَتْ هَيْتَ لَكَ ۚ قَالَ مَعَاذَ ٱللَّهِ ۖ إِنَّهُۥ رَبِّىٓ أَحْسَنَ مَثْوَاىَ ۖ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ﴿٢٣﴾

his full manhood أَشُدَّهُۥٓ he attained بَلَغَ and when وَلَمَّا
and knowledge (the وَعِلْمًا wisdom حُكْمًا We gave him ءَاتَيْنَٰهُ
the ﴿٢٢﴾ ٱلْمُحْسِنِينَ We reward نَجْزِى and thus وَكَذَٰلِكَ Prophethood)
he هُوَ she who ٱلَّتِى and sought to seduce him وَرَٰوَدَتْهُ good-doers
وَغَلَّقَتِ about himself عَن نَّفْسِهِۦ her house بَيْتِهَا in فِى (was)
come on هَيْتَ and said وَقَالَتْ the doors ٱلْأَبْوَٰبَ and she closed
إِنَّهُۥ Allah ٱللَّهِ I seek refuge in مَعَاذَ he said قَالَ O you! لَكَ
he made أَحْسَنَ (is) my master رَبِّىٓ truly, he (your husband)
be يُفْلِحُ will not لَا verily إِنَّهُۥ my stay مَثْوَاىَ agreeable
the wrong-doers ٱلظَّٰلِمُونَ ﴿٢٣﴾ successful

22. And when he [Yûsuf (Joseph)] attained his full manhood, We gave him wisdom and knowledge (the Prophethood), thus We reward the *Muhsinûn* (doers of good. See the footnote of V.9:120). 23. And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: "Come

on, O you." He said: "I seek refuge in Allâh (or Allâh forbid)! Truly, he (your husband) is my master! He made my living in a great comfort! (So I will never betray him). Verily, the *Zâlimûn* (wrong and evil-doers) will never be successful."

وَلَقَدْ هَمَّتْ بِهِۦ ۖ وَهَمَّ بِهَا لَوْلَآ أَن رَّءَا بُرْهَـٰنَ رَبِّهِۦ ۚ كَذَٰلِكَ لِنَصْرِفَ عَنْهُ ٱلسُّوٓءَ وَٱلْفَحْشَآءَ ۚ إِنَّهُۥ مِنْ عِبَادِنَا
ٱلْمُخْلَصِينَ ﴿٢٤﴾ وَٱسْتَبَقَا ٱلْبَابَ وَقَدَّتْ قَمِيصَهُۥ مِن دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا ٱلْبَابِ ۚ قَالَتْ مَا جَزَآءُ مَنْ أَرَادَ
بِأَهْلِكَ سُوٓءًا إِلَّآ أَن يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٥﴾

and he would وَهَمَّ him بِهِۦ she did desire هَمَّتْ and indeed وَلَقَدْ
he رَّءَا (that) أَن had not لَوْلَآ to her desire بِهَا have inclined
thus (it was) كَذَٰلِكَ (of) his Lord رَبِّهِۦ the evidence بُرْهَـٰنَ seen
وَٱلْفَحْشَآءَ evil ٱلسُّوٓءَ from him عَنْهُ that We might turn away لِنَصْرِفَ
(one) of مِنْ surely he was إِنَّهُۥ and illegal sexual intercourse
so they وَٱسْتَبَقَا sincere ٱلْمُخْلَصِينَ ﴿٢٤﴾ Our slaves عِبَادِنَا
قَمِيصَهُۥ and she tore وَقَدَّتْ the door ٱلْبَابَ raced with one another to
سَيِّدَهَا and they both found وَأَلْفَيَا the back دُبُرٍ from مِن his shirt
مَا she said قَالَتْ the door ٱلْبَابِ at لَدَا her lord (i.e. her husband)
أَرَادَ (of) him who مَنْ the recompense (punishment) جَزَآءُ what is
except إِلَّآ an evil design سُوٓءًا against your wife بِأَهْلِكَ intended
أَلِيمٌ ﴿٢٥﴾ torment عَذَابٌ or أَوْ he be put in prison يُسْجَنَ that أَن
a painful

24. And indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen, (guided) slaves. **25.** So they raced with one another to the door, and she tore his shirt from the back. They both found her lord (i.e. her husband) at the door. She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?"

قَالَ هِىَ رَٰوَدَتْنِى عَن نَّفْسِى ۚ وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَآ إِن كَانَ قَمِيصُهُۥ قُدَّ مِن قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ
ٱلْكَـٰذِبِينَ ﴿٢٦﴾ وَإِن كَانَ قَمِيصُهُۥ قُدَّ مِن دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ ٱلصَّـٰدِقِينَ ﴿٢٧﴾ فَلَمَّا رَءَا قَمِيصَهُۥ قُدَّ مِن دُبُرٍ قَالَ
إِنَّهُۥ مِن كَيْدِكُنَّ ۖ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٢٨﴾ يُوسُفُ أَعْرِضْ عَنْ هَـٰذَا ۚ وَٱسْتَغْفِرِى لِذَنۢبِكِ ۖ إِنَّكِ كُنتِ مِنَ
ٱلْخَاطِـِٔينَ ﴿٢٩﴾

that sought to seduce رَٰوَدَتْنِى it was she هِىَ he (Joseph) said قَالَ
a witness شَاهِدٌ and bore witness وَشَهِدَ about myself عَن نَّفْسِى me
his قَمِيصُهُۥ it be (that) كَانَ if إِن her household أَهْلِهَآ of مِّنْ
then she speaks فَصَدَقَتْ the front قُبُلٍ from مِن is torn قُدَّ shirt
but if وَإِن the liars ٱلْكَٰذِبِينَ ﴿٢٦﴾ (is) of مِنَ and he وَهُوَ the truth
the back دُبُرٍ from مِن is torn قُدَّ his shirt قَمِيصُهُۥ it be (that) كَانَ
ٱلصَّٰدِقِينَ ﴿٢٧﴾ (is) of مِنَ and he وَهُوَ then she has told a lie فَكَذَبَتْ
his قَمِيصَهُۥ he (her husband) saw رَءَا so when فَلَمَّا the truthful
إِنَّهُۥ he said قَالَ the back دُبُرٍ from مِن torn قُدَّ (Joseph's) shirt
certainly إِنَّ your plot (O women) كَيْدِكُنَّ of مِن surely, it is
turn أَعْرِضْ O Joseph! يُوسُفُ (is) mighty عَظِيمٌ ﴿٢٨﴾ your plot كَيْدَكُنَّ
and ask (O woman) forgiveness وَٱسْتَغْفِرِى this هَٰذَا from عَنْ away
ٱلْخَاطِـِٔينَ ﴿٢٩﴾ of مِنَ were كُنتِ verily you إِنَّكِ for your sin لِذَنۢبِكِ
the sinful

26. He [Yûsuf (Joseph)] said: "It was she that sought to seduce me;" and a witness of her household bore witness (saying): "If it be that his shirt is torn from the front, then her tale is true and he is a liar! **27.** "But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!" **28.** So when he (her husband) saw his [Yûsuf's (Joseph's)] shirt torn at the back, he (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your plot! **29.** "O Yûsuf (Joseph)! Turn away from this! (O woman!) Ask forgiveness for your sin. Verily, you were of the sinful."

۞ وَقَالَ نِسْوَةٌ فِى ٱلْمَدِينَةِ ٱمْرَأَتُ ٱلْعَزِيزِ تُرَٰوِدُ فَتَىٰهَا عَن نَّفْسِهِۦ ۖ قَدْ شَغَفَهَا حُبًّا ۖ إِنَّا لَنَرَىٰهَا فِى ضَلَٰلٍ مُّبِينٍ ﴿٣٠﴾
فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَـًٔا وَءَاتَتْ كُلَّ وَٰحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ ٱخْرُجْ عَلَيْهِنَّ ۖ فَلَمَّا رَأَيْنَهُۥٓ
أَكْبَرْنَهُۥ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَٰشَ لِلَّهِ مَا هَٰذَا بَشَرًا إِنْ هَٰذَآ إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾

the ٱمْرَأَتُ the city ٱلْمَدِينَةِ in فِى women نِسْوَةٌ and said وَقَالَ ۞
her young فَتَىٰهَا is seeking to seduce تُرَٰوِدُ (of) Al-Aziz ٱلْعَزِيزِ wife
he filled her شَغَفَهَا indeed قَدْ about himself عَن نَّفْسِهِۦ man (slave)
error ضَلَٰلٍ in فِى we see her لَنَرَىٰهَا verily إِنَّا with love حُبًّا
of their بِمَكْرِهِنَّ she heard سَمِعَتْ so when فَلَمَّا plain ﴿٣٠﴾ مُّبِينٍ
لَهُنَّ and prepared وَأَعْتَدَتْ for them إِلَيْهِنَّ she sent أَرْسَلَتْ accusation

one وَٰحِدَةٍ each كُلَّ and she gave وَءَاتَتْ a banquet مُتَّكَـًٔا for them
come ٱخْرُجْ and said (to Joseph) وَقَالَتِ a knife سِكِّينًا of them مِّنْهُنَّ
أَكْبَرْنَهُۥ they saw him رَأَيْنَهُۥ then, when فَلَمَّا before them عَلَيْهِنَّ out
and cut (in their وَقَطَّعْنَ they exalted him (at his beauty)
لِلَّهِ forbid حَٰشَ and they said وَقُلْنَ their hands أَيْدِيَهُنَّ astonishment)
إِلَّآ this (is) هَٰذَآ none إِنْ a man بَشَرًا this (is) هَٰذَا not مَا Allah!
a noble كَرِيمٌ ﴿٣١﴾ angel مَلَكٌ but

30. And women in the city said: "The wife of Al-'Azîz is seeking to seduce her (slave) young man, indeed she loves him violently; verily, we see her in plain error." **31.** So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife (to cut the foodstuff with), and she said [to Yûsuf (Joseph)]: "Come out before them." Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: "How perfect is Allâh (or Allâh forbid)! No man is this! This is none other than a noble angel!"

قَالَتْ فَذَٰلِكُنَّ ٱلَّذِى لُمْتُنَّنِى فِيهِ ۖ وَلَقَدْ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ فَٱسْتَعْصَمَ ۖ وَلَئِن لَّمْ يَفْعَلْ مَآ ءَامُرُهُۥ لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ
ٱلصَّٰغِرِينَ ﴿٣٢﴾ قَالَ رَبِّ ٱلسِّجْنُ أَحَبُّ إِلَىَّ مِمَّا يَدْعُونَنِىٓ إِلَيْهِ ۖ وَإِلَّا تَصْرِفْ عَنِّى كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ
ٱلْجَٰهِلِينَ ﴿٣٣﴾

you did blame لُمْتُنَّنِى whom ٱلَّذِى this is he فَذَٰلِكُنَّ she said قَالَتْ
I sought to رَٰوَدتُّهُۥ and indeed وَلَقَدْ about him فِيهِ me (for his love)
لَّمْ يَفْعَلْ and now if وَلَئِن but he refused فَٱسْتَعْصَمَ him عَن نَّفْسِهِۦ seduce
he shall certainly لَيُسْجَنَنَّ I order him ءَامُرُهُۥ what مَآ he did not do
ٱلصَّٰغِرِينَ ﴿٣٢﴾ (one) of مِّنَ and will be وَلَيَكُونًا be cast into prison
ٱلسِّجْنُ O my Lord! رَبِّ he said قَالَ those who are disgraced
they invite يَدْعُونَنِىٓ than what مِمَّا to me إِلَىَّ (is) dearer أَحَبُّ prison
from me عَنِّى you turn away تَصْرِفْ unless وَإِلَّا to it إِلَيْهِ me
وَأَكُن towards them إِلَيْهِنَّ I will feel inclined أَصْبُ their plot كَيْدَهُنَّ
the ignorant ٱلْجَٰهِلِينَ ﴿٣٣﴾ (one) of مِّنَ and be

32. She said: "This is he (the young man) about whom you did blame me, and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced."

33. He said: "O my Lord! Prison is dearer to me than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant."

فَٱسْتَجَابَ لَهُۥ رَبُّهُۥ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٣٤﴾ ثُمَّ بَدَا لَهُم مِّنۢ بَعْدِ مَا رَأَوُا۟ ٱلْءَايَٰتِ لَيَسْجُنُنَّهُۥ
حَتَّىٰ حِينٍ ﴿٣٥﴾ وَدَخَلَ مَعَهُ ٱلسِّجْنَ فَتَيَانِ قَالَ أَحَدُهُمَآ إِنِّىٓ أَرَىٰنِىٓ أَعْصِرُ خَمْرًا وَقَالَ ٱلْءَاخَرُ إِنِّىٓ أَرَىٰنِىٓ أَحْمِلُ
فَوْقَ رَأْسِى خُبْزًا تَأْكُلُ ٱلطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِۦٓ إِنَّا نَرَىٰكَ مِنَ ٱلْمُحْسِنِينَ ﴿٣٦﴾

and فَصَرَفَ his Lord رَبُّهُۥ his invocation لَهُۥ so answered فَٱسْتَجَابَ
He هُوَ Verily He إِنَّهُۥ their plot كَيْدَهُنَّ from him عَنْهُ turned away
it بَدَا then ثُمَّ the All-Knower ٱلْعَلِيمُ ﴿٣٤﴾ (is) the All-Hearer ٱلسَّمِيعُ
they had seen رَأَوُا۟ what مَا after مِّنۢ بَعْدِ to them لَهُم appeared
حَتَّىٰ to imprison him لَيَسْجُنُنَّهُۥ the proofs (of his innocence) ٱلْءَايَٰتِ
in ٱلسِّجْنَ with him مَعَهُ and there entered وَدَخَلَ a time حِينٍ ﴿٣٥﴾ for
إِنِّىٓ one of them أَحَدُهُمَآ said قَالَ two young men فَتَيَانِ the prison
خَمْرًا pressing أَعْصِرُ I saw myself (in a dream) أَرَىٰنِىٓ verily I
I saw أَرَىٰنِىٓ verily I إِنِّىٓ the other ٱلْءَاخَرُ and said وَقَالَ wine
خُبْزًا my head رَأْسِى on فَوْقَ carrying أَحْمِلُ myself (in a dream)
(they said) نَبِّئْنَا thereof مِنْهُ birds ٱلطَّيْرُ were eating تَأْكُلُ bread
نَرَىٰكَ verily we إِنَّا of the interpretation of this بِتَأْوِيلِهِۦٓ inform us
the good-doers ٱلْمُحْسِنِينَ ﴿٣٦﴾ (to be) (one) of مِنَ we think you

34. So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower. **35.** Then it occurred to them, after they had seen the proofs (of his innocence), to imprison him for a time. **36.** And there entered with him two young men in the prison. One of them said: "Verily, I saw myself (in a dream) pressing wine." The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof." (They said): "Inform us of the interpretation of this. Verily, we think you are one of the *Muhsinûn* (doers of good)."

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِۦٓ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِۦ قَبْلَ أَن يَأْتِيَكُمَا ذَٰلِكُمَا مِمَّا عَلَّمَنِى رَبِّىٓ إِنِّى تَرَكْتُ مِلَّةَ قَوْمٍ لَّا
يُؤْمِنُونَ بِٱللَّهِ وَهُم بِٱلْءَاخِرَةِ هُمْ كَٰفِرُونَ ﴿٣٧﴾ وَٱتَّبَعْتُ مِلَّةَ ءَابَآءِىٓ إِبْرَٰهِيمَ وَإِسْحَٰقَ وَيَعْقُوبَ مَا كَانَ لَنَآ أَن
نُّشْرِكَ بِٱللَّهِ مِن شَىْءٍ ذَٰلِكَ مِن فَضْلِ ٱللَّهِ عَلَيْنَا وَعَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ ﴿٣٨﴾

as تُرْزَقَانِهِۦٓ food طَعَامٌ will come to you يَأْتِيكُمَا not لَا he said قَالَ
of its بِتَأْوِيلِهِۦ I will inform you نَبَّأْتُكُمَا but إِلَّا your provision
it (the food) comes to يَأْتِيَكُمَا that أَن before قَبْلَ interpretation
رَبِّىٓ has taught me عَلَّمَنِى (is) of that which مِمَّا this ذَٰلِكُمَا you
the religion مِلَّةَ I have abandoned تَرَكْتُ verily I إِنِّى my Lord
وَهُم in Allah بِٱللَّهِ that believe يُؤْمِنُونَ not لَا (of) a people قَوْمٍ
(are) كَٰفِرُونَ ﴿٣٧﴾ (they) هُمْ in the Hereafter بِٱلْءَاخِرَةِ and they
ءَابَآءِىٓ the religion مِلَّةَ and I have followed وَٱتَّبَعْتُ disbelievers
and Jacob وَيَعْقُوبَ and Isaac وَإِسْحَٰقَ Abraham إِبْرَٰهِيمَ (of) my fathers
we attribute any نُّشْرِكَ that أَن for us لَنَآ it is كَانَ not مَا
(is) from مِن this ذَٰلِكَ anything مِن شَىْءٍ to Allah بِٱللَّهِ partners
ٱلنَّاسِ and to وَعَلَى to us عَلَيْنَا (of) Allah ٱللَّهِ the Grace فَضْلِ
not لَا (of) mankind ٱلنَّاسِ most أَكْثَرَ but وَلَٰكِنَّ mankind
thank يَشْكُرُونَ ﴿٣٨﴾

37. He said: "No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allâh and are disbelievers in the Hereafter (i.e. the *Kan'ânyyûn* of Egypt who were polytheists and used to worship sun and other false deities). **38.** "And I have followed the religion of my fathers, — Ibrâhîm (Abraham), Ishâq (Isaac) and Ya'qûb (Jacob) [عليهم السلام], and never could we attribute any partners whatsoever to Allâh. This is from the Grace of Allâh to us and to mankind, but most men thank not (i.e. they neither believe in Allâh, nor worship Him).

يَٰصَىٰحِبَىِ ٱلسِّجْنِ ءَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمِ ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ ﴿٣٩﴾ مَا تَعْبُدُونَ مِن دُونِهِۦٓ إِلَّآ أَسْمَآءً
سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ ذَٰلِكَ
ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾

(are) ءَأَرْبَابٌ (of) the prison ٱلسِّجْنِ O my two companions! يَٰصَىٰحِبَىِ
ٱللَّهُ or أَمِ better خَيْرٌ different مُّتَفَرِّقُونَ many lords (gods)?
تَعْبُدُونَ not مَا the Irresistible ٱلْقَهَّارُ ﴿٣٩﴾ the One ٱلْوَٰحِدُ Allah
names أَسْمَآءً but إِلَّآ besides Him مِن دُونِهِۦٓ you worship

and وَءَابَآؤُكُم you أَنتُمْ which you have named (forged) سَمَّيْتُمُوهَآ
for it بِهَا Allah ٱللَّهُ has sent down أَنزَلَ not مَّآ your fathers
but إِلَّا the command ٱلْحُكْمُ (is) not إِنِ authority سُلْطَٰنٍ any مِن
you تَعْبُدُوٓا۟ that none أَلَّا He has commanded أَمَرَ for Allah لِلَّهِ
the ٱلْقَيِّمُ (is) religion ٱلدِّينُ that ذَٰلِكَ Him alone إِيَّاهُ but إِلَّآ worship
not لَا men ٱلنَّاسِ most أَكْثَرَ but وَلَٰكِنَّ (true) straight
know يَعْلَمُونَ ﴿٤٠﴾

39. "O two companions of the prison! Are many different lords (gods) better or Allâh, the One, the Irresistible? **40.** "You do not worship besides Him but only names which you have named (forged) — you and your fathers — for which Allâh has sent down no authority. The command (or the judgement) is for none but Allâh. He has commanded that you worship none but Him (i.e. His Monotheism); that is the (true) straight religion, but most men know not.

يَٰصَٰحِبَىِ ٱلسِّجْنِ أَمَّآ أَحَدُكُمَا فَيَسْقِى رَبَّهُۥ خَمْرًا ۖ وَأَمَّا ٱلْـَٔاخَرُ فَيُصْلَبُ فَتَأْكُلُ ٱلطَّيْرُ مِن رَّأْسِهِۦ ۚ قُضِىَ ٱلْأَمْرُ
ٱلَّذِى فِيهِ تَسْتَفْتِيَانِ ﴿٤١﴾ وَقَالَ لِلَّذِى ظَنَّ أَنَّهُۥ نَاجٍ مِّنْهُمَا ٱذْكُرْنِى عِندَ رَبِّكَ فَأَنسَىٰهُ ٱلشَّيْطَٰنُ ذِكْرَ
رَبِّهِۦ فَلَبِثَ فِى ٱلسِّجْنِ بِضْعَ سِنِينَ ﴿٤٢﴾

أَحَدُكُمَا as for أَمَّآ (of) the prison ٱلسِّجْنِ O two companions يَٰصَٰحِبَىِ
وَأَمَّا wine خَمْرًا for his master رَبَّهُۥ he will serve فَيَسْقِى one of you
فَتَأْكُلُ he will be crucified فَيُصْلَبُ the other ٱلْـَٔاخَرُ and as for
thus is قُضِىَ his head رَّأْسِهِۦ from مِن birds ٱلطَّيْرُ and will eat
you ﴿٤١﴾ تَسْتَفْتِيَانِ concerning it فِيهِ which ٱلَّذِى the case ٱلْأَمْرُ judged
he ظَنَّ to the one whom لِلَّذِى and he said وَقَالَ both did inquire
ٱذْكُرْنِى of them مِّنْهُمَا saved نَاجٍ to be أَنَّهُۥ knew/thought
but made فَأَنسَىٰهُ your master (king) رَبِّكَ to عِندَ mention me
his رَبِّهِۦ to mention (it to) ذِكْرَ Satan ٱلشَّيْطَٰنُ him forget
بِضْعَ prison ٱلسِّجْنِ in فِى so he (Joseph) stayed فَلَبِثَ master (king)
years ﴿٤٢﴾ سِنِينَ a few (more)

41. "O two companions of the prison! As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire." **42.** And he said to the one whom he knew to be

saved: "Mention me to your lord." But *Shaitân* (Satan) made him forget to mention it to his lord [or Satan made Yûsuf to forget the remembrance of his Lord (Allâh) as to ask for His Help, instead of others]. So [Yûsuf (Joseph)] stayed in prison a few (more) years.

وَقَالَ ٱلْمَلِكُ إِنِّىٓ أَرَىٰ سَبْعَ بَقَرَٰتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنۢبُلَٰتٍ خُضْرٍ وَأُخَرَ يَابِسَٰتٍ
يَٰٓأَيُّهَا ٱلْمَلَأُ أَفْتُونِى فِى رُءْيَٰىَ إِن كُنتُمْ لِلرُّءْيَا تَعْبُرُونَ ﴿٤٣﴾ قَالُوٓا۟ أَضْغَٰثُ أَحْلَٰمٍ وَمَا نَحْنُ بِتَأْوِيلِ ٱلْأَحْلَٰمِ
بِعَٰلِمِينَ ﴿٤٤﴾ وَقَالَ ٱلَّذِى نَجَا مِنْهُمَا وَٱدَّكَرَ بَعْدَ أُمَّةٍ أَنَا۠ أُنَبِّئُكُم بِتَأْوِيلِهِۦ فَأَرْسِلُونِ ﴿٤٥﴾

I saw أَرَىٰ verily I إِنِّىٓ the king (of Egypt) ٱلْمَلِكُ and said وَقَالَ
whom يَأْكُلُهُنَّ fat سِمَانٍ cows بَقَرَٰتٍ seven سَبْعَ (in a dream)
and seven وَسَبْعَ lean ones عِجَافٌ seven سَبْعٌ were devouring
يَابِسَٰتٍ and (seven) others وَأُخَرَ green خُضْرٍ ears of corn سُنۢبُلَٰتٍ
my dream رُءْيَٰىَ explain to me أَفْتُونِى فِى notables! ٱلْمَلَأُ O يَٰٓأَيُّهَا dry
قَالُوٓا۟ to interpret تَعْبُرُونَ ﴿٤٣﴾ for dreams لِلرُّءْيَا you are (able) كُنتُمْ if إِن
نَحْنُ and not وَمَا dreams أَحْلَٰمٍ mixed up false أَضْغَٰثُ they said
بِعَٰلِمِينَ ﴿٤٤﴾ (of) dreams ٱلْأَحْلَٰمِ (are) in interpretation بِتَأْوِيلِ we
was released نَجَا the man who ٱلَّذِى and said وَقَالَ skilled
أُمَّةٍ after بَعْدَ and remembered وَٱدَّكَرَ of both of them مِنْهُمَا
its interpretation بِتَأْوِيلِهِۦ will tell you أُنَبِّئُكُم I أَنَا۠ a period
so send me forth فَأَرْسِلُونِ ﴿٤٥﴾

43. And the king (of Egypt) said: "Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry. O notables! Explain to me my dream, if it be that you can interpret dreams." **44.** They said: "Mixed up false dreams and we are not skilled in the interpretation of dreams." **45.** Then the man who was released (one of the two who were in prison), now at length remembered and said: "I will tell you its interpretation, so send me forth."

يُوسُفُ أَيُّهَا ٱلصِّدِّيقُ أَفْتِنَا فِى سَبْعِ بَقَرَٰتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنۢبُلَٰتٍ خُضْرٍ وَأُخَرَ
يَابِسَٰتٍ لَّعَلِّىٓ أَرْجِعُ إِلَى ٱلنَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾ قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدتُّمْ فَذَرُوهُ فِى سُنۢبُلِهِۦٓ إِلَّا قَلِيلًا
مِّمَّا تَأْكُلُونَ ﴿٤٧﴾

أَفْتِنَا the man of truth ٱلصِّدِّيقُ O أَيُّهَا (He said) Joseph يُوسُفُ
fat سِمَانٍ cows بَقَرَٰتٍ seven سَبْعِ of فِي explain to us (the dream)
وَسَبْعٌ lean ones عِجَافٌ seven سَبْعٌ were devouring them يَأْكُلُهُنَّ
and (seven) وَأُخَرَ green خُضْرٍ ears of corn سُنۢبُلَٰتٍ and (of) seven
the ٱلنَّاسِ to إِلَى return أَرْجِعُ that I may لَّعَلِّيٓ dry يَابِسَٰتٍ others
He (Joseph) قَالَ know ﴿٤٦﴾ يَعْلَمُونَ so that they may لَعَلَّهُمْ people
as usual دَأَبًا years سِنِينَ for seven سَبْعَ you shall sow تَزْرَعُونَ said
you shall فَذَرُوهُ (the harvest) which you reap حَصَدتُّمْ and that فَمَا
of it which مِّمَّا a little قَلِيلًا except إِلَّا ears سُنۢبُلِهِۦٓ in فِي leave it
you may eat ﴿٤٧﴾ تَأْكُلُونَ

46. (He said): "O Yûsuf (Joseph), the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know." **47.** [Yûsuf (Joseph)] said: "For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat.

ثُمَّ يَأْتِي مِنۢ بَعْدِ ذَٰلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ ﴿٤٨﴾ ثُمَّ يَأْتِي مِنۢ بَعْدِ ذَٰلِكَ عَامٌ فِيهِ يُغَاثُ
ٱلنَّاسُ وَفِيهِ يَعْصِرُونَ ﴿٤٩﴾ وَقَالَ ٱلْمَلِكُ ٱئْتُونِي بِهِۦ ۖ فَلَمَّا جَآءَهُ ٱلرَّسُولُ قَالَ ٱرْجِعْ إِلَىٰ رَبِّكَ فَسْـَٔلْهُ مَا بَالُ ٱلنِّسْوَةِ
ٱلَّٰتِي قَطَّعْنَ أَيْدِيَهُنَّ ۚ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿٥٠﴾

شِدَادٌ seven سَبْعٌ that ذَٰلِكَ after مِنۢ بَعْدِ will come يَأْتِي then ثُمَّ
you have laid قَدَّمْتُمْ what مَا which will devour يَأْكُلْنَ hard (years)
of that مِّمَّا a little قَلِيلًا except إِلَّا for them لَهُنَّ by in advance
will يَأْتِي then ثُمَّ you have guarded (stored) ﴿٤٨﴾ تُحْصِنُونَ which
will يُغَاثُ in which فِيهِ a year عَامٌ that ذَٰلِكَ after مِنۢ بَعْدِ come
﴿٤٩﴾ يَعْصِرُونَ and in which وَفِيهِ the people ٱلنَّاسُ have abundant rain
ٱئْتُونِي the king ٱلْمَلِكُ and said وَقَالَ they will press (wine and oil)
the ٱلرَّسُولُ came to him جَآءَهُ but when فَلَمَّا him بِهِۦ bring to me
your رَبِّكَ to إِلَىٰ return ٱرْجِعْ he (Joseph) said قَالَ messenger
ٱلنِّسْوَةِ happened to بَالُ what مَا and ask him فَسْـَٔلْهُ lord (master)

رَبِّي surely إِنَّ their hands أَيْدِيَهُنَّ cut قَطَّعْنَ who ٱلَّٰتِي the women
(is) Well-Aware ﴿٥٠﴾ عَلِيمٌ of their plot بِكَيْدِهِنَّ my Lord (Allah)

48. "Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored). **49.** "Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)." **50.** And the king said: "Bring him to me." But when the messenger came to him, [Yûsuf (Joseph)] said: "Return to your lord and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allâh) is Well-Aware of their plot.'"

قَالَ مَا خَطْبُكُنَّ إِذْ رَٰوَدتُّنَّ يُوسُفَ عَن نَّفْسِهِۦ قُلْنَ حَٰشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِن سُوٓءٍ قَالَتِ ٱمْرَأَتُ ٱلْعَزِيزِ ٱلْـَٰٔنَ
حَصْحَصَ ٱلْحَقُّ أَنَا۠ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ وَإِنَّهُۥ لَمِنَ ٱلصَّٰدِقِينَ ﴿٥١﴾ ذَٰلِكَ لِيَعْلَمَ أَنِّى لَمْ أَخُنْهُ بِٱلْغَيْبِ وَأَنَّ ٱللَّهَ لَا يَهْدِى
كَيْدَ ٱلْخَآئِنِينَ ﴿٥٢﴾

you رَٰوَدتُّنَّ when إِذْ (was) your affair خَطْبُكُنَّ what مَا he said قَالَ
the قُلْنَ about himself عَن نَّفْسِهِۦ Joseph يُوسُفَ did seek to seduce
عَلَيْهِ we know عَلِمْنَا not مَا Allah لِلَّهِ forbid حَٰشَ women said
of ٱلْعَزِيزِ the wife ٱمْرَأَتُ said قَالَتِ evil مِن سُوٓءٍ against him
(it was) I أَنَا۠ the truth ٱلْحَقُّ is manifest حَصْحَصَ now ٱلْـَٰٔنَ Al-Aziz
and وَإِنَّهُۥ about himself عَن نَّفْسِهِۦ (who) sought to seduce him رَٰوَدتُّهُۥ
in order that ذَٰلِكَ the truthful ﴿٥١﴾ ٱلصَّٰدِقِينَ (is) surely of لَمِنَ he
betrayed him أَخُنْهُ not لَمْ that I أَنِّى he (Al-Aziz) may know that لِيَعْلَمَ
كَيْدَ guides يَهْدِى not لَا Allah ٱللَّهَ and that وَأَنَّ in secret بِٱلْغَيْبِ
(of) the betrayers ﴿٥٢﴾ ٱلْخَآئِنِينَ the plot

51. (The King) said (to the women): "What was your affair when you did seek to seduce Yûsuf (Joseph)?" The women said: "Allâh forbid! No evil know we against him!" The wife of Al-'Azîz said: "Now the truth is manifest (to all); it was I who sought to seduce him, and he is surely, of the truthful." **52.** [Then Yûsuf (Joseph) said: "I asked for this enquiry] in order that he (Al-'Azîz) may know that I betrayed him not in (his) absence." And, verily, Allâh guides not the plot of the betrayers.

۞ وَمَآ أُبَرِّئُ نَفْسِىٓ ۚ إِنَّ ٱلنَّفْسَ لَأَمَّارَةٌۢ بِٱلسُّوٓءِ إِلَّا مَا رَحِمَ رَبِّىٓ ۚ إِنَّ رَبِّى غَفُورٌ رَّحِيمٌ ﴿٥٣﴾ وَقَالَ ٱلْمَلِكُ ٱئْتُونِى بِهِۦٓ
أَسْتَخْلِصْهُ لِنَفْسِى ۖ فَلَمَّا كَلَّمَهُۥ قَالَ إِنَّكَ ٱلْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٤﴾ قَالَ ٱجْعَلْنِى عَلَىٰ خَزَآئِنِ ٱلْأَرْضِ ۖ إِنِّى حَفِيظٌ
عَلِيمٌ ﴿٥٥﴾

the self ٱلنَّفْسَ verily إِنَّ myself نَفْسِىٓ I free أُبَرِّئُ and not ۞ وَمَآ
رَحِمَ when مَا except إِلَّا to evil بِٱلسُّوٓءِ (is) inclined لَأَمَّارَةٌۢ
غَفُورٌ my Lord رَبِّى verily إِنَّ my Lord رَبِّىٓ bestows His Mercy
the ٱلْمَلِكُ and said وَقَالَ Most Merciful ﴿٥٣﴾ رَّحِيمٌ (is) Oft-Forgiving
لِنَفْسِى that I may attain him أَسْتَخْلِصْهُ him بِهِۦٓ bring to me ٱئْتُونِى king
he said قَالَ he spoke to him كَلَّمَهُۥ then when فَلَمَّا to my person
high in rank مَكِينٌ (are) with us لَدَيْنَا this day ٱلْيَوْمَ verily you إِنَّكَ
خَزَآئِنِ over عَلَىٰ set me ٱجْعَلْنِى he said قَالَ and fully trusted ﴿٥٤﴾ أَمِينٌ
(will) حَفِيظٌ verily I إِنِّى (of) the land ٱلْأَرْضِ the storehouses
with full knowledge ﴿٥٥﴾ عَلِيمٌ guard (them)

53. "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful." **54.** And the king said: "Bring him to me that I may attach him to my person." Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted." **55.** [Yûsuf (Joseph)] said: "Set me over the store-houses of the land; I will indeed guard them with full knowledge" (as a minister of finance in Egypt).

وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِى ٱلْأَرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَآءُ ۚ نُصِيبُ بِرَحْمَتِنَا مَن نَّشَآءُ ۖ وَلَا نُضِيعُ أَجْرَ
ٱلْمُحْسِنِينَ ﴿٥٦﴾ وَلَأَجْرُ ٱلْءَاخِرَةِ خَيْرٌ لِّلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٥٧﴾ وَجَآءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا۟ عَلَيْهِ فَعَرَفَهُمْ
وَهُمْ لَهُۥ مُنكِرُونَ ﴿٥٨﴾

in فِى to Joseph لِيُوسُفَ We gave full authority مَكَّنَّا thus وَكَذَٰلِكَ
as when حَيْثُ therein مِنْهَا to take possession يَتَبَوَّأُ the land ٱلْأَرْضِ
on مَن of Our Mercy بِرَحْمَتِنَا We bestow نُصِيبُ he likes يَشَآءُ or where
We make to be lost نُضِيعُ and not وَلَا We will نَّشَآءُ whom
and verily the وَلَأَجْرُ (of) the good-doers ﴿٥٦﴾ ٱلْمُحْسِنِينَ the reward أَجْرَ
for those لِّلَّذِينَ (is) better خَيْرٌ (of) the Hereafter ٱلْءَاخِرَةِ reward

وَجَآءَ fear (Allah) يَتَّقُونَ ﴿٥٧﴾ and used to وَكَانُوا۟ who believe ءَامَنُوا۟
and they entered فَدَخَلُوا۟ Joseph's يُوسُفَ brothers إِخْوَةُ and came
him لَهُۥ but they وَهُمْ he recognized them فَعَرَفَهُمْ unto him عَلَيْهِ
recognized not مُنكِرُونَ ﴿٥٨﴾

56. Thus did We give full authority to Yûsuf (Joseph) in the land, to take possession therein, when or where he likes. We bestow of Our Mercy on whom We will, and We make not to be lost the reward of *Al-Muhsinûn* (the good doers). 57. And verily, the reward of the Hereafter is better for those who believe and used to fear Allâh and keep their duty to Him (by abstaining from all kinds of sins and evil deeds and by performing all kinds of righteous good deeds). 58. And Yûsuf's (Joseph's) brethren came and they entered unto him, and he recognized them, but they recognized him not.

وَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ قَالَ ٱئْتُونِى بِأَخٍ لَّكُم مِّنْ أَبِيكُمْ ۚ أَلَا تَرَوْنَ أَنِّىٓ أُوفِى ٱلْكَيْلَ وَأَنَا۠ خَيْرُ ٱلْمُنزِلِينَ ﴿٥٩﴾ فَإِن لَّمْ تَأْتُونِى
بِهِۦ فَلَا كَيْلَ لَكُمْ عِندِى وَلَا تَقْرَبُونِ ﴿٦٠﴾ قَالُوا۟ سَنُرَٰوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَـٰعِلُونَ ﴿٦١﴾

with بِجَهَازِهِمْ he had furnished them جَهَّزَهُم and when وَلَمَّا
of yours لَّكُم a brother بِأَخٍ bring me ٱئْتُونِى he said قَالَ their provisions
that I أَنِّىٓ see you تَرَوْنَ do not أَلَا your father أَبِيكُمْ from مِّنْ
the best خَيْرُ and that I (am) وَأَنَا۠ measure ٱلْكَيْلَ give full أُوفِى
you bring to me تَأْتُونِى not لَّمْ but if فَإِن (of) the hosts ٱلْمُنزِلِينَ ﴿٥٩﴾
عِندِى for you لَكُمْ measure كَيْلَ there (shall be) no فَلَا him بِهِۦ
they said قَالُوا۟ you shall come near me تَقْرَبُونِ ﴿٦٠﴾ nor وَلَا with me
(from) his أَبَاهُ for him عَنْهُ we shall try to get permission سَنُرَٰوِدُ
shall do it لَفَـٰعِلُونَ ﴿٦١﴾ and verily we وَإِنَّا father

59. And when he had furnished them with their provisions (according to their need), he said: "Bring me a brother of yours from your father (he meant Benjamin). See you not that I give full measure, and that I am the best of the hosts? 60. "But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me." 61. They said: "We shall try to get permission (for him) from his father, and verily, we shall do it."

وَقَالَ لِفِتْيَٰنِهِ ٱجْعَلُوا۟ بِضَٰعَتَهُمْ فِى رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَآ إِذَا ٱنقَلَبُوٓا۟ إِلَىٰٓ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾ فَلَمَّا رَجَعُوٓا۟
إِلَىٰٓ أَبِيهِمْ قَالُوا۟ يَٰٓأَبَانَا مُنِعَ مِنَّا ٱلْكَيْلُ فَأَرْسِلْ مَعَنَآ أَخَانَا نَكْتَلْ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴿٦٣﴾ قَالَ هَلْ ءَامَنُكُمْ
عَلَيْهِ إِلَّا كَمَآ أَمِنتُكُمْ عَلَىٰٓ أَخِيهِ مِن قَبْلُ فَٱللَّهُ خَيْرٌ حَٰفِظًا وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٦٤﴾

بِضَٰعَتَهُمْ to put ٱجْعَلُوا۟ his servants لِفِتْيَٰنِهِ and he (Joseph) told وَقَالَ
so that they might لَعَلَّهُمْ their bags رِحَالِهِمْ into فِى their money
their أَهْلِهِمْ to إِلَىٰٓ they go back ٱنقَلَبُوٓا۟ when إِذَا know it يَعْرِفُونَهَآ
فَلَمَّا come back يَرْجِعُونَ ﴿٦٢﴾ in order that they might لَعَلَّهُمْ people
they قَالُوا۟ their father أَبِيهِمْ to إِلَىٰٓ they returned رَجَعُوٓا۟ so when
from مِنَّا has been prevented/held مُنِعَ O our father! يَٰٓأَبَانَا said
our أَخَانَا with us مَعَنَآ so send فَأَرْسِلْ measure of grain ٱلْكَيْلُ us
لَهُۥ and truly we وَإِنَّا we shall get our measure نَكْتَلْ brother
I ءَامَنُكُمْ can هَلْ he said قَالَ are guardians لَحَٰفِظُونَ ﴿٦٣﴾ for him
I entrusted to أَمِنتُكُمْ as كَمَآ except إِلَّا him عَلَيْهِ entrust to you
but Allah فَٱللَّهُ aforetime مِن قَبْلُ his brother أَخِيهِ (on) عَلَىٰٓ you
(is) Most أَرْحَمُ and He وَهُوَ to guard حَٰفِظًا (is) the Best خَيْرٌ
of those who show mercy ٱلرَّٰحِمِينَ ﴿٦٤﴾ Merciful

62. And [Yûsuf (Joseph)] told his servants to put their money (with which they had bought the corn) into their bags, so that they might know it when they go back to their people; in order they might come again. **63.** So, when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly, we will guard him." **64.** He said: "Can I entrust him to you except as I entrusted his brother [Yûsuf (Joseph)] to you aforetime? But Allâh is the Best to guard, and He is the Most Merciful of those who show mercy."

وَلَمَّا فَتَحُوا۟ مَتَٰعَهُمْ وَجَدُوا۟ بِضَٰعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا۟ يَٰٓأَبَانَا مَا نَبْغِى هَٰذِهِۦ بِضَٰعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ
أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزْدَادُ كَيْلَ بَعِيرٍ ذَٰلِكَ كَيْلٌ يَسِيرٌ ﴿٦٥﴾ قَالَ لَنْ أُرْسِلَهُۥ مَعَكُمْ حَتَّىٰ تُؤْتُونِ مَوْثِقًا مِّنَ ٱللَّهِ
لَتَأْتُنَّنِى بِهِۦٓ إِلَّآ أَن يُحَاطَ بِكُمْ فَلَمَّآ ءَاتَوْهُ مَوْثِقَهُمْ قَالَ ٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٦٦﴾

they وَجَدُوا۟ their bags مَتَٰعَهُمْ they opened فَتَحُوا۟ and when وَلَمَّا
to إِلَيْهِمْ had been returned رُدَّتْ their money بِضَٰعَتَهُمْ found
can we نَبْغِى what مَا O our father يَٰٓأَبَانَا they said قَالُوا۟ them

إِلَيْنَا has been returned رُدَّتْ our money بِضَٰعَتُنَا this هَٰذِهِۦ desire
and وَنَحْفَظُ our family أَهْلَنَا and we shall get food for وَنَمِيرُ to us
كَيْلَ and add more وَنَزْدَادُ our brother أَخَانَا we shall guard
يَسِيرٌ ﴿٦٥﴾ quantity كَيْلٌ this ذَٰلِكَ (of) camels' load بَعِيرٍ measure
with مَعَكُمْ send him أُرْسِلَهُۥ I will not لَنْ he said قَالَ (is) easy
مِّنَ a solemn oath مَوْثِقًا you give to me تُؤْتُونِ until حَتَّىٰ you
that you will bring back to me لَتَأْتُنَّنِى Allah's Name ٱللَّهِ (from) in
بِكُمْ (are) sorrounded يُحَاطَ (that) أَن unless إِلَّآ him بِهِۦ
their مَوْثِقَهُمْ they gave him ءَاتَوْهُ and when فَلَمَّآ yourselves
we نَقُولُ what مَا over عَلَىٰ Allah ٱللَّهُ he said قَالَ solemn oath
(is) Trustee وَكِيلٌ ﴿٦٦﴾ have said

65. And when they opened their bags, they found their money had been returned to them. They said: "O our father! What (more) can we desire? This, our money has been returned to us; so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel's load. This quantity is easy (for the king to give)." **66.** He [Ya'qûb (Jacob)] said: "I will not send him with you until you swear a solemn oath to me in Allâh's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies)," And when they had sworn their solemn oath, he said: "Allâh is the Witness to what we have said."

وَقَالَ يَٰبَنِيَّ لَا تَدْخُلُوا۟ مِنۢ بَابٍ وَٰحِدٍ وَٱدْخُلُوا۟ مِنْ أَبْوَٰبٍ مُّتَفَرِّقَةٍ ۖ وَمَآ أُغْنِى عَنكُم مِّنَ ٱللَّهِ مِن شَىْءٍ ۖ إِنِ ٱلْحُكْمُ إِلَّا
لِلَّهِ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَعَلَيْهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ ﴿٦٧﴾ وَلَمَّا دَخَلُوا۟ مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُم مَّا كَانَ يُغْنِى عَنْهُم
مِّنَ ٱللَّهِ مِن شَىْءٍ إِلَّا حَاجَةً فِى نَفْسِ يَعْقُوبَ قَضَىٰهَا ۚ وَإِنَّهُۥ لَذُو عِلْمٍ لِّمَا عَلَّمْنَٰهُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا
يَعْلَمُونَ ﴿٦٨﴾

by مِنۢ enter تَدْخُلُوا۟ do not لَا O my sons! يَٰبَنِيَّ and he said وَقَالَ
مُّتَفَرِّقَةٍ gates أَبْوَٰبٍ by مِنْ but enter وَٱدْخُلُوا۟ one وَٰحِدٍ gate بَابٍ
ٱللَّهِ against مِّنَ you عَنكُم I avail أُغْنِى and cannot وَمَآ different
إِلَّا the decision (rests) ٱلْحُكْمُ verily إِنِ thing شَىْءٍ any مِن Allah
and وَعَلَيْهِ I put my trust تَوَكَّلْتُ in Him عَلَيْهِ with Allah لِلَّهِ only
all those that put ٱلْمُتَوَكِّلُونَ ﴿٦٧﴾ let put their trust فَلْيَتَوَكَّلِ in Him
أَمَرَهُمْ from where مِنْ حَيْثُ they entered دَخَلُوا۟ and when وَلَمَّا trust

يُغْنِي (was)	كَانَ	did not مَّا	their father	أَبُوهُم	ordered them	
the least شَيْءٍ	in مِن	Allah ٱللَّهِ	against مِّنَ	them عَنْهُم	it avail	
Jacob's يَعْقُوبَ	(of) inner-self	فِي نَفْسِ	it was a need حَاجَةً	but إِلَّا		
was endowed لَذُو	and verily he وَإِنَّهُۥ	which he discharged قَضَىٰهَا				
وَلَٰكِنَّ	We had taught him عَلَّمْنَٰهُ	because لِّمَا	with knowledge عِلْمٍ			
know يَعْلَمُونَ ﴿٦٨﴾	not لَا	men ٱلنَّاسِ	most أَكْثَرَ	but		

67. And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allâh at all. Verily, the decision rests only with Allâh. In Him, I put my trust and let all those that trust, put their trust in Him." **68.** And when they entered according to their father's advice, it did not avail them in the least against (the Will of) Allâh; it was but a need of Ya'qûb's (Jacob) inner-self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.

وَلَمَّا دَخَلُوا۟ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيْهِ أَخَاهُ ۖ قَالَ إِنِّىٓ أَنَا۠ أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٦٩﴾ فَلَمَّا
جَهَّزَهُم بِجَهَازِهِمْ جَعَلَ ٱلسِّقَايَةَ فِى رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا ٱلْعِيرُ إِنَّكُمْ لَسَٰرِقُونَ ﴿٧٠﴾ قَالُوا۟ وَأَقْبَلُوا۟
عَلَيْهِم مَّاذَا تَفْقِدُونَ ﴿٧١﴾ قَالُوا۟ نَفْقِدُ صُوَاعَ ٱلْمَلِكِ وَلِمَن جَآءَ بِهِۦ حِمْلُ بَعِيرٍ وَأَنَا۠ بِهِۦ زَعِيمٌ ﴿٧٢﴾

Joseph يُوسُفَ	before عَلَىٰ	they went in دَخَلُوا۟	and when وَلَمَّا	
and said قَالَ	his brother أَخَاهُ	to himself إِلَيْهِ	he betook ءَاوَىٰٓ	
grieve تَبْتَئِسْ	so not فَلَا	your brother أَخُوكَ	I (am) أَنَا۠	verily إِنِّىٓ
so when فَلَمَّا	to do يَعْمَلُونَ ﴿٦٩﴾	they used كَانُوا۟	for what بِمَا	
with their provision بِجَهَازِهِمْ	he had furnished them forth جَهَّزَهُم			
his brother's أَخِيهِ	bag رَحْلِ	into فِى	the bowl ٱلسِّقَايَةَ	he put جَعَلَ
(in) the caravan ٱلْعِيرُ	O you أَيَّتُهَا	a crier مُؤَذِّنٌ	cried أَذَّنَ	then ثُمَّ
وَأَقْبَلُوا۟	they said قَالُوا۟	(are) thieves لَسَٰرِقُونَ ﴿٧٠﴾	surely you إِنَّكُمْ	
that you تَفْقِدُونَ ﴿٧١﴾	what is it? مَّاذَا	them عَلَيْهِم	turning towards	
the bowl صُوَاعَ	we have lost نَفْقِدُ	they said قَالُوا۟	have lost	
it بِهِۦ	who produces جَآءَ	and for him وَلِمَن	(of) the king ٱلْمَلِكِ	
will زَعِيمٌ ﴿٧٢﴾	by it بِهِۦ	and I وَأَنَا۠	(of) camel بَعِيرٍ	(is) a load حِمْلُ
be bound				

69. And when they went in before Yûsuf (Joseph), he took his brother (Benjamin) to himself and said: "Verily, I am your brother, so grieve not for what they used to do." **70.** So when he had furnished them forth with their provisions, he put the (golden) bowl in his brother's bag. Then a crier cried: "O you (in) the caravan! Surely, you are thieves!" **71.** They, turning towards them, said: "What is it that you have lost?" **72.** They said: "We have lost the (golden) bowl of the king and for him who produces it is (the reward of) a camel load; and I will be bound by it."

قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُم مَّا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ ﴿٧٣﴾ قَالُوا فَمَا جَزَاؤُهُ إِن كُنتُمْ
كَاذِبِينَ ﴿٧٤﴾ قَالُوا جَزَاؤُهُ مَن وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ ۚ كَذَٰلِكَ نَجْزِي الظَّالِمِينَ ﴿٧٥﴾ فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ
وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِن وِعَاءِ أَخِيهِ ۚ كَذَٰلِكَ كِدْنَا لِيُوسُفَ ۖ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَن
يَشَاءَ اللَّهُ ۚ نَرْفَعُ دَرَجَاتٍ مَّن نَّشَاءُ ۗ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٧٦﴾

مَّا you know عَلِمْتُم indeed لَقَدْ by Allah تَاللَّهِ they said قَالُوا
the land الْأَرْضِ in فِي to make mischief لِنُفْسِدَ we came جِئْنَا not
فَمَا they said قَالُوا (are) thieves سَارِقِينَ ﴿٧٣﴾ we كُنَّا and not وَمَا
you كُنتُمْ if إِن (shall be) the penalty of him جَزَاؤُهُ what then
وُجِدَ who مَن his penalty جَزَاؤُهُ they said قَالُوا (are) liars كَاذِبِينَ ﴿٧٤﴾
is his جَزَاؤُهُ then it فَهُوَ his bag رَحْلِهِ in فِي it is found
the ﴿٧٥﴾ الظَّالِمِينَ we punish نَجْزِي thus كَذَٰلِكَ punishment
in their bags بِأَوْعِيَتِهِمْ so he began (the search) فَبَدَأَ wrong-doers
اسْتَخْرَجَهَا then ثُمَّ (of) his brother أَخِيهِ the bag وِعَاءِ before قَبْلَ
thus كَذَٰلِكَ his brother's أَخِيهِ bag وِعَاءِ of مِن he brought it out
لِيَأْخُذَ he could كَانَ not مَا for Joseph لِيُوسُفَ did We plan كِدْنَا
إِلَّا (of) the king الْمَلِكِ the law دِينِ by فِي his brother أَخَاهُ take
to دَرَجَاتٍ We raise نَرْفَعُ Allah اللَّهُ willed it يَشَاءَ that أَن except
ذِي all كُلِّ but over وَفَوْقَ We will نَشَاءُ whom مَّن degrees
(is) the ﴿٧٦﴾ عَلِيمٌ knowledge عِلْمٍ those endowed with
All-Knowing

73. They said: "By Allâh! Indeed you know that we came not to make mischief in the land, and we are no thieves!" **74.** They [Yûsuf's (Joseph's) men] said: "What then shall be the penalty of him, if you are (proved to be) liars." **75.** They [Yûsuf's (Joseph's) brothers] said: "His penalty should be that he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the *Zâlimûn*

(wrongdoers)!" **76.** So he [Yûsuf (Joseph)] began (the search) in their bags before the bag of his brother. Then he brought it out of his brother's bag. Thus did We plan for Yûsuf (Joseph). He could not take his brother by the law of the king (as a slave), except that Allâh willed it. (So Allâh made the brothers to bind themselves with their way of "punishment, i.e. enslaving of a thief.") We raise to degrees whom We will, but over all those endowed with knowledge is the All-Knowing (Allâh).

۞ قَالُوٓا إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُۥ مِن قَبْلُ ۚ فَأَسَرَّهَا يُوسُفُ فِى نَفْسِهِۦ وَلَمْ يُبْدِهَا لَهُمْ ۚ قَالَ أَنتُمْ شَرٌّ
مَّكَانًا ۖ وَٱللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿٧٧﴾ قَالُوا يَٰٓأَيُّهَا ٱلْعَزِيزُ إِنَّ لَهُۥٓ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُۥٓ ۖ إِنَّا
نَرَىٰكَ مِنَ ٱلْمُحْسِنِينَ ﴿٧٨﴾

سَرَقَ verily فَقَدْ he steals يَسْرِقْ if إِن they said ۞ قَالُوٓا
but فَأَسَرَّهَا before مِن قَبْلُ of his لَّهُۥ a brother أَخٌ did steal
not وَلَمْ himself نَفْسِهِۦ in فِى Joseph يُوسُفُ these things did keep
you أَنتُمْ he said قَالَ to them لَهُمْ revealing (the secrets) يُبْدِهَا
knows best أَعْلَمُ and Allah وَٱللَّهُ case مَّكَانًا (are) in worst شَرٌّ
يَٰٓأَيُّهَا they said قَالُوا you assert تَصِفُونَ ﴿٧٧﴾ of what بِمَا (the truth)
كَبِيرًا old شَيْخًا father أَبًا he has لَهُۥٓ verily إِنَّ mighty one ٱلْعَزِيزُ O
إِنَّا in his place مَكَانَهُۥٓ one of us أَحَدَنَا so take فَخُذْ very
the ٱلْمُحْسِنِينَ ﴿٧٨﴾ (are) (one) of مِنَ think you نَرَىٰكَ indeed we
good-doers

77. They [Yûsuf's (Joseph's) brothers] said: "If he steals, there was a brother of his [Yûsuf (Joseph)] who did steal before (him)." But these things did Yûsuf (Joseph) keep in himself, revealing not the secrets to them. He said (within himself): "You are in worst case, and Allâh is the Best Knower of that which you describe!" **78.** They said: "O ruler of the land! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the *Muhsinûn* (good-doers. See the footnote of V.9:120)."

قَالَ مَعَاذَ ٱللَّهِ أَن نَّأْخُذَ إِلَّا مَن وَجَدْنَا مَتَٰعَنَا عِندَهُۥٓ إِنَّآ إِذًا لَّظَٰلِمُونَ ﴿٧٩﴾ فَلَمَّا ٱسْتَيْـَٔسُوا مِنْهُ خَلَصُوا نَجِيًّا ۖ
قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوٓا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُم مَّوْثِقًا مِّنَ ٱللَّهِ وَمِن قَبْلُ مَا فَرَّطتُمْ فِى يُوسُفَ ۖ فَلَنْ أَبْرَحَ
ٱلْأَرْضَ حَتَّىٰ يَأْذَنَ لِىٓ أَبِىٓ أَوْ يَحْكُمَ ٱللَّهُ لِى ۖ وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ ﴿٨٠﴾

we should take تَأْخُذَ that أَن Allah ٱللَّهِ forbid مَعَاذَ he said قَالَ
our property مَتَٰعَنَا we found وَجَدْنَا him مَن (anyone) but إِلَّا
(should be) لَّظَٰلِمُونَ ﴿٧٩﴾ then إِذًا indeed we إِنَّآ with him عِندَهُۥٓ
of him مِنْهُ they despaired ٱسْتَيْـَٔسُوا۟ so when فَلَمَّا wrong-doers
كَبِيرُهُمْ said قَالَ in private نَجِيًّا they held a conference خَلَصُوا۟
that أَنَّ know you تَعْلَمُوٓا۟ did not أَلَمْ the eldest among them
an oath مَّوْثِقًا from you عَلَيْكُم took أَخَذَ indeed قَدْ your father أَبَاكُمْ
you فَرَّطتُمْ this مَا and before وَمِن قَبْلُ Allah's Name ٱللَّهِ in مِّنَ
therefore will فَلَنْ Joseph يُوسُفَ with فِى did fail in your duty
me لِىٓ permits يَأْذَنَ until حَتَّىٰ this land ٱلْأَرْضَ I leave أَبْرَحَ never
and وَهُوَ my case لِى Allah ٱللَّهُ decides يَحْكُمَ or أَوْ my father أَبِىٓ
of the judges ٱلْحَٰكِمِينَ ﴿٨٠﴾ (is) the Best خَيْرُ He

79. He said: "Allâh forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be *Zâlimûn* (wrongdoers)."
80. So, when they despaired of him, they held a conference in private. The eldest among them said: "Know you not that your father did take an oath from you in Allâh's Name, and before this you did fail in your duty with Yûsuf (Joseph)? Therefore I will not leave this land until my father permits me, or Allâh decides my case (by releasing Benjamin) and He is the Best of the judges.

ٱرْجِعُوٓا۟ إِلَىٰٓ أَبِيكُمْ فَقُولُوا۟ يَٰٓأَبَانَآ إِنَّ ٱبْنَكَ سَرَقَ وَمَا شَهِدْنَآ إِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَٰفِظِينَ ﴿٨١﴾
وَسْـَٔلِ ٱلْقَرْيَةَ ٱلَّتِى كُنَّا فِيهَا وَٱلْعِيرَ ٱلَّتِىٓ أَقْبَلْنَا فِيهَا ۖ وَإِنَّا لَصَٰدِقُونَ ﴿٨٢﴾ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۖ
فَصَبْرٌ جَمِيلٌ ۖ عَسَى ٱللَّهُ أَن يَأْتِيَنِى بِهِمْ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿٨٣﴾

O our يَٰٓأَبَانَآ and say فَقُولُوا۟ your father أَبِيكُمْ to إِلَىٰٓ return ٱرْجِعُوٓا۟
and not وَمَا has stolen سَرَقَ your son ٱبْنَكَ verily إِنَّ father
we عَلِمْنَا according to what بِمَا except إِلَّا we testify شَهِدْنَآ
حَٰفِظِينَ ﴿٨١﴾ the Unseen لِلْغَيْبِ we could كُنَّا and not وَمَا know
we have كُنَّا where ٱلَّتِى the town ٱلْقَرْيَةَ and ask وَسْـَٔلِ be guardians
we أَقْبَلْنَا which ٱلَّتِىٓ and the carvan وَٱلْعِيرَ in it فِيهَا been
(are) telling the لَصَٰدِقُونَ ﴿٨٢﴾ and indeed we وَإِنَّا in فِيهَا returned
أَنفُسُكُمْ you لَكُمْ have beguiled سَوَّلَتْ but بَلْ he said قَالَ truth
جَمِيلٌ so patience فَصَبْرٌ (into) something أَمْرًا your ownselves

bring to يَأْتِيَنِى will أَن Allah ٱللَّهُ maybe عَسَى (is) most fitting
(is) the ٱلْعَلِيمُ He هُوَ truly He إِنَّهُۥ all جَمِيعًا them بِهِمْ me
the All-Wise ﴿٨٣﴾ ٱلْحَكِيمُ All-Knowing

81. "Return to your father and say, 'O our father! Verily, your son (Benjamin) has stolen, and we testify not except according to what we know, and we could not know the Unseen! **82.** "And ask (the people of) the town where we have been, and the caravan in which we returned; and indeed we are telling the truth." **83.** He [Ya'qûb (Jacob)] said: "Nay, but your ownselves have beguiled you into something. So patience is most fitting (for me). May be Allâh will bring them (back) all to me. Truly, He! Only He is All-Knowing, All-Wise."

وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰٓأَسَفَىٰ عَلَىٰ يُوسُفَ وَٱبْيَضَّتْ عَيْنَاهُ مِنَ ٱلْحُزْنِ فَهُوَ كَظِيمٌ ﴿٨٤﴾ قَالُوا۟ تَٱللَّهِ تَفْتَؤُا۟
تَذْكُرُ يُوسُفَ حَتَّىٰ تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ ٱلْهَٰلِكِينَ ﴿٨٥﴾ قَالَ إِنَّمَآ أَشْكُوا۟ بَثِّى وَحُزْنِىٓ إِلَى ٱللَّهِ
وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾

يَٰٓأَسَفَىٰ and said وَقَالَ from them عَنْهُمْ and he turned away وَتَوَلَّىٰ
عَيْنَاهُ and were whitened وَٱبْيَضَّتْ Joseph يُوسُفَ for عَلَىٰ alas myself
﴿٨٤﴾ كَظِيمٌ that he فَهُوَ the sorrow ٱلْحُزْنِ because of مِنَ his eyes
you will تَفْتَؤُا۟ by Allah تَٱللَّهِ they said قَالُوا۟ was suppressing
تَكُونَ until حَتَّىٰ Joseph يُوسُفَ remembering تَذْكُرُ never cease
you be تَكُونَ or until أَوْ weak with old age حَرَضًا you become
أَشْكُوا۟ I only إِنَّمَآ he said قَالَ the dead ﴿٨٥﴾ ٱلْهَٰلِكِينَ of مِنَ
Allah ٱللَّهِ to إِلَى and sorrow وَحُزْنِىٓ my grief بَثِّى complain of
not لَا what مَا Allah ٱللَّهِ from مِنَ and I know وَأَعْلَمُ
you know ﴿٨٦﴾ تَعْلَمُونَ

84. And he turned away from them and said: "Alas, my grief for Yûsuf (Joseph)!" And he lost his sight because of the sorrow that he was suppressing. **85.** They said: "By Allâh! You will never cease remembering Yûsuf (Joseph) until you become weak with old age, or until you be of the dead." **86.** He said: "I only complain of my grief and sorrow to Allâh, and I know from Allâh that which you know not.

يَٰبَنِىَّ ٱذْهَبُوا۟ فَتَحَسَّسُوا۟ مِن يُوسُفَ وَأَخِيهِ وَلَا تَا۟يْـَٔسُوا۟ مِن رَّوْحِ ٱللَّهِ ۖ إِنَّهُۥ لَا يَا۟يْـَٔسُ مِن رَّوْحِ ٱللَّهِ إِلَّا ٱلْقَوْمُ
ٱلْكَٰفِرُونَ ﴿٨٧﴾ فَلَمَّا دَخَلُوا۟ عَلَيْهِ قَالُوا۟ يَٰٓأَيُّهَا ٱلْعَزِيزُ مَسَّنَا وَأَهْلَنَا ٱلضُّرُّ وَجِئْنَا بِبِضَٰعَةٍ مُّزْجَىٰةٍ فَأَوْفِ لَنَا ٱلْكَيْلَ

وَتَصَدَّقْ عَلَيْنَآ إِنَّ ٱللَّهَ يَجْزِى ٱلْمُتَصَدِّقِينَ ﴿٨٨﴾ قَالَ هَلْ عَلِمْتُم مَّا فَعَلْتُم بِيُوسُفَ وَأَخِيهِ إِذْ أَنتُمْ
جَٰهِلُونَ ﴿٨٩﴾

about مِن and enquire فَتَحَسَّسُوا۟ go you ٱذْهَبُوا۟ O my sons! يَٰبَنِىَّ
يُوسُفَ and his brother وَأَخِيهِ and not وَلَا تَاْيْـَٔسُوا۟
despair/give up hope مِن of رَّوْحِ Mercy ٱللَّهِ Allah's إِنَّهُۥ certainly
لَا no يَاْيْـَٔسُ one despairs مِن of رَّوْحِ Mercy ٱللَّهِ Allah's إِلَّا
except ٱلْقَوْمُ the people ٱلْكَٰفِرُونَ ﴿٨٧﴾ who disbelieve فَلَمَّا then when
دَخَلُوا۟ they entered عَلَيْهِ unto him قَالُوا۟ they said يَٰٓأَيُّهَا O ٱلْعَزِيزُ
ruler of the land مَسَّنَا has hit us وَأَهْلَنَا and our family ٱلضُّرُّ a hard
time وَجِئْنَا and we have brought بِبِضَٰعَةٍ capital مُّزْجَىٰةٍ poor فَأَوْفِ
so pay لَنَا us ٱلْكَيْلَ full measure وَتَصَدَّقْ and be charitable عَلَيْنَآ
to us إِنَّ truly ٱللَّهَ Allah يَجْزِى does reward ٱلْمُتَصَدِّقِينَ ﴿٨٨﴾ the
charitable قَالَ he said هَلْ do عَلِمْتُم you know مَّا what فَعَلْتُم you
did بِيُوسُفَ with Joseph وَأَخِيهِ and his brother إِذْ when أَنتُمْ you
جَٰهِلُونَ ﴿٨٩﴾ (were) ignorant

87. "O my sons! Go you and enquire about Yûsuf (Joseph) and his brother, and never give up hope of Allâh's Mercy. Certainly no one despairs of Allâh's Mercy, except the people who disbelieve." **88.** Then, when they entered unto him [Yûsuf (Joseph)], they said: "O ruler of the land! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allâh does reward the charitable." **89.** He said: "Do you know what you did with Yûsuf (Joseph) and his brother, when you were ignorant?"

قَالُوٓا۟ أَءِنَّكَ لَأَنتَ يُوسُفُ ۖ قَالَ أَنَا۠ يُوسُفُ وَهَٰذَآ أَخِى ۖ قَدْ مَنَّ ٱللَّهُ عَلَيْنَآ ۖ إِنَّهُۥ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ ٱللَّهَ
لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿٩٠﴾ قَالُوا۟ تَٱللَّهِ لَقَدْ ءَاثَرَكَ ٱللَّهُ عَلَيْنَا وَإِن كُنَّا لَخَٰطِـِٔينَ ﴿٩١﴾ قَالَ لَا
تَثْرِيبَ عَلَيْكُمُ ٱلْيَوْمَ ۖ يَغْفِرُ ٱللَّهُ لَكُمْ ۖ وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٩٢﴾

قَالُوٓا۟ they said أَءِنَّكَ are indeed you لَأَنتَ you are يُوسُفُ Joseph قَالَ he
said أَنَا۠ I (am) يُوسُفُ Joseph وَهَٰذَآ and this (is) أَخِى my brother
قَدْ indeed مَنَّ has been Gracious ٱللَّهُ Allah عَلَيْنَآ to us إِنَّهُۥ
verily He مَن who يَتَّقِ fears Allah وَيَصْبِرْ and (is) patient فَإِنَّ
then surely ٱللَّهَ Allah لَا not يُضِيعُ makes to be lost أَجْرَ the

by تَاللَّهِ	they said قَالُوا	(of) the good-doers ٱلْمُحْسِنِينَ ﴿٩٠﴾	reward				
عَلَيْنَا	Allah ٱللَّهُ	has preferred you ءَاثَرَكَ	indeed لَقَدْ	Allah			
لَخَـٰطِـِٔينَ ﴿٩١﴾	we have been كُنَّا	and certainly وَإِن	above us				
ٱلْيَوْمَ	on you عَلَيْكُمُ	reproach تَثْرِيبَ	no لَا	he said قَالَ	sinners		
أَرْحَمُ	and He وَهُوَ	you لَكُمْ	Allah ٱللَّهُ	may forgive يَغْفِرُ	this day		
(of) those who show mercy ٱلرَّٰحِمِينَ ﴿٩٢﴾	(is) the Most Merciful						

90. They said: "Are you indeed Yûsuf (Joseph)?" He said: "I am Yûsuf (Joseph), and this is my brother (Benjamin). Allâh has indeed been gracious to us. Verily, he who fears Allâh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allâh makes not the reward of the *Muhsinûn* (good-doers. See V.2:112) to be lost." **91.** They said: "By Allâh! Indeed Allâh has preferred you above us, and we certainly have been sinners." **92.** He said: "No reproach on you this day; may Allâh forgive you, and He is the Most Merciful of those who show mercy!

ٱذْهَبُوا۟ بِقَمِيصِى هَـٰذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِى يَأْتِ بَصِيرًا وَأْتُونِى بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾ وَلَمَّا فَصَلَتِ
ٱلْعِيرُ قَالَ أَبُوهُمْ إِنِّى لَأَجِدُ رِيحَ يُوسُفَ لَوْلَآ أَن تُفَنِّدُونِ ﴿٩٤﴾ قَالُوا۟ تَٱللَّهِ إِنَّكَ لَفِى ضَلَـٰلِكَ
ٱلْقَدِيمِ ﴿٩٥﴾

and cast it فَأَلْقُوهُ	this هَـٰذَا	with shirt of mine بِقَمِيصِى	you go ٱذْهَبُوا۟				
he will become يَأْتِ	(of) my father أَبِى	the face وَجْهِ	over عَلَىٰ				
your بِأَهْلِكُمْ	and bring to me وَأْتُونِى	clear-sighted/a seer بَصِيرًا					
the ٱلْعِيرُ	departed فَصَلَتِ	and when وَلَمَّا	all أَجْمَعِينَ ﴿٩٣﴾	family			
لَأَجِدُ	I do indeed إِنِّى	their father أَبُوهُمْ	said قَالَ	caravan			
أَن	if not لَوْلَآ	(of) Joseph يُوسُفَ	the smell رِيحَ	(find) feel			
إِنَّكَ	by Allah تَٱللَّهِ	they said قَالُوا۟	you think me senile تُفَنِّدُونِ ﴿٩٤﴾				
old ٱلْقَدِيمِ ﴿٩٥﴾	your error ضَلَـٰلِكَ	(are) in لَفِى	certainly you				

93. "Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted, and bring to me all your family." **94.** And when the caravan departed, their father said: "I do indeed feel the smell of Yûsuf (Joseph), if only you think me not a dotard (a person who has weakness of mind because of old age)." **95.** They said: "By Allâh! Certainly, you are in your old error."

فَلَمَّآ أَن جَآءَ ٱلْبَشِيرُ أَلْقَىٰهُ عَلَىٰ وَجْهِهِۦ فَٱرْتَدَّ بَصِيرًا ۖ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّىٓ أَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾
قَالُوا۟ يَٰٓأَبَانَا ٱسْتَغْفِرْ لَنَا ذُنُوبَنَآ إِنَّا كُنَّا خَٰطِـِٔينَ ﴿٩٧﴾ قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّىٓ ۖ إِنَّهُۥ هُوَ ٱلْغَفُورُ
ٱلرَّحِيمُ ﴿٩٨﴾

the bearer of the ٱلْبَشِيرُ arrived جَآءَ (that) أَن then when فَلَمَّآ
his face وَجْهِهِۦ over عَلَىٰ he cast it (the shirt) أَلْقَىٰهُ glad tidings
did not أَلَمْ he said قَالَ clear-sighted بَصِيرًا so he became فَٱرْتَدَّ
ٱللَّهِ from مِنَ know أَعْلَمُ verily I إِنِّىٓ to you لَّكُمْ I say أَقُل
they said قَالُوا۟ you know تَعْلَمُونَ ﴿٩٦﴾ not لَا that which مَا Allah
our sins ذُنُوبَنَآ for us لَنَا ask forgiveness ٱسْتَغْفِرْ O our father! يَٰٓأَبَانَا
سَوْفَ he said قَالَ sinners خَٰطِـِٔينَ ﴿٩٧﴾ we have been كُنَّا indeed إِنَّا
إِنَّهُۥ my Lord رَبِّىٓ for you لَكُمْ ask forgiveness أَسْتَغْفِرُ I will
ٱلرَّحِيمُ ﴿٩٨﴾ (is) the Oft-Forgivenss ٱلْغَفُورُ only He هُوَ verily He
the Most Merciful

96. Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face, and he became clear-sighted. He said: "Did I not say to you, 'I know from Allâh that which you know not.' " **97.** They said: "O our father! Ask forgiveness (from Allâh) for our sins, indeed we have been sinners." **98.** He said: "I will ask my Lord for forgiveness for you, verily, He! Only He is the Oft-Forgiving, the Most Merciful."

فَلَمَّا دَخَلُوا۟ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيْهِ أَبَوَيْهِ وَقَالَ ٱدْخُلُوا۟ مِصْرَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ ﴿٩٩﴾ وَرَفَعَ أَبَوَيْهِ عَلَى
ٱلْعَرْشِ وَخَرُّوا۟ لَهُۥ سُجَّدًا ۖ وَقَالَ يَٰٓأَبَتِ هَٰذَا تَأْوِيلُ رُءْيَٰىَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّى حَقًّا ۖ وَقَدْ أَحْسَنَ بِىٓ إِذْ أَخْرَجَنِى مِنَ
ٱلسِّجْنِ وَجَآءَ بِكُم مِّنَ ٱلْبَدْوِ مِنۢ بَعْدِ أَن نَّزَغَ ٱلشَّيْطَٰنُ بَيْنِى وَبَيْنَ إِخْوَتِىٓ ۚ إِنَّ رَبِّى لَطِيفٌ لِّمَا يَشَآءُ ۚ إِنَّهُۥ هُوَ ٱلْعَلِيمُ
ٱلْحَكِيمُ ﴿١٠٠﴾

ءَاوَىٰٓ Joseph يُوسُفَ unto عَلَىٰ they entered دَخَلُوا۟ then when فَلَمَّا
ٱدْخُلُوا۟ and said وَقَالَ his parents أَبَوَيْهِ to himself إِلَيْهِ he took
in security ءَامِنِينَ ﴿٩٩﴾ Allah ٱللَّهُ wills شَآءَ if إِن Egypt مِصْرَ enter
the throne ٱلْعَرْشِ to عَلَى his parents أَبَوَيْهِ and he raised وَرَفَعَ
and وَقَالَ prostrate سُجَّدًا before him لَهُۥ and they fell down وَخَرُّوا۟
the interpretation تَأْوِيلُ this is هَٰذَا O my father! يَٰٓأَبَتِ he said

my رَبِّى has made it قَدْ جَعَلَهَا before قَبْلُ of مِن (of) my dream رُءْيَٰىَ
إِذْ to me بِىٓ He was good أَحْسَنَ indeed وَقَدْ come true حَقًّا Lord
and وَجَآءَ the prison ٱلسِّجْنِ of مِنَ He took me out أَخْرَجَنِى when
أَن after مِنۢ بَعْدِ the bedouin-life ٱلْبَدْوِ out of مِّنَ you بِكُم brought
and between وَبَيْنَ between me بَيْنِى Satan ٱلشَّيْطَٰنُ had sown enmity نَّزَغَ
(is) the Most لَطِيفٌ my Lord رَبِّى certainly إِنَّ my brothers إِخْوَتِىٓ
only He هُوَ truly He إِنَّهُۥ He wills يَشَآءُ unto whom لِّمَا Kind
the All-Wise ٱلْحَكِيمُ ﴿١٠٠﴾ (is) the All-Knowing ٱلْعَلِيمُ

99. Then, when they came in before Yûsuf (Joseph), he took his parents to himself and said: "Enter Egypt, if Allâh wills, in security." **100.** And he raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin-life, after *Shaitân* (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills. Truly, He! Only He is the All-Knowing, the All-Wise.

۞ رَبِّ قَدْ ءَاتَيْتَنِى مِنَ ٱلْمُلْكِ وَعَلَّمْتَنِى مِن تَأْوِيلِ ٱلْأَحَادِيثِ ۚ فَاطِرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَنتَ وَلِىِّۦ فِى ٱلدُّنْيَا
وَٱلْءَاخِرَةِ ۖ تَوَفَّنِى مُسْلِمًا وَأَلْحِقْنِى بِٱلصَّٰلِحِينَ ﴿١٠١﴾ ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهِ إِلَيْكَ ۖ وَمَا كُنتَ لَدَيْهِمْ إِذْ
أَجْمَعُوٓا۟ أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿١٠٢﴾ وَمَآ أَكْثَرُ ٱلنَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾

مِنَ You have bestowed on me ءَاتَيْتَنِى indeed قَدْ my Lord رَبِّ ۞
the تَأْوِيلِ of مِن and taught me وَعَلَّمْتَنِى the sovereignty ٱلْمُلْكِ of
(of) ٱلسَّمَٰوَٰتِ the Creator فَاطِرَ (of) dreams ٱلْأَحَادِيثِ interpretation
(are) my وَلِىِّۦ You أَنتَ and the earth وَٱلْأَرْضِ the heavens
and (in) the Hereafter وَٱلْءَاخِرَةِ this world ٱلدُّنْيَا in فِى Protector
and join me وَأَلْحِقْنِى as a Muslim مُسْلِمًا cause me to die تَوَفَّنِى
the news أَنۢبَآءِ of مِنْ this (is) ذَٰلِكَ with the righteous بِٱلصَّٰلِحِينَ ﴿١٠١﴾
and وَمَا to you إِلَيْكَ which We reveal نُوحِيهِ (of) the Unseen ٱلْغَيْبِ
they arranged أَجْمَعُوٓا۟ when إِذْ with them لَدَيْهِمْ you were كُنتَ not
وَمَآ were plotting يَمْكُرُونَ ﴿١٠٢﴾ and they وَهُمْ their plan together أَمْرَهُمْ
you حَرَصْتَ even if وَلَوْ (of) mankind ٱلنَّاسِ most أَكْثَرُ and not
will believe بِمُؤْمِنِينَ ﴿١٠٣﴾ desire (it) eagerly

101. "My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams — the (Only) Creator of the heavens and the earth! You are my *Walî* (Protector, Helper, Supporter, Guardian, God, Lord) in this world and in the Hereafter. Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous." **102.** That is of the news of the *Ghaib* (Unseen) which We reveal to you (O Muhammad ﷺ). You were not (present) with them when they arranged their plan together, and (while) they were plotting. **103.** And most of mankind will not believe even if you desire it eagerly.

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿١٠٤﴾ وَكَأَيِّن مِّنْ آيَةٍ فِي السَّمَاوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا
وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾ وَمَا يُؤْمِنُ أَكْثَرُهُم بِاللَّهِ إِلَّا وَهُم مُّشْرِكُونَ ﴿١٠٦﴾ أَفَأَمِنُوا أَن تَأْتِيَهُمْ غَاشِيَةٌ مِّنْ عَذَابِ اللَّهِ
أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٧﴾

أَجْرٍ any مِنْ for it عَلَيْهِ you ask of them تَسْأَلُهُمْ and not وَمَا
a reminder and an advice ذِكْرٌ but إِلَّا it (is) هُوَ not إِنْ reward
آيَةٍ (from) مِّنْ and how many وَكَأَيِّن unto the worlds لِّلْعَالَمِينَ ﴿١٠٤﴾
يَمُرُّونَ and the earth وَالْأَرْضِ the heavens السَّمَاوَاتِ in فِي a sign
مُعْرِضُونَ ﴿١٠٥﴾ therefrom عَنْهَا while they are وَهُمْ by عَلَيْهَا they pass
in بِاللَّهِ most of them أَكْثَرُهُم believe يُؤْمِنُ and not وَمَا averse
attribute partners (unto مُّشْرِكُونَ ﴿١٠٦﴾ they وَهُم except that إِلَّا Allah
comes against them تَأْتِيَهُمْ that أَن do they feel secure أَفَأَمِنُوا Him)
أَوْ (of) Allah اللَّهِ the Torment عَذَابِ of مِّنْ covering veil غَاشِيَةٌ
all of a sudden بَغْتَةً the Hour السَّاعَةُ comes against them تَأْتِيَهُمُ or
perceive يَشْعُرُونَ ﴿١٠٧﴾ not لَا while they وَهُمْ

104. And no reward you (O Muhammad ﷺ) ask of them (those who deny your Prophethood) for it; it (the Qur'ân) is no less than a Reminder and an advice unto the *'Âlamîn* (men and jinn). **105.** And how many a sign in the heavens and the earth they pass by, while they are averse therefrom. **106.** And most of them believe not in Allâh except that they attribute partners unto Him (i.e. they are *Mushrikûn,* i.e. polytheists.). **107.** Do they then feel secure from the coming against them of the covering veil of the Torment of Allâh, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?

قُلْ هَٰذِهِۦ سَبِيلِىٓ أَدْعُوٓا۟ إِلَى ٱللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِى ۖ وَسُبْحَٰنَ ٱللَّهِ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ﴿١٠٨﴾ وَمَآ أَرْسَلْنَا
مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِم مِّنْ أَهْلِ ٱلْقُرَىٰٓ ۗ أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ
ٱلَّذِينَ مِن قَبْلِهِمْ ۗ وَلَدَارُ ٱلْءَاخِرَةِ خَيْرٌ لِّلَّذِينَ ٱتَّقَوْا۟ ۗ أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾

ٱللَّهِ unto إِلَى I invite أَدْعُوٓا۟ my way سَبِيلِىٓ this is هَٰذِهِۦ say قُلْ
and whosoever وَمَنِ I أَنَا۠ sure knowledge بَصِيرَةٍ with عَلَىٰ Allah
Allah ٱللَّهِ and Glorified and Exalted is وَسُبْحَٰنَ follows me ٱتَّبَعَنِى
and وَمَآ the polytheists ٱلْمُشْرِكِينَ ﴿١٠٨﴾ of مِنَ I (am) أَنَا۠ and not وَمَآ
but إِلَّا before you مِن قَبْلِكَ We sent (as Messengers) أَرْسَلْنَا not
from among مِّنْ unto them إِلَيْهِم We revealed نُّوحِىٓ men رِجَالًا
يَسِيرُوا۟ have not أَفَلَمْ (of) townships ٱلْقُرَىٰٓ the people أَهْلِ
how كَيْفَ and seen فَيَنظُرُوا۟ the land ٱلْأَرْضِ in فِى travelled they
(were) مِن قَبْلِهِمْ (of) those who ٱلَّذِينَ the end عَٰقِبَةُ was كَانَ
(of) the Hereafter ٱلْءَاخِرَةِ and verily the home وَلَدَارُ before them
do أَفَلَا fear (Allah) ٱتَّقَوْا۟ for those who لِّلَّذِينَ (is) the best خَيْرٌ
you understand تَعْقِلُونَ ﴿١٠٩﴾ not then

108. Say (O Muhammad ﷺ): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh — Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh, i.e. to the Oneness of Allâh — Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the *Mushrikûn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)." **109.** And We sent not before you (as Messengers) any but men unto whom We revealed, from among the people of townships. Have they not travelled in the land and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear Allâh and obey Him (by abstaining from sins and evil deeds, and by performing righteous good deeds). Do you not then understand?

حَتَّىٰٓ إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ وَظَنُّوٓا۟ أَنَّهُمْ قَدْ كُذِبُوا۟ جَآءَهُمْ نَصْرُنَا فَنُجِّىَ مَن نَّشَآءُ ۖ وَلَا يُرَدُّ بَأْسُنَا عَنِ ٱلْقَوْمِ
ٱلْمُجْرِمِينَ ﴿١١٠﴾ لَقَدْ كَانَ فِى قَصَصِهِمْ عِبْرَةٌ لِّأُو۟لِى ٱلْأَلْبَٰبِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ ٱلَّذِى
بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

the Messengers	ٱلرُّسُلُ	gave up hope	ٱسْتَيْـَٔسَ	when	إِذَا	until	حَتَّىٰٓ	
جَآءَهُمْ	were denied	قَدْ كُذِبُوا۟	that they	أَنَّهُمْ	and thought	وَظَنُّوٓا۟		
مَن	so were rescued	فَنُجِّىَ	Our help	نَصْرُنَا	then came to them			
can be warded off	يُرَدُّ	and not	وَلَا	We willed	نَّشَآءُ	whomsoever		
who	ٱلْمُجْرِمِينَ ﴿١١٠﴾	the people	ٱلْقَوْمِ	from	عَنِ	Our Punishment	بَأْسُنَا	
their	قَصَصِهِمْ	in	فِى	there is	كَانَ	indeed	لَقَدْ	are sinners/criminals
مَا	(of) understanding	ٱلْأَلْبَٰبِ	for men	لِّأُو۟لِى	a lesson	عِبْرَةٌ	stories	
تَصْدِيقَ	but	وَلَٰكِن	forged	يُفْتَرَىٰ	a statement	حَدِيثًا	it is	كَانَ	not
بَيْنَ	(of) which	ٱلَّذِى	a confirmation (of Allah's existing Books)					
(of)	كُلِّ	and a detailed explanation	وَتَفْصِيلَ	were before it	يَدَيْهِ			
for	لِّقَوْمٍ	and a Mercy	وَرَحْمَةً	and a guide	وَهُدًى	thing	شَىْءٍ	every
who believe	يُؤْمِنُونَ ﴿١١١﴾	the people						

110. (They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were rescued. And Our punishment cannot be warded off from the people who are *Mujrimûn* (criminals, sinners, disbelievers, polytheists).

111. Indeed in their stories, there is a lesson for men of understanding. It (the Qur'ân) is not a forged statement but a confirmation of (Allâh's existing Books) which were before it [i.e. the Taurât (Torah), the Injeel (Gospel) and other Scriptures of Allâh] and a detailed explanation of everything and a guide and a mercy for the people who believe.

سُورَةُ الرَّعْدِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓمٓر ۚ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ۗ وَٱلَّذِىٓ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ٱلْحَقُّ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ ﴿١﴾ ٱللَّهُ ٱلَّذِى رَفَعَ ٱلسَّمَٰوَٰتِ
بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۖ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ ۖ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى ۚ يُدَبِّرُ ٱلْأَمْرَ يُفَصِّلُ ٱلْءَايَٰتِ
لَعَلَّكُم بِلِقَآءِ رَبِّكُمْ تُوقِنُونَ ﴿٢﴾

(of)	ٱلْكِتَٰبِ	the Verses	ءَايَٰتُ	these are	تِلْكَ	Alif-Lam-Mim-Ra	الٓمٓر	
unto	إِلَيْكَ	has been revealed	أُنزِلَ	and that which	وَٱلَّذِىٓ	the Book		
أَكْثَرَ	but	وَلَٰكِنَّ	(is) the truth	ٱلْحَقُّ	your Lord	رَّبِّكَ	from	مِن	you
(is) He	ٱلَّذِى	Allah	ٱللَّهُ	believe	يُؤْمِنُونَ ﴿١﴾	not	لَا	men	ٱلنَّاسِ	most

any pillars عَمَدٍ without بِغَيْرِ the heavens ٱلسَّمَٰوَٰتِ raised رَفَعَ Who
the ٱلْعَرْشِ above عَلَى He rose ٱسْتَوَىٰ then ثُمَّ that you can see تَرَوْنَهَا
and the moon وَٱلْقَمَرَ the sun ٱلشَّمْسَ and subjected وَسَخَّرَ Throne
مُّسَمًّى for a term لِأَجَلٍ running (its course) يَجْرِى each كُلٌّ
He explains in يُفَصِّلُ all affairs ٱلْأَمْرَ He manages يُدَبِّرُ appointed
in the meeting بِلِقَآءِ that you may لَعَلَّكُم the Verses ٱلْءَايَٰتِ detail
believe with certainty تُوقِنُونَ ﴿٢﴾ your Lord رَبِّكُمْ with

Sûrat Ar-Ra'd
(The Thunder) XIII
In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Alif-Lâm-Mîm-Râ.* [These letters are one of the miracles of the Qur'ân; and none but Allâh (Alone) knows their meanings.] These are the Verses of the Book (the Qur'ân), and that which has been revealed unto you (Muhammad ﷺ) from your Lord is the truth, but most men believe not. **2.** Allâh is He Who raised the heavens without any pillars that you can see. Then, He rose above (*Istawâ*) the Throne (really in a manner that suits His Majesty). He has subjected the sun and the moon (to continue going round), each running (its course) for a term appointed. He manages and regulates all affairs; He explains the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe with certainty in the Meeting with your Lord.

وَهُوَ ٱلَّذِى مَدَّ ٱلْأَرْضَ وَجَعَلَ فِيهَا رَوَٰسِىَ وَأَنْهَٰرًا ۖ وَمِن كُلِّ ٱلثَّمَرَٰتِ جَعَلَ فِيهَا زَوْجَيْنِ ٱثْنَيْنِ ۖ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ ۚ إِنَّ فِى
ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٣﴾ وَفِى ٱلْأَرْضِ قِطَعٌ مُّتَجَٰوِرَٰتٌ وَجَنَّٰتٌ مِّنْ أَعْنَٰبٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ
صِنْوَانٍ يُسْقَىٰ بِمَآءٍ وَٰحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِى ٱلْأُكُلِ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٤﴾

وَجَعَلَ the earth ٱلْأَرْضَ spread out مَدَّ Who ٱلَّذِى and (it is) He وَهُوَ
and rivers وَأَنْهَٰرًا firm mountains رَوَٰسِىَ therein فِيهَا and placed
فِيهَا He made جَعَلَ (of) fruits ٱلثَّمَرَٰتِ every kind كُلِّ and of وَمِن
ٱلَّيْلَ He brings as a cover يُغْشِى two ٱثْنَيْنِ in pairs زَوْجَيْنِ (in it)
لَءَايَٰتٍ that ذَٰلِكَ in فِى verily إِنَّ (over) the day ٱلنَّهَارَ the night
and وَفِى who reflect يَتَفَكَّرُونَ ﴿٣﴾ for people لِّقَوْمٍ (there are) signs
neighbouring مُّتَجَٰوِرَٰتٌ (there are) tracts قِطَعٌ the earth ٱلْأَرْضِ in
and green crops وَزَرْعٌ vines أَعْنَٰبٍ of مِّنْ and gardens وَجَنَّٰتٌ

growing into two or three صِنْوَانٌ and date-palms وَنَخِيلٌ (fields)
one stem root for صِنْوَانٍ or otherwise وَغَيْرُ from a single stem root
وَنُفَضِّلُ the same وَاحِدٍ with water بِمَآءٍ watered يُسْقَىٰ every palm
بَعْضٍ than عَلَىٰ some of them بَعْضَهَا yet We make more excellent
these things ذَٰلِكَ in فِي verily إِنَّ eating ٱلْأُكُلِ (in) فِي others
who ﴿٤﴾ يَعْقِلُونَ for the people لِّقَوْمٍ there are Signs لَأٓيَٰتٍ
understand

3. And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruits He made *Zawjain Ithnaîn* (two in pairs — may mean two kinds or it may mean: of two varieties, e.g. black and white, sweet and sour, small and big). He brings the night as a cover over the day. Verily, in these things, there are *Ayât* for people who reflect. 4. And in the earth are neighbouring tracts, and gardens of vines, and green crops (fields), and date palms, growing into two or three from a single stem root, or otherwise (one stem root for every palm), watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are *Ayât* for the people who understand.

۞ وَإِن تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَٰبًا أَءِنَّا لَفِى خَلْقٍ جَدِيدٍ ۗ أُو۟لَٰٓئِكَ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ ۖ وَأُو۟لَٰٓئِكَ
ٱلْأَغْلَٰلُ فِىٓ أَعْنَاقِهِمْ ۖ وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٥﴾ وَيَسْتَعْجِلُونَكَ بِٱلسَّيِّئَةِ قَبْلَ ٱلْحَسَنَةِ وَقَدْ
خَلَتْ مِن قَبْلِهِمُ ٱلْمَثُلَٰتُ ۗ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَىٰ ظُلْمِهِمْ ۖ وَإِنَّ رَبَّكَ لَشَدِيدُ ٱلْعِقَابِ ﴿٦﴾

(is) قَوْلُهُمْ then wondrous فَعَجَبٌ you wonder تَعْجَبْ and if ۞ وَإِن
لَفِى shall we أَءِنَّا dust تُرَٰبًا we are كُنَّا when أَءِذَا their saying
and they are those أُو۟لَٰٓئِكَ a new جَدِيدٍ creation خَلْقٍ indeed (be) in
and they وَأُو۟لَٰٓئِكَ in their Lord بِرَبِّهِمْ disbelieve كَفَرُوا۟ who ٱلَّذِينَ
their أَعْنَاقِهِمْ in فِىٓ will have iron chains ٱلْأَغْلَٰلُ are those who
(of) the Fire ٱلنَّارِ dwellers أَصْحَٰبُ and they will be وَأُو۟لَٰٓئِكَ necks
and they ask وَيَسْتَعْجِلُونَكَ will abide ﴿٥﴾ خَٰلِدُونَ therein فِيهَا they هُمْ
وَقَدْ the good ٱلْحَسَنَةِ before قَبْلَ the evil بِٱلسَّيِّئَةِ you to hasten
ٱلْمَثُلَٰتُ before them مِن قَبْلِهِمُ occured خَلَتْ and verily
(is) لَذُو your Lord رَبَّكَ but verily وَإِنَّ exemplary punishments
ظُلْمِهِمْ inspite of عَلَىٰ for mankind لِّلنَّاسِ (of) forgiveness مَغْفِرَةٍ full
(is) لَشَدِيدُ your Lord رَبَّكَ and verily وَإِنَّ their wrong-doing
in punishment ﴿٦﴾ ٱلْعِقَابِ Severe

5. And if you (O Muhammad ﷺ) wonder (at these polytheists who deny your message of Islâmic Monotheism and have taken besides Allâh others for worship who can neither harm nor benefit), then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation?" They are those who disbelieved in their Lord! They are those who will have iron chains tying their hands to their necks. They will be dwellers of the Fire to abide therein. 6. They ask you to hasten the evil before the good, while (many) exemplary punishments have indeed occurred before them. But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is (also) Severe in punishment.

وَيَقُولُ ٱلَّذِينَ كَفَرُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦٓ ۗ إِنَّمَآ أَنتَ مُنذِرٌ ۖ وَلِكُلِّ قَوْمٍ هَادٍ ﴿٧﴾ ٱللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ
أُنثَىٰ وَمَا تَغِيضُ ٱلْأَرْحَامُ وَمَا تَزْدَادُ ۖ وَكُلُّ شَىْءٍ عِندَهُۥ بِمِقْدَارٍ ﴿٨﴾ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ٱلْكَبِيرُ
ٱلْمُتَعَالِ ﴿٩﴾ سَوَآءٌ مِّنكُم مَّنْ أَسَرَّ ٱلْقَوْلَ وَمَن جَهَرَ بِهِۦ وَمَنْ هُوَ مُسْتَخْفٍۭ بِٱلَّيْلِ وَسَارِبٌۢ بِٱلنَّهَارِ ﴿١٠﴾

أُنزِلَ why not لَوْلَآ who disbelieve كَفَرُوا۟ those ٱلَّذِينَ and say وَيَقُولُ
إِنَّمَآ his Lord رَّبِّهِۦٓ from مِّن a sign ءَايَةٌ to him عَلَيْهِ is sent down
people قَوْمٍ and to every وَلِكُلِّ a warner مُنذِرٌ you are أَنتَ only
تَحْمِلُ what مَا knows يَعْلَمُ Allah ٱللَّهُ (there is) a guide ﴿٧﴾ هَادٍ
fall تَغِيضُ and by how much وَمَا female أُنثَىٰ every كُلُّ bears
تَزْدَادُ and what وَمَا the wombs ٱلْأَرْحَامُ short (of their time or number)
(is) ﴿٨﴾ بِمِقْدَارٍ with Him عِندَهُۥ thing شَىْءٍ and every وَكُلُّ they exceed
(of) the ٱلْغَيْبِ (He is) All-Knower عَٰلِمُ in (due) proportion
﴿٩﴾ ٱلْمُتَعَالِ the Most Great ٱلْكَبِيرُ and the seen وَٱلشَّهَٰدَةِ Unseen
any مِّنكُم (it is) the same (to Him) (whether) سَوَآءٌ the Most High
and (who) وَمَن (his) speech ٱلْقَوْلَ conceals أَسَرَّ (who) مَّنْ of you
(he) هُوَ and whoever وَمَنْ it بِهِۦ declares openly جَهَرَ
by ﴿١٠﴾ بِٱلنَّهَارِ or goes freely وَسَارِبٌۢ by night بِٱلَّيْلِ be hid مُسْتَخْفٍۭ
day

7. And the disbelievers say: "Why is not a sign sent down to him from his Lord?" You are only a warner, and to every people there is a guide. 8. Allâh knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion. 9. All-Knower of the unseen and the seen, the Most Great, the Most High. 10. It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.

لَهُۥ مُعَقِّبَٰتٌ مِّنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ يَحْفَظُونَهُۥ مِنْ أَمْرِ ٱللَّهِ ۗ إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ ۗ وَإِذَآ
أَرَادَ ٱللَّهُ بِقَوْمٍ سُوٓءًا فَلَا مَرَدَّ لَهُۥ ۚ وَمَا لَهُم مِّن دُونِهِۦ مِن وَالٍ ﴿١١﴾ هُوَ ٱلَّذِى يُرِيكُمُ ٱلْبَرْقَ خَوْفًا وَطَمَعًا
وَيُنشِئُ ٱلسَّحَابَ ٱلثِّقَالَ ﴿١٢﴾

مِّنۢ بَيْنِ يَدَيْهِ (there are) angels in succession مُعَقِّبَٰتٌ for him لَهُۥ	
مِنْ they guard him يَحْفَظُونَهُۥ and behind him وَمِنْ خَلْفِهِۦ before him	
لَا Allah ٱللَّهَ verily إِنَّ (of) Allah ٱللَّهِ the Command أَمْرِ by	
يُغَيِّرُوا۟ until حَتَّىٰ the condition of a people مَا بِقَوْمٍ changes يُغَيِّرُ not	
ٱللَّهُ wills أَرَادَ and when وَإِذَآ in themselves بِأَنفُسِهِمْ what (is) مَا they change	
(there can be) no فَلَا misfortune سُوٓءًا for a people بِقَوْمٍ Allah	
مِّن for them لَهُم and (there is) not وَمَا of it لَهُۥ turning away مَرَدَّ	
ٱلَّذِى (it is) He هُوَ protector وَالٍ ﴿١١﴾ any مِن besides Him دُونِهِۦ	
as a fear (for خَوْفًا the lightning ٱلْبَرْقَ shows you يُرِيكُمُ Who	
and (it is He وَيُنشِئُ and as a hope (for rain) وَطَمَعًا travellers)	
heavy ٱلثِّقَالَ ﴿١٢﴾ the clouds ٱلسَّحَابَ Who) brings up (or originates) (with water)	

11. For him (each person), there are angels in succession, before and behind him. They guard him by the Command of Allâh. Verily, Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector. **12.** It is He Who shows you the lightning, as a fear (for travellers) and as a hope (for those who wait for rain). And it is He Who brings up (or originates) the clouds, heavy (with water).

وَيُسَبِّحُ ٱلرَّعْدُ بِحَمْدِهِۦ وَٱلْمَلَٰٓئِكَةُ مِنْ خِيفَتِهِۦ وَيُرْسِلُ ٱلصَّوَٰعِقَ فَيُصِيبُ بِهَا مَن يَشَآءُ وَهُمْ يُجَٰدِلُونَ فِى
ٱللَّهِ وَهُوَ شَدِيدُ ٱلْمِحَالِ ﴿١٣﴾ لَهُۥ دَعْوَةُ ٱلْحَقِّ ۖ وَٱلَّذِينَ يَدْعُونَ مِن دُونِهِۦ لَا يَسْتَجِيبُونَ لَهُم بِشَىْءٍ إِلَّا كَبَٰسِطِ كَفَّيْهِ إِلَى ٱلْمَآءِ لِيَبْلُغَ
فَاهُ وَمَا هُوَ بِبَٰلِغِهِۦ ۚ وَمَا دُعَآءُ ٱلْكَٰفِرِينَ إِلَّا فِى ضَلَٰلٍ ﴿١٤﴾

His praises بِحَمْدِهِۦ thunder ٱلرَّعْدُ and glorifies وَيُسَبِّحُ	
His Awe خِيفَتِهِۦ because of مِنْ and (so do) the angels وَٱلْمَلَٰٓئِكَةُ	
He strikes فَيُصِيبُ the thunderbolts ٱلصَّوَٰعِقَ and He sends وَيُرْسِلُ	

yet they وَهُمْ He wills يَشَآءُ whom مَن therewith بِهَا
and He وَهُوَ Allah ٱللَّهِ about فِى dispute يُجَٰدِلُونَ (disbelievers)
دَعْوَةُ for Him (Alone) لَهُۥ in punishment ٱلْمِحَالِ ﴿١٣﴾ Mighty شَدِيدُ (is)
they يَدْعُونَ and those whom وَٱلَّذِينَ (of) Truth ٱلْحَقِّ (is) the call
لَهُم they can answer يَسْتَجِيبُونَ not لَا besides Him مِن دُونِهِۦ invoke
like one who stretches forth كَبَٰسِطِ except إِلَّا any thing بِشَىْءٍ them
وَمَا his mouth فَاهُ to reach لِيَبْلُغَ water ٱلْمَآءِ for إِلَى his hands كَفَّيْهِ
the دُعَآءُ and is nothing وَمَا reaches it بِبَٰلِغِهِۦ it هُوَ but not
an ضَلَٰلٍ ﴿١٤﴾ (in) فِى but إِلَّا (of) the disbelievers ٱلْكَٰفِرِينَ invocation
error (i.e. of no use)

13. And *Ar-Ra'd* (thunder) glorifies and praises Him, and so do the angels because of His awe. He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allâh. And He is Mighty in strength and Severe in punishment. **14.** For Him (Allâh, Alone) is the Word of Truth (i.e. none has the right to be worshipped but Allâh). And those whom they (polytheists and disbelievers) invoke, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not; and the invocation of the disbelievers is nothing but an error (i.e. of no use).

وَلِلَّهِ يَسْجُدُ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَٰلُهُم بِٱلْغُدُوِّ وَٱلْءَاصَالِ ۩ ﴿١٥﴾ قُلْ مَن رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ قُلِ ٱللَّهُ
قُلْ أَفَٱتَّخَذْتُم مِّن دُونِهِۦٓ أَوْلِيَآءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا ۚ قُلْ هَلْ يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ أَمْ هَلْ تَسْتَوِى ٱلظُّلُمَٰتُ
وَٱلنُّورُ ۗ أَمْ جَعَلُوا۟ لِلَّهِ شُرَكَآءَ خَلَقُوا۟ كَخَلْقِهِۦ فَتَشَٰبَهَ ٱلْخَلْقُ عَلَيْهِمْ ۚ قُلِ ٱللَّهُ خَٰلِقُ كُلِّ شَىْءٍ وَهُوَ ٱلْوَٰحِدُ ٱلْقَهَّٰرُ ﴿١٦﴾

whoever مَن falls in prostration يَسْجُدُ and unto Allah (Alone) وَلِلَّهِ
willingly طَوْعًا and the earth وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ (is) in فِى
in the بِٱلْغُدُوِّ and so do their shadows وَظِلَٰلُهُم or unwillingly وَكَرْهًا
say (O Muhammad) قُلْ and in the afternoons وَٱلْءَاصَالِ ۩ ﴿١٥﴾ morning
and the وَٱلْأَرْضِ (of) the heavens ٱلسَّمَٰوَٰتِ (is) the Lord رَّبُّ Who مَن
have you then taken أَفَٱتَّخَذْتُم say قُلْ (it is) Allah ٱللَّهُ say قُلِ earth
يَمْلِكُونَ not لَا protectors أَوْلِيَآءَ other than Him مِّن دُونِهِۦٓ (for worship)
وَلَا either for benefit نَفْعًا for themselves لِأَنفُسِهِمْ they have power
the blind ٱلْأَعْمَىٰ equal يَسْتَوِى are هَلْ say قُلْ for harm ضَرًّا nor
darkness ٱلظُّلُمَٰتُ equal تَسْتَوِى are هَلْ or أَمْ and the seer وَٱلْبَصِيرُ

to لِلَّهِ do they (disbelievers) assign جَعَلُوا or أَمْ and light وَالنُّورُ
the like of His كَخَلْقِهِ who created خَلَقُوا partners شُرَكَاءَ Allah
to them عَلَيْهِمْ the creation الْخَلْقُ so that seemed alike فَتَشَابَهَ creation
things شَيْءٍ (of) all كُلِّ (is) the Creator خَالِقُ Allah اللَّهُ say قُلِ
the Irresistible الْقَهَّارُ ﴿١٦﴾ the One الْوَاحِدُ and He is وَهُوَ

15. And unto Allâh (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons. **16.** Say (O Muhammad ﷺ): "Who is the Lord of the heavens and the earth?" Say: "(It is) Allâh." Say: "Have you then taken (for worship) *Auliyâ'* (protectors) other than Him, such as have no power either for benefit or for harm to themselves?" Say: "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allâh partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them?" Say: "Allâh is the Creator of all things; and He is the One, the Irresistible."

أَنزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَّابِيًا ۚ وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ
زَبَدٌ مِّثْلُهُ ۚ كَذَٰلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ ۚ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً ۖ وَأَمَّا مَا يَنفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ ۚ كَذَٰلِكَ
يَضْرِبُ اللَّهُ الْأَمْثَالَ ﴿١٧﴾

water (rain) مَاءً the sky السَّمَاءِ from مِنَ He sends down أَنزَلَ
according to their measure بِقَدَرِهَا the valleys أَوْدِيَةٌ and flows فَسَالَتْ
that رَّابِيًا the foam زَبَدًا the flood السَّيْلُ but bears away فَاحْتَمَلَ
they يُوقِدُونَ and (also) from what وَمِمَّا mounts up to the surface
حِلْيَةٍ in order to make ابْتِغَاءَ the fire النَّارِ in فِي it عَلَيْهِ heat
like unto it مِّثْلُهُ rises a foam زَبَدٌ utensils مَتَاعٍ or أَوْ ornaments
(of) truth الْحَقَّ Allah اللَّهُ does set forth (parables) يَضْرِبُ thus كَذَٰلِكَ
it فَيَذْهَبُ the foam الزَّبَدُ then as for فَأَمَّا and falsehood وَالْبَاطِلَ
that مَا while وَأَمَّا as scum upon the banks جُفَاءً passes away
الْأَرْضِ in فِي remains فَيَمْكُثُ mankind النَّاسَ benefits يَنفَعُ which
parables الْأَمْثَالَ ﴿١٧﴾ Allah اللَّهُ sets forth يَضْرِبُ thus كَذَٰلِكَ the earth

17. He sends down water (rain) from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface — and (also) from that (ore) which they heat in the fire in order to make ornaments

or utensils, rises a foam like unto it, thus does Allâh (by parables) show forth truth and falsehood. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allâh sets forth parables (for the truth and falsehood, i.e. Belief and disbelief).

لِلَّذِينَ ٱسْتَجَابُوا۟ لِرَبِّهِمُ ٱلْحُسْنَىٰ ۚ وَٱلَّذِينَ لَمْ يَسْتَجِيبُوا۟ لَهُۥ لَوْ أَنَّ لَهُم مَّا فِى ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُۥ مَعَهُۥ لَٱفْتَدَوْا۟
بِهِۦٓ ۚ أُو۟لَٰٓئِكَ لَهُمْ سُوٓءُ ٱلْحِسَابِ وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمِهَادُ ﴿١٨﴾ ۞ أَفَمَن يَعْلَمُ أَنَّمَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ٱلْحَقُّ كَمَنْ هُوَ
أَعْمَىٰٓ ۚ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿١٩﴾

ٱلْحُسْنَىٰ their Lord's call لِرَبِّهِمْ answered ٱسْتَجَابُوا۟ for those who لِلَّذِينَ
لَهُۥ answered يَسْتَجِيبُوا۟ not لَمْ and those who وَٱلَّذِينَ (is) Paradise
ٱلْأَرْضِ in فِى all that is مَّا they had لَهُم (that) أَنَّ if لَوْ Him
لَٱفْتَدَوْا۟ with it مَعَهُۥ and its like وَمِثْلَهُۥ together جَمِيعًا the earth
they أُو۟لَٰٓئِكَ it بِهِۦٓ they would offer to save themselves
ٱلْحِسَابِ (will be) the terrible سُوٓءُ for whom لَهُمْ are those
Hell جَهَنَّمُ and their dwelling-place (will be) وَمَأْوَىٰهُمْ reckoning
shall أَفَمَن ۞ (is that) place for rest ٱلْمِهَادُ ﴿١٨﴾ and worst indeed وَبِئْسَ
إِلَيْكَ has been revealed أُنزِلَ that what أَنَّمَآ knows يَعْلَمُ he then who
(be) كَمَن (is) the truth ٱلْحَقُّ your Lord رَّبِّكَ from مِن unto you
that يَتَذَكَّرُ but it is only إِنَّمَا (is) blind أَعْمَىٰٓ he هُوَ like him who
(of) understanding ٱلْأَلْبَٰبِ ﴿١٩﴾ the men أُو۟لُوا۟ pay head

18. For those who answered their Lord's Call (believed in the Oneness of Allâh and followed His Messenger Muhammad ﷺ i.e. Islâmic Monotheism) is *Al-Husnâ* (i.e. Paradise). But those who answered not His Call (disbelieved in the Oneness of Allâh and followed not His Messenger Muhammad ﷺ), if they had all that is in the earth together with its like, they would offer it in order to save themselves (from the torment, but it will be in vain). For them there will be the terrible reckoning. Their dwelling place will be Hell; and worst indeed is that place for rest. **19.** Shall he then who knows that what has been revealed unto you (O Muḥammad ﷺ) from your Lord is the truth be like him who is blind? But it is only the men of understanding that pay heed.

ٱلَّذِينَ يُوفُونَ بِعَهْدِ ٱللَّهِ وَلَا يَنقُضُونَ ٱلْمِيثَٰقَ ﴿٢٠﴾ وَٱلَّذِينَ يَصِلُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوٓءَ
ٱلْحِسَابِ ﴿٢١﴾ وَٱلَّذِينَ صَبَرُوا۟ ٱبْتِغَآءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَأَنفَقُوا۟ مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ بِٱلْحَسَنَةِ
ٱلسَّيِّئَةَ أُو۟لَٰٓئِكَ لَهُمْ عُقْبَى ٱلدَّارِ ﴿٢٢﴾

وَلَا (of) Allah ٱللَّهِ the Covenant بِعَهۡدِ fulfill يُوفُونَ those who ٱلَّذِينَ
يَصِلُونَ and those who وَٱلَّذِينَ the covenant ٱلۡمِيثَٰقَ ﴿٢٠﴾ break يَنقُضُونَ and not
to أَن for it بِهِۦٓ Allah ٱللَّهُ has commanded أَمَرَ what مَآ join
and dread وَيَخَافُونَ their Lord رَبَّهُمۡ and fear وَيَخۡشَوۡنَ be joined يُوصَلَ
صَبَرُواْ and those who وَٱلَّذِينَ reckoning ٱلۡحِسَابِ ﴿٢١﴾ the terrible سُوٓءَ
رَبِّهِمۡ (the) Face وَجۡهِ seeking ٱبۡتِغَآءَ remain patient/persevere
and وَأَنفَقُواْ prayers ٱلصَّلَوٰةَ and offer perfectly وَأَقَامُواْ (of) their Lord
سِرًّا We have bestowed on them رَزَقۡنَٰهُمۡ that which مِمَّا spend out
with good بِٱلۡحَسَنَةِ and they repel وَيَدۡرَءُونَ and openly وَعَلَانِيَةً secretly
ٱلدَّارِ ﴿٢٢﴾ end عُقۡبَى for whom لَهُمۡ they are those أُوْلَٰٓئِكَ evil ٱلسَّيِّئَةَ
is the (Good) Home

20. Those who fulfil the Covenant of Allâh and break not the *Mîthâq* (bond, treaty, covenant). **21.** And those who join that which Allâh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allâh has forbidden and perform all kinds of good deeds which Allâh has ordained). **22.** And those who remain patient, seeking their Lord's Countenance, perform *As-Salât* (*Iqâmat-as-Salât*), and spend out of that which We have bestowed on them, secretly and openly, and defend evil with good, for such there is a good end.

جَنَّٰتُ عَدۡنٖ يَدۡخُلُونَهَا وَمَن صَلَحَ مِنۡ ءَابَآئِهِمۡ وَأَزۡوَٰجِهِمۡ وَذُرِّيَّٰتِهِمۡۖ وَٱلۡمَلَٰٓئِكَةُ يَدۡخُلُونَ عَلَيۡهِم مِّن كُلِّ بَابٖ ﴿٢٣﴾ سَلَٰمٌ عَلَيۡكُم بِمَا
صَبَرۡتُمۡۚ فَنِعۡمَ عُقۡبَى ٱلدَّارِ ﴿٢٤﴾ وَٱلَّذِينَ يَنقُضُونَ عَهۡدَ ٱللَّهِ مِنۢ بَعۡدِ مِيثَٰقِهِۦ وَيَقۡطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيُفۡسِدُونَ
فِي ٱلۡأَرۡضِ أُوْلَٰٓئِكَ لَهُمُ ٱللَّعۡنَةُ وَلَهُمۡ سُوٓءُ ٱلدَّارِ ﴿٢٥﴾

in which they shall يَدۡخُلُونَهَا (of) Adn (Paradise) عَدۡنٖ Gardens جَنَّٰتُ
from مِنۡ acted righteously صَلَحَ and (also) those who وَمَن enter
and وَذُرِّيَّٰتِهِمۡ and their wives وَأَزۡوَٰجِهِمۡ their fathers ءَابَآئِهِمۡ among
unto عَلَيۡهِم shall enter يَدۡخُلُونَ and angels وَٱلۡمَلَٰٓئِكَةُ their offspring
عَلَيۡكُم (saying) peace سَلَٰمٌ gate بَابٖ ﴿٢٣﴾ every كُلِّ from مِّن them
فَنِعۡمَ you persevered in patience صَبَرۡتُمۡ for what بِمَا be upon you
and those وَٱلَّذِينَ home ٱلدَّارِ ﴿٢٤﴾ (is) the final عُقۡبَى excellent indeed
after مِنۢ بَعۡدِ (of) Allah ٱللَّهِ the Covenant عَهۡدَ break يَنقُضُونَ who

has	أَمَرَ	what	مَآ	and sever	وَيَقْطَعُونَ	its ratification	مِيثَٰقِهِۦ	
وَيُفْسِدُونَ	be joined	يُوصَلَ	to	أَن	for it	بِهِۦٓ	Allah	ٱللَّهُ commanded
لَهُمُ	they are those	أُوْلَٰٓئِكَ	the land	ٱلْأَرْضِ	in	فِى	and work mischief	
(is) the evil	سُوٓءُ	and for them	وَلَهُمْ	(is) the curse	ٱللَّعْنَةُ	for them		
						home	ٱلدَّارِ ﴿٢٥﴾	

23. '*Adn* (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate (saying): **24.** "*Salâmun 'Alaikum* (peace be upon you) for you persevered in patience! Excellent indeed is the final home!" **25.** And those who break the Covenant of Allâh, after its ratification, and sever that which Allâh has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allâh's Mercy), and for them is the unhappy (evil) home (i.e. Hell).

ٱللَّهُ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ وَفَرِحُوا۟ بِٱلْحَيَوٰةِ ٱلدُّنْيَا وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا فِى ٱلْءَاخِرَةِ إِلَّا مَتَٰعٌ ﴿٢٦﴾ وَيَقُولُ ٱلَّذِينَ كَفَرُوا۟
لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ قُلْ إِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهْدِىٓ إِلَيْهِ مَنْ أَنَابَ ﴿٢٧﴾

يَشَآءُ	for whom	لِمَن	the provision	ٱلرِّزْقَ	increases	يَبْسُطُ	Allah	ٱللَّهُ
and	وَفَرِحُوا۟	and straitens (it for whom He wills)	وَيَقْدِرُ	He wills				
and	(is)	وَمَا	worldly	ٱلدُّنْيَا	in the life	بِٱلْحَيَوٰةِ	they rejoice	
ٱلْءَاخِرَةِ	as compared with	فِى	worldly	ٱلدُّنْيَا	the life	ٱلْحَيَوٰةُ	nothing	
ٱلَّذِينَ	and say	وَيَقُولُ	a brief enjoyment	مَتَٰعٌ ﴿٢٦﴾	but	إِلَّا	the Hereafter	
sent down	أُنزِلَ	why (is) not	لَوْلَآ	disbelieved	كَفَرُوا۟	those who		
قُلْ	his Lord	رَّبِّهِۦ	from	مِّن	a sign	ءَايَةٌ	to him (Muhammad)	عَلَيْهِ
He	يَشَآءُ	whom	مَن	sends astray	يُضِلُّ	Allah	ٱللَّهَ	verily إِنَّ say
أَنَابَ ﴿٢٧﴾	those who	مَنْ	unto Himself	إِلَيْهِ	and guides	وَيَهْدِىٓ	wills	
						turn to Him in repentance		

26. Allâh increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment. **27.** And those who disbelieved say: "Why is not a sign sent down to him (Muhammad) from his Lord?" Say: "Verily, Allâh sends astray whom He wills and guides unto Himself those who turn to Him in repentance."

ٱلَّذِينَ ءَامَنُوا۟ وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ ٱللَّهِ ۗ أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ ﴿٢٨﴾ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟
ٱلصَّٰلِحَٰتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَـَٔابٍ ﴿٢٩﴾ كَذَٰلِكَ أَرْسَلْنَٰكَ فِىٓ أُمَّةٍ قَدْ خَلَتْ مِن قَبْلِهَآ أُمَمٌ لِّتَتْلُوَا۟ عَلَيْهِمُ ٱلَّذِىٓ
أَوْحَيْنَآ إِلَيْكَ وَهُمْ يَكْفُرُونَ بِٱلرَّحْمَٰنِ ۚ قُلْ هُوَ رَبِّى لَآ إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ ﴿٣٠﴾

their قُلُوبُهُم and find rest وَتَطْمَئِنُّ believe ءَامَنُوا۟ those who ٱلَّذِينَ
بِذِكْرِ verily أَلَا (of) Allah ٱللَّهِ in the remembrance بِذِكْرِ hearts
﴿٢٨﴾ ٱلْقُلُوبُ find rest تَطْمَئِنُّ (of) Allah ٱللَّهِ in the remembrance
ٱلصَّٰلِحَٰتِ and work وَعَمِلُوا۟ believe ءَامَنُوا۟ those who ٱلَّذِينَ hearts
and وَحُسْنُ (is) for them لَهُمْ delight/bliss طُوبَىٰ righteousness
We أَرْسَلْنَٰكَ thus كَذَٰلِكَ place of (final) return ﴿٢٩﴾ مَـَٔابٍ a beautiful
verily قَدْ a community أُمَّةٍ to فِىٓ have sent you (O Muhammed)
other communities أُمَمٌ before it مِن قَبْلِهَآ passed away خَلَتْ
what ٱلَّذِىٓ unto them عَلَيْهِمُ in order that you might recite لِّتَتْلُوَا۟
يَكْفُرُونَ and they وَهُمْ to you إِلَيْكَ We have revealed أَوْحَيْنَآ
(is) رَبِّى He هُوَ say قُلْ in the Most Gracious بِٱلرَّحْمَٰنِ disbelieve
in Him عَلَيْهِ He هُوَ but إِلَّا god إِلَٰهَ (there is) no لَآ my Lord
will be my return with ﴿٣٠﴾ مَتَابِ and to Him وَإِلَيْهِ I trust تَوَكَّلْتُ
repentance

28. Those who believed (in the Oneness of Allâh — Islâmic Monotheism), and whose hearts find rest in the remembrance of Allâh verily, in the remembrance of Allâh do hearts find rest. **29.** Those who believed (in the Oneness of Allâh — Islâmic Monotheism), and work righteousness, *Tûbâ* (all kinds of happiness or name of a tree in Paradise) is for them and a beautiful place of (final) return. **30.** Thus have We sent you (O Muhammad ﷺ) to a community before whom other communities have passed away, in order that you might recite unto them what We have revealed to you, while they disbelieve in the Most Gracious (Allâh) Say: "He is my Lord! *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He)! In Him is my trust, and to Him will be my return with repentance."

وَلَوْ أَنَّ قُرْءَانًا سُيِّرَتْ بِهِ ٱلْجِبَالُ أَوْ قُطِّعَتْ بِهِ ٱلْأَرْضُ أَوْ كُلِّمَ بِهِ ٱلْمَوْتَىٰ ۗ بَل لِّلَّهِ ٱلْأَمْرُ جَمِيعًا ۗ أَفَلَمْ يَا۟يْـَٔسِ ٱلَّذِينَ
ءَامَنُوٓا۟ أَن لَّوْ يَشَآءُ ٱللَّهُ لَهَدَى ٱلنَّاسَ جَمِيعًا ۗ وَلَا يَزَالُ ٱلَّذِينَ كَفَرُوا۟ تُصِيبُهُم بِمَا صَنَعُوا۟ قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن
دَارِهِمْ حَتَّىٰ يَأْتِىَ وَعْدُ ٱللَّهِ ۚ إِنَّ ٱللَّهَ لَا يُخْلِفُ ٱلْمِيعَادَ ﴿٣١﴾

could be سُيِّرَتْ a Quran قُرْءَانًا there had been أَنَّ and if وَلَوْ
could be قُطِّعَتْ or أَوْ mountains ٱلْجِبَالُ with it بِهِ moved
could كُلِّمَ or أَوْ the earth ٱلْأَرْضُ with it بِهِ cloven asunder
لِّلَّهِ but بَل the dead ٱلْمَوْتَىٰ with it بِهِ be made to speak
(of) all (things) جَمِيعًا the decision ٱلْأَمْرُ (is) certainly with Allah
ءَامَنُوٓا۟ those who ٱلَّذِينَ known يَا۟يْـَٔسِ have not then yet أَفَلَمْ
He could لَهَدَى Allah ٱللَّهُ willed يَشَآءُ had لَّوْ that أَن believe
ٱلَّذِينَ will cease يَزَالُ and not وَلَا all جَمِيعًا mankind ٱلنَّاسَ have guided
because of بِمَا to strike them تُصِيبُهُم disbelieve كَفَرُوا۟ those who
قَرِيبًا it settles تَحُلُّ or أَوْ a disaster قَارِعَةٌ they did صَنَعُوا۟ what
وَعْدُ comes يَأْتِىَ until حَتَّىٰ their homes دَارِهِمْ to مِّن close
does not لَا Allah ٱللَّهَ certainly إِنَّ (of) Allah ٱللَّهِ the Promise
(His) Promise ٱلْمِيعَادَ ﴿٣١﴾ break يُخْلِفُ

31. And if there had been a Qur'ân with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'ân). But the decision of all things is certainly with Allâh. Have not then those who believed yet known that had Allâh willed, He could have guided all mankind? And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it (i.e. the disaster) settles close to their homes, until the Promise of Allâh comes to pass. Certainly, Allâh breaks not His Promise.

وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَأَمْلَيْتُ لِلَّذِينَ كَفَرُوا۟ ثُمَّ أَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ عِقَابِ ﴿٣٢﴾ أَفَمَنْ هُوَ قَآئِمٌ عَلَىٰ كُلِّ
نَفْسٍۭ بِمَا كَسَبَتْ ۗ وَجَعَلُوا۟ لِلَّهِ شُرَكَآءَ قُلْ سَمُّوهُمْ ۚ أَمْ تُنَبِّـُٔونَهُۥ بِمَا لَا يَعْلَمُ فِى ٱلْأَرْضِ أَم بِظَٰهِرٍ مِّنَ ٱلْقَوْلِ ۗ بَلْ زُيِّنَ
لِلَّذِينَ كَفَرُوا۟ مَكْرُهُمْ وَصُدُّوا۟ عَنِ ٱلسَّبِيلِ ۗ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٣٣﴾

مِّن (many) Messengers بِرُسُلٍ were mocked ٱسْتُهْزِئَ and indeed وَلَقَدِ
لِلَّذِينَ but I granted respite فَأَمْلَيْتُ before you (O Muhammad) قَبْلِكَ
I seized them أَخَذْتُهُمْ then ثُمَّ disbelieved كَفَرُوا۟ to those who
أَفَمَنْ (My) punishment عِقَابِ ﴿٣٢﴾ was كَانَ so how (terrilbe) فَكَيْفَ
every كُلِّ of عَلَىٰ takes charge قَآئِمٌ He هُوَ so who is it
yet they وَجَعَلُوا۟ it has earned كَسَبَتْ by what بِمَا soul نَفْسٍۭ
أَمْ name them سَمُّوهُمْ say قُلْ partners شُرَكَآءَ to Allah لِلَّهِ ascribe

not لَا of what بِمَا you will inform Him تُنَبِّـُٔونَهُ or
بِظَٰهِرٍ or (is it) (just) أَم the earth ٱلْأَرْضِ in فِى He knows يَعْلَمُ
is made fair-seeming زُيِّنَ nay بَلْ false words ٱلْقَوْلِ of مِّنَ a show
وَصُدُّوا their plotting مَكْرُهُمْ disbelieve كَفَرُوا to those who لِلَّذِينَ
وَمَن the Right Path ٱلسَّبِيلِ from عَنِ and they have been hindered
for لَهُ so (there is) not فَمَا Allah ٱللَّهُ sends astray يُضْلِلِ and whom
any guide مِنْ هَادٍ ﴿٣٣﴾ him

32. And indeed (many) Messengers were mocked at before you (O Muhammad ﷺ), but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My punishment! 33. Is then He (Allâh) Who takes charge (guards, maintains, provides) of every person and knows all that he has earned (like any other deities who know nothing)? Yet, they ascribe partners to Allâh. Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words." Nay! To those who disbelieved, their plotting is made fair-seeming, and they have been hindered from the Right Path; and whom Allâh sends astray, for him there is no guide.

لَّهُمْ عَذَابٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَعَذَابُ ٱلْـَٔاخِرَةِ أَشَقُّ ۖ وَمَا لَهُم مِّنَ ٱللَّهِ مِن وَاقٍ ﴿٣٤﴾ ۞ مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۖ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ أُكُلُهَا دَآئِمٌ وَظِلُّهَا ۚ تِلْكَ عُقْبَى ٱلَّذِينَ ٱتَّقَوا ۖ وَّعُقْبَى ٱلْكَٰفِرِينَ ٱلنَّارُ ﴿٣٥﴾

(of) ٱلدُّنْيَا the life ٱلْحَيَوٰةِ in فِى (is) a torment عَذَابٌ for them لَّهُمْ
(of) the ٱلْـَٔاخِرَةِ and certainly the torment وَلَعَذَابُ the world
against مِّنَ they have لَهُم and not وَمَا (is) harder أَشَقُّ Hereafter
ٱلْجَنَّةِ the likeness مَّثَلُ ۞ protector وَاقٍ ﴿٣٤﴾ any مِن Allah ٱللَّهِ
the ٱلْمُتَّقُونَ have been promised وُعِدَ which ٱلَّتِى (of) Paradise
its أُكُلُهَا rivers ٱلْأَنْهَٰرُ underneath it مِن تَحْتِهَا flows تَجْرِى pious
this تِلْكَ and (so is) its shade وَظِلُّهَا (is) eternal دَآئِمٌ provision
(of) those who are ٱلَّذِينَ ٱتَّقَوا the end (final destination) عُقْبَى (is)
(of) the ٱلْكَٰفِرِينَ and the end (final destination) وَّعُقْبَى pious
(is) Fire ٱلنَّارُ ﴿٣٥﴾ disbelievers

34. For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no *Wâq* (defender or protector) against Allâh. 35. The description of the Paradise which the *Muttaqûn* (the pious) have

been promised: Underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final destination) of the *Muttaqûn* (the pious), and the end (final destination) of the disbelievers is Fire.

وَٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَفْرَحُونَ بِمَآ أُنزِلَ إِلَيْكَ ۖ وَمِنَ ٱلْأَحْزَابِ مَن يُنكِرُ بَعْضَهُۥ ۚ قُلْ إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ ٱللَّهَ وَلَآ
أُشْرِكَ بِهِۦٓ ۚ إِلَيْهِ أَدْعُوا۟ وَإِلَيْهِ مَـَٔابِ ﴿٣٦﴾ وَكَذَٰلِكَ أَنزَلْنَٰهُ حُكْمًا عَرَبِيًّا ۚ وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم بَعْدَ مَا جَآءَكَ مِنَ ٱلْعِلْمِ
مَا لَكَ مِنَ ٱللَّهِ مِن وَلِىٍّ وَلَا وَاقٍ ﴿٣٧﴾

the Book ٱلْكِتَٰبَ to whom We have given ءَاتَيْنَٰهُمُ and those وَٱلَّذِينَ
unto you إِلَيْكَ has been revealed أُنزِلَ at what بِمَآ rejoice يَفْرَحُونَ
the ٱلْأَحْزَابِ and (there are) among وَمِنَ (i.e. the Quran)
قُلْ a part thereof بَعْضَهُۥ reject يُنكِرُ those who مَن clans/groups
أَعْبُدَ to أَنْ I am commanded أُمِرْتُ only إِنَّمَآ say (O Muhammad)
with بِهِۦ to join partners أُشْرِكَ and not وَلَآ Allah ٱللَّهَ worship
مَـَٔابِ ﴿٣٦﴾ and to Him وَإِلَيْهِ I call أَدْعُوا۟ to Him (Alone) إِلَيْهِ Him
We have sent it (the Quran) أَنزَلْنَٰهُ and thus وَكَذَٰلِكَ (is) my return
وَلَئِنِ in Arabic عَرَبِيًّا to be a judgement of authority حُكْمًا down
their (vain) أَهْوَآءَهُم to follow ٱتَّبَعْتَ were you (O Muhammad)
of the مِنَ ٱلْعِلْمِ has come to you جَآءَكَ what مَا after بَعْدَ desires
مِن Allah ٱللَّهِ against مِنَ you will have لَكَ not مَا knowledge
defender وَاقٍ ﴿٣٧﴾ nor وَلَا protector وَلِىٍّ any

36. Those to whom We have given the Book (such as 'Abdullâh bin Salâm and other Jews who embraced Islâm), rejoice at what has been revealed unto you (i.e. the Qur'ân), but there are among the Confederates (from the Jews and pagans) those who reject a part thereof. Say (O Muhammad ﷺ): "I am commanded only to worship Allâh (Alone) and not to join partners with Him. To Him (Alone) I call and to Him is my return." **37.** And thus have We sent it (the Qur'ân) down to be a judgement of authority in Arabic. Were you (O Muhammad ﷺ) to follow their (vain) desires after the knowledge which has come to you, then you will not have any *Walî* (protector) or *Wâq* (defender) against Allâh.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَٰجًا وَذُرِّيَّةً ۚ وَمَا كَانَ لِرَسُولٍ أَن يَأْتِىَ بِـَٔايَةٍ إِلَّا بِإِذْنِ ٱللَّهِ ۗ لِكُلِّ أَجَلٍ
كِتَابٌ ﴿٣٨﴾ يَمْحُوا۟ ٱللَّهُ مَا يَشَآءُ وَيُثْبِتُ ۖ وَعِندَهُۥٓ أُمُّ ٱلْكِتَٰبِ ﴿٣٩﴾ وَإِن مَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ
نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ وَعَلَيْنَا ٱلْحِسَابُ ﴿٤٠﴾

before مِن قَبْلِكَ Messengers رُسُلًا We sent أَرْسَلْنَا and indeed وَلَقَدْ
wives أَزْوَٰجًا for them لَهُمْ and We made وَجَعَلْنَا you (O Muhammmdad)
for لِرَسُولٍ it was كَانَ and not وَمَا and offspring وَذُرِّيَّةً
by بِإِذْنِ except إِلَّا a sign بِـَٔايَةٍ bring يَأْتِىَ to أَن a Messenger
﴿٣٨﴾ كِتَابٌ matter أَجَلٍ for each and every لِكُلِّ Allah's ٱللَّهِ Leave
He يَشَآءُ what مَا Allah ٱللَّهُ blots out يَمْحُوا۟ there is a Decree
and with Him وَعِندَهُۥٓ and confirms (what He wills) وَيُثْبِتُ wills
نُرِيَنَّكَ and whether وَإِن مَّا (of) the Book ﴿٣٩﴾ ٱلْكِتَٰبِ (is) the Mother أُمُّ
نَعِدُهُمْ (of) what ٱلَّذِى part بَعْضَ We show you (O Muhammad)
(is) فَإِنَّمَا cause you to die نَتَوَفَّيَنَّكَ or أَوْ We have promised them
and on وَعَلَيْنَا to convey (the Message) ٱلْبَلَٰغُ your duty عَلَيْكَ only
(is) the reckoning ﴿٤٠﴾ ٱلْحِسَابُ Us

38. And indeed We sent Messengers before you (O Muhammad ﷺ), and made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allâh's Leave. (For) every matter there is a Decree (from Allâh). (*Tafsir At-Tabari*) **39.** Allâh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (*Al-Lauh Al-Mahfûz*) **40.** Whether We show you (O Muhammad ﷺ) part of what We have promised them or cause you to die, your duty is only to convey (the Message) and on Us is the reckoning.

أَوَلَمْ يَرَوْا۟ أَنَّا نَأْتِى ٱلْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَا ۚ وَٱللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِۦ ۚ وَهُوَ سَرِيعُ ٱلْحِسَابِ ﴿٤١﴾ وَقَدْ مَكَرَ
ٱلَّذِينَ مِن قَبْلِهِمْ فَلِلَّهِ ٱلْمَكْرُ جَمِيعًا ۖ يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ۗ وَسَيَعْلَمُ ٱلْكُفَّٰرُ لِمَنْ عُقْبَى ٱلدَّارِ ﴿٤٢﴾ وَيَقُولُ ٱلَّذِينَ
كَفَرُوا۟ لَسْتَ مُرْسَلًا ۚ قُلْ كَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ وَمَنْ عِندَهُۥ عِلْمُ ٱلْكِتَٰبِ ﴿٤٣﴾

the land ٱلْأَرْضَ come to نَأْتِى that We أَنَّا they see يَرَوْا۟ did not أَوَلَمْ
and وَٱللَّهُ its outlying borders أَطْرَافِهَا from مِنْ reducing it نَنقُصُهَا
لِحُكْمِهِۦ to put back مُعَقِّبَ (there is) none لَا judges يَحْكُمُ Allah
(at) ﴿٤١﴾ ٱلْحِسَابِ (is) Swift سَرِيعُ and He وَهُوَ His Judgement
those who ٱلَّذِينَ did devise plots مَكَرَ and verily وَقَدْ reckoning
is the planning ٱلْمَكْرُ so unto Allah فَلِلَّهِ (were) before them مِن قَبْلِهِمْ
نَفْسٍ every كُلُّ earns تَكْسِبُ what مَا He knows يَعْلَمُ all جَمِيعًا
for لِمَنْ the disbelievers ٱلْكُفَّٰرُ and will know وَسَيَعْلَمُ person

وَيَقُولُ (of) the Home ﴿٤٢﴾ ٱلدَّارِ the good end عُقْبَى whom will be
you لَسْتَ disbelieved كَفَرُوا۟ those who ٱلَّذِينَ and say
is كَفَىٰ say قُلْ a Messenger مُرْسَلًا (O Muhammad) are not
between me بَيْنِى for witness شَهِيدًۢا Allah بِٱللَّهِ Sufficient
عِلْمُ he has عِندَهُۥ and whoever وَمَنْ and (between) you وَبَيْنَكُمْ
(of) the Scripture ﴿٤٣﴾ ٱلْكِتَٰبِ knowledge

41. See they not that We gradually reduce the land (of the disbelievers, by giving it to the believers, in war victories) from its outlying borders. And Allâh judges, there is none to put back His Judgement and He is Swift at reckoning. **42.** And verily, those before them did devise plots, but all planning is Allâh's. He knows what every person earns, and the disbelievers will know who gets the good end (final destination). **43.** And those who disbelieved, say: "You (O Muhammad ﷺ) are not a Messenger." Say: "Sufficient as a witness between me and you is Allâh and those too who have knowledge of the Scripture (such as 'Abdullâh bin Salâm and other Jews and Christians who embraced Islâm)."

سُورَةُ إِبْرَاهِيمَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓر كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ لِتُخْرِجَ ٱلنَّاسَ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذْنِ رَبِّهِمْ إِلَىٰ صِرَٰطِ ٱلْعَزِيزِ
ٱلْحَمِيدِ ﴿١﴾ ٱللَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَوَيْلٌ لِّلْكَٰفِرِينَ مِنْ عَذَابٍ شَدِيدٍ ﴿٢﴾ ٱلَّذِينَ
يَسْتَحِبُّونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا عَلَى ٱلْءَاخِرَةِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَيَبْغُونَهَا عِوَجًا ۚ أُو۟لَٰٓئِكَ فِى ضَلَٰلٍۭ بَعِيدٍ ﴿٣﴾

which We have أَنزَلْنَٰهُ (this is) a Book كِتَٰبٌ Alif-Lam-Ra الٓر
in order that you لِتُخْرِجَ unto you (O Muhammad) إِلَيْكَ revealed
darknesses (of ٱلظُّلُمَٰتِ from مِنَ mankind ٱلنَّاسَ bring out
رَبِّهِمْ by leave بِإِذْنِ light (of belief) ٱلنُّورِ into إِلَى disbelief)
(of) the All-Mighty ٱلْعَزِيزِ the Path صِرَٰطِ to إِلَىٰ (of) their Lord
to Him لَهُۥ Who ٱلَّذِى Allah ٱللَّهِ the Praise-Worthy ﴿١﴾ ٱلْحَمِيدِ
and وَمَا the heavens ٱلسَّمَٰوَٰتِ (is) in فِى all that مَا (belongs)
to لِّلْكَٰفِرِينَ and woe وَوَيْلٌ the earth ٱلْأَرْضِ (is) in فِى all that
ٱلَّذِينَ a severe ﴿٢﴾ شَدِيدٍ torment عَذَابٍ from مِنْ the disbelievers
to عَلَى worldly ٱلدُّنْيَا the life ٱلْحَيَوٰةَ who prefer يَسْتَحِبُّونَ those

سَبِيلِ from عَن and hinder (men) وَيَصُدُّونَ the Hereafter ٱلْآخِرَةِ
عِوَجًا and seek therein وَيَبْغُونَهَا (of) Allah ٱللَّهِ the Path
far بَعِيدٍ ﴿٣﴾ straying ضَلَٰلٍ (are) in فِى they أُولَٰٓئِكَ crookedness

Sûrat Ibrâhîm
[(Prophet) Abraham] XIV

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Alif-Lâm-Râ.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] (This is) a Book which We have revealed unto you (O Muhammad ﷺ) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allâh and Islâmic Monotheism) by their Lord's Leave to the path of the All-Mighty, the Owner of all praise. **2.** Allâh to Whom belongs all that is in the heavens and all that is in the earth! And woe unto the disbelievers from a severe torment. **3.** Those who prefer the life of this world to the Hereafter, and hinder (men) from the path of Allâh (i.e. Islâm) and seek crookedness therein — they are far astray.

وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِۦ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ وَهُوَ
ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٤﴾ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَآ أَنْ أَخْرِجْ قَوْمَكَ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ
وَذَكِّرْهُم بِأَيَّىٰمِ ٱللَّهِ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٥﴾

except إِلَّا Messenger رَّسُولٍ any مِن We sent أَرْسَلْنَا and not وَمَآ
in order لِيُبَيِّنَ (of) his people قَوْمِهِۦ with the language بِلِسَانِ
then فَيُضِلُّ for them لَهُمْ that he might make (the Message) clear
and guides وَيَهْدِى He wills يَشَآءُ whom مَن Allah ٱللَّهُ misleads
(is) the All-Mighty ٱلْعَزِيزُ and He وَهُوَ He wills يَشَآءُ whom مَن
مُوسَىٰ We sent أَرْسَلْنَا and indeed وَلَقَدْ the All-Wise ﴿٤﴾ ٱلْحَكِيمُ
bring أَخْرِجْ (saying) that أَنْ with Our Signs بِـَٔايَٰتِنَآ Moses
into إِلَى darknesses ٱلظُّلُمَٰتِ from مِنَ your people قَوْمَكَ out
the days بِأَيَّىٰمِ and make them remember وَذَكِّرْهُم light ٱلنُّورِ
لِّكُلِّ (are) signs لَءَايَٰتٍ therein فِى ذَٰلِكَ truly إِنَّ (of) Allah ٱللَّهِ
thankful (person) ﴿٥﴾ شَكُورٍ patient صَبَّارٍ for every

4. And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allâh misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise. **5.** And indeed We sent Mûsâ (Moses) with Our *Ayât* (saying): "Bring out your people from darkness into light, and remind them of the annals of Allâh. Truly, therein are *Ayât* (evidences, proofs and signs) for every patient, thankful (person)."

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنجَاكُم مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ
وَيُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۚ وَفِي ذَٰلِكُم بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٦﴾ وَإِذْ تَأَذَّنَ
رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾

to his لِقَوْمِهِ Moses مُوسَىٰ said قَالَ and (remember) when وَإِذْ
to عَلَيْكُمْ Allah's اللَّهِ Favour نِعْمَةَ call to mind اذْكُرُوا people
people آلِ from مِّنْ He delivered you أَنجَاكُم when إِذْ you
with سُوءَ who were afflicting you يَسُومُونَكُمْ Pharaoh's فِرْعَوْنَ
أَبْنَاءَكُمْ and were slaughtering وَيُذَبِّحُونَ torment الْعَذَابِ horrible
وَفِي your women نِسَاءَكُمْ and letting alive وَيَسْتَحْيُونَ your sons
your Lord رَّبِّكُمْ from مِّن trial بَلَاءٌ it (was) ذَٰلِكُم and in
تَأَذَّنَ and (remember) when وَإِذْ a tremendous ﴿٦﴾ عَظِيمٌ
you give thanks شَكَرْتُمْ if لَئِن your Lord رَبُّكُمْ proclaimed
but if وَلَئِن I will give you more (of My Blessings) لَأَزِيدَنَّكُمْ
My عَذَابِي verily إِنَّ you are thankless (i.e. disbelievers) كَفَرْتُمْ
(is) indeed Severe ﴿٧﴾ لَشَدِيدٌ Punishment

6. And (remember) when Mûsâ (Moses) said to his people: "Call to mind Allâh's Favour to you, when He delivered you from Fir'aun's (Pharaoh) people who were afflicting you with horrible torment, and were slaughtering your sons and letting your women alive; and in it was a tremendous trial from your Lord." **7.** And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily, My punishment is indeed severe."

وَقَالَ مُوسَىٰ إِن تَكْفُرُوا أَنتُمْ وَمَن فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ ﴿٨﴾ أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِن قَبْلِكُمْ
قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ ۛ وَالَّذِينَ مِن بَعْدِهِمْ ۛ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ ۚ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ
فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُم بِهِ وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ ﴿٩﴾

you أَنتُمْ you disbelieve تَكْفُرُوٓا۟ if إِن Moses مُوسَىٰٓ and said وَقَالَ
ٱللَّهَ then verily فَإِنَّ together جَمِيعًا earth ٱلْأَرْضِ on فِى and all وَمَن
(٨) حَمِيدٌ (is) All-Rich (Free of all wants) لَغَنِىٌّ Allah
the news نَبَؤُا۟ come to you يَأْتِكُمْ has not أَلَمْ Praise-Worthy
(of) نُوحٍ the people قَوْمِ before you مِن قَبْلِكُمْ (of) those ٱلَّذِينَ
مِنۢ and those وَٱلَّذِينَ and Thamud وَثَمُودَ and Ad وَعَادٍ Noah
Allah ٱللَّهُ but إِلَّا knows them يَعْلَمُهُمْ none لَا after them بَعْدِهِمْ
with clear بِٱلْبَيِّنَٰتِ their Messengers رُسُلُهُم came to them جَآءَتْهُمْ
their أَفْوَٰهِهِمْ in فِىٓ their hands أَيْدِيَهُمْ but they put فَرَدُّوٓا۟ proofs
كَفَرْنَا verily إِنَّا and said وَقَالُوٓا۟ mouths (biting them from anger)
with بِهِۦ you have been sent أُرْسِلْتُم in what بِمَآ We disbelieve
as to مِّمَّا doubt شَكٍّ (are) really in لَفِى and we وَإِنَّا it
suspicious (٩) مُرِيبٍ to it إِلَيْهِ you invite us تَدْعُونَنَآ what

8. And Mûsâ (Moses) said: "If you disbelieve, you and all on earth together, then verily, Allâh is Rich (Free of all needs), Owner of all praise." **9.** Has not the news reached you, of those before you, the people of Nûh (Noah), and 'Âd, and Thamûd? And those after them? None knows them but Allâh. To them came their Messengers with clear proofs, but they put their hands in their mouths (biting them from anger) and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us."

۞ قَالَتْ رُسُلُهُمْ أَفِى ٱللَّهِ شَكٌّ فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُم مِّن ذُنُوبِكُمْ
وَيُؤَخِّرَكُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى قَالُوٓا۟ إِنْ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَن تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ ءَابَآؤُنَا
فَأْتُونَا بِسُلْطَٰنٍ مُّبِينٍ (١٠)

what (can there be) أَفِى their Messengers رُسُلُهُمْ said ۞ قَالَتْ
(of) the ٱلسَّمَٰوَٰتِ the Creator فَاطِرِ a doubt شَكٌّ Allah ٱللَّهِ about
لِيَغْفِرَ He calls you (to Him) يَدْعُوكُمْ and the earth وَٱلْأَرْضِ heavens
your sins ذُنُوبِكُمْ of مِّن you لَكُم that He may forgive
مُّسَمًّى a term أَجَلٍ for إِلَىٰٓ and give you respite وَيُؤَخِّرَكُمْ
بَشَرٌ but إِلَّا you are أَنتُمْ not إِنْ they said قَالُوٓا۟ appointed
turn us تَصُدُّونَا to أَن you wish تُرِيدُونَ like us مِّثْلُنَا human beings

our ءَابَآؤُنَا worship يَعۡبُدُ used to كَانَ from what عَمَّا away
a clear مُّبِينٍ ﴿١٠﴾ authority بِسُلۡطَٰنٍ then bring us فَأۡتُونَا fathers

10. Their Messengers said: "What! Can there be a doubt about Allâh, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Allâh) that He may forgive you of your sins and give you respite for a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority (i.e., a clear proof of what you say)."

قَالَتۡ لَهُمۡ رُسُلُهُمۡ إِن نَّحۡنُ إِلَّا بَشَرٌ مِّثۡلُكُمۡ وَلَٰكِنَّ ٱللَّهَ يَمُنُّ عَلَىٰ مَن يَشَآءُ مِنۡ عِبَادِهِۦۖ وَمَا كَانَ لَنَآ أَن
نَّأۡتِيَكُم بِسُلۡطَٰنٍ إِلَّا بِإِذۡنِ ٱللَّهِۚ وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ ﴿١١﴾ وَمَا لَنَآ أَلَّا نَتَوَكَّلَ عَلَى ٱللَّهِ وَقَدۡ
هَدَىٰنَا سُبُلَنَاۚ وَلَنَصۡبِرَنَّ عَلَىٰ مَآ ءَاذَيۡتُمُونَاۚ وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ ٱلۡمُتَوَكِّلُونَ ﴿١٢﴾

We نَحۡنُ not إِن their Messengers رُسُلُهُمۡ to them لَهُمۡ said قَالَتۡ
ٱللَّهَ but وَلَٰكِنَّ like you مِّثۡلُكُمۡ human beings بَشَرٌ but إِلَّا are
مِنۡ He wills يَشَآءُ whom مَن on عَلَىٰ bestows His Grace يَمُنُّ Allah
that أَن for us لَنَآ it is كَانَ and not وَمَا His slaves عِبَادِهِۦ of
by the بِإِذۡنِ except إِلَّا an authority بِسُلۡطَٰنٍ we bring you نَّأۡتِيَكُم
let put فَلۡيَتَوَكَّلِ Allah ٱللَّهِ and in وَعَلَى (of) Allah ٱللَّهِ Permission
for us لَنَآ and what (is) وَمَا the believers ٱلۡمُؤۡمِنُونَ ﴿١١﴾ their trust
while وَقَدۡ Allah ٱللَّهِ in عَلَى we put our trust نَتَوَكَّلَ that not أَلَّا
عَلَىٰ وَلَنَصۡبِرَنَّ our ways سُبُلَنَا He has guided/shown us هَدَىٰنَا indeed
hurt ءَاذَيۡتُمُونَا what مَآ and we shall certainly bear with patience
let put فَلۡيَتَوَكَّلِ Allah (Alone) ٱللَّهِ and in وَعَلَى you may cause us
those who trust ٱلۡمُتَوَكِّلُونَ ﴿١٢﴾ their trust

11. Their Messengers said to them: "We are no more than human beings like you, but Allâh bestows His Grace to whom He wills of His slaves. It is not ours to bring you an authority (proof) except by the Permission of Allâh. And in Allâh (Alone) let the believers put their trust. 12. "And why should we not put our trust in Allâh while He indeed has guided us our ways? And we shall certainly bear with patience all the hurt you may cause us, and in Allâh (Alone) let those who trust, put their trust."

وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِرُسُلِهِمْ لَنُخْرِجَنَّكُم مِّنْ أَرْضِنَآ أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا ۖ فَأَوْحَىٰٓ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ
ٱلظَّـٰلِمِينَ ﴿١٣﴾ وَلَنُسْكِنَنَّكُمُ ٱلْأَرْضَ مِنۢ بَعْدِهِمْ ۚ ذَٰلِكَ لِمَنْ خَافَ مَقَامِى وَخَافَ وَعِيدِ ﴿١٤﴾ وَٱسْتَفْتَحُوا۟
وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾

to	لِرُسُلِهِمْ	disbelieved	كَفَرُوا۟	those who	ٱلَّذِينَ	and said	وَقَالَ
of	مِّنْ	surely we shall drive you out	لَنُخْرِجَنَّكُم	their Messengers			
our	مِلَّتِنَا	to	فِى	you shall return	لَتَعُودُنَّ	or	أَوْ
						our land	أَرْضِنَآ
لَنُهْلِكَنَّ	their Lord	رَبُّهُمْ	(to) them	إِلَيْهِمْ	so revealed	فَأَوْحَىٰٓ	religion
وَلَنُسْكِنَنَّكُمُ	the wrong-doers	ٱلظَّـٰلِمِينَ ﴿١٣﴾	truly We shall destroy				
مِنۢ بَعْدِهِمْ	the land	ٱلْأَرْضَ	and indeed We shall make you dwell in				
مَقَامِى	fears	خَافَ	for whoever	لِمَنْ	this (is)	ذَٰلِكَ	after them
and (also)	وَخَافَ	standing before Me (on the Day of Resurrection)					
and they (the Messengers)	وَٱسْتَفْتَحُوا۟	My Threat	وَعِيدِ ﴿١٤﴾	fears			
and failed/remained	وَخَابَ	sought help and victory from Allah					
obstinate	عَنِيدٍ ﴿١٥﴾	dictator	جَبَّارٍ	every	كُلُّ	unsuccessful arrogant	

13. And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion." So their Lord revealed to them: "Truly, We shall destroy the *Zâlimûn* (polytheists, disbelievers and wrongdoers). **14.** "And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me (on the Day of Resurrection or fears My punishment) and also fears My threat." **15.** And they (the Messengers) sought victory and help [from their Lord (Allâh)] and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allâh) was brought to a complete loss and destruction.

مِّن وَرَآئِهِۦ جَهَنَّمُ وَيُسْقَىٰ مِن مَّآءٍ صَدِيدٍ ﴿١٦﴾ يَتَجَرَّعُهُۥ وَلَا يَكَادُ يُسِيغُهُۥ وَيَأْتِيهِ ٱلْمَوْتُ مِن كُلِّ
مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ۖ وَمِن وَرَآئِهِۦ عَذَابٌ غَلِيظٌ ﴿١٧﴾ مَّثَلُ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ ۖ أَعْمَـٰلُهُمْ كَرَمَادٍ ٱشْتَدَّتْ
بِهِ ٱلرِّيحُ فِى يَوْمٍ عَاصِفٍ ۖ لَّا يَقْدِرُونَ مِمَّا كَسَبُوا۟ عَلَىٰ شَىْءٍ ۚ ذَٰلِكَ هُوَ ٱلضَّلَـٰلُ ٱلْبَعِيدُ ﴿١٨﴾

and he will be made	وَيُسْقَىٰ مِن	(is) Hell	جَهَنَّمُ	behind him	مِّن وَرَآئِهِۦ
He will	يَتَجَرَّعُهُۥ	boiling festering	صَدِيدٍ ﴿١٦﴾	water	مَّآءٍ to drink
to	يُسِيغُهُۥ	and he will find hard	وَلَا يَكَادُ	sip it (unwillingly)	

from مِن death ٱلْمَوْتُ and will come to him وَيَأْتِيهِ swallow it
كُلِّ every مَكَانٍ side وَمَا yet not هُوَ he بِمَيِّتٍ (will) die وَمِن
وَرَآئِهِۦ behind him and عَذَابٌ torment غَلِيظٌ ﴿١٧﴾ (will be) a great
مَّثَلُ the parable of ٱلَّذِينَ those who كَفَرُوا۟ disbelieved بِرَبِّهِمْ in
their Lord أَعْمَٰلُهُمْ (is that) their works كَرَمَادٍ (are) as ashes ٱشْتَدَّتْ
blows furiously بِهِ with it ٱلرِّيحُ the wind فِى on يَوْمٍ day
عَاصِفٍ a stormy لَّا not يَقْدِرُونَ they shall be able مِمَّا of what
كَسَبُوا۟ they have earned عَلَىٰ to (get) شَىْءٍ aught ذَٰلِكَ that هُوَ
it is ٱلضَّلَٰلُ the straying ٱلْبَعِيدُ ﴿١٨﴾ far away (from the Right Path)

16. In front of him is Hell, and he will be made to drink boiling, festering water. **17.** He will sip it unwillingly, and he will find a great difficulty to swallow it down his throat, and death will come to him from every side, yet he will not die and in front of him, will be a great torment. **18.** The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned. That is the straying, far away (from the Right Path).

أَلَمْ تَرَ أَنَّ ٱللَّهَ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۚ إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٩﴾ وَمَا ذَٰلِكَ عَلَى ٱللَّهِ
بِعَزِيزٍ ﴿٢٠﴾ وَبَرَزُوا۟ لِلَّهِ جَمِيعًا فَقَالَ ٱلضُّعَفَٰٓؤُا۟ لِلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُم مُّغْنُونَ عَنَّا مِنْ
عَذَابِ ٱللَّهِ مِن شَىْءٍ ۚ قَالُوا۟ لَوْ هَدَىٰنَا ٱللَّهُ لَهَدَيْنَٰكُمْ ۖ سَوَآءٌ عَلَيْنَآ أَجَزِعْنَآ أَمْ صَبَرْنَا مَا لَنَا مِن مَّحِيصٍ ﴿٢١﴾

ٱلَمْ do not تَرَ you see أَنَّ that ٱللَّهَ Allah خَلَقَ has created
ٱلسَّمَٰوَٰتِ the heavens وَٱلْأَرْضَ and the earth بِٱلْحَقِّ with truth إِن if
يَشَأْ He wills يُذْهِبْكُمْ he can remove you وَيَأْتِ and bring بِخَلْقٍ
creation جَدِيدٍ ﴿١٩﴾ a new وَمَا and not ذَٰلِكَ that (is) عَلَى on ٱللَّهِ
Allah بِعَزِيزٍ ﴿٢٠﴾ hard/difficult وَبَرَزُوا۟ and they shall appear لِلَّهِ
before Allah جَمِيعًا all فَقَالَ then will say ٱلضُّعَفَٰٓؤُا۟ the weak لِلَّذِينَ
to those ٱسْتَكْبَرُوٓا۟ who were arrogant (chiefs) إِنَّا verily كُنَّا we
were لَكُمْ for you تَبَعًا following فَهَلْ can أَنتُم you مُّغْنُونَ avail عَنَّا
us مِنْ from/against عَذَابِ Torment ٱللَّهِ Allah's مِن any شَىْءٍ
thing قَالُوا۟ they will say لَوْ if هَدَىٰنَا guided us ٱللَّهُ Allah
لَهَدَيْنَٰكُمْ We would have guided you سَوَآءٌ it is equal عَلَيْنَآ on

bear (those torments) with صَبَرْنَا or أَمْ whether we rage أَجَزِعْنَا us
place of مِن مَّحِيصٍ ﴿٢١﴾ any مِن (there is) for us لَنَا not مَا patience
refuge

19. Do you not see that Allâh has created the heavens and the earth with truth? If He wills, He can remove you and bring (in your place) a new creation! 20. And for Allâh that is not hard or difficult. 21. And they all shall appear before Allâh (on the Day of Resurrection); then the weak will say to those who were arrogant (chiefs): "Verily, we were following you; can you avail us anything against Allâh's Torment?" They will say: "Had Allâh guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these torments) with patience; there is no place of refuge for us."

وَقَالَ ٱلشَّيْطَٰنُ لَمَّا قُضِيَ ٱلْأَمْرُ إِنَّ ٱللَّهَ وَعَدَكُمْ وَعْدَ ٱلْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ ۖ وَمَا كَانَ لِيَ عَلَيْكُم مِّن
سُلْطَٰنٍ إِلَّآ أَن دَعَوْتُكُمْ فَٱسْتَجَبْتُمْ لِي ۖ فَلَا تَلُومُونِي وَلُومُوٓا أَنفُسَكُم ۖ مَّآ أَنَا۠ بِمُصْرِخِكُمْ وَمَآ أَنتُم
بِمُصْرِخِيَّ ۖ إِنِّي كَفَرْتُ بِمَآ أَشْرَكْتُمُونِ مِن قَبْلُ ۗ إِنَّ ٱلظَّٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾

has been decided قُضِيَ when لَمَّا Satan ٱلشَّيْطَٰنُ and will say وَقَالَ
وَعْدَ promised you وَعَدَكُمْ Allah ٱللَّهَ verily إِنَّ the matter ٱلْأَمْرُ
and I (too) promised you وَوَعَدتُّكُمْ (of) truth ٱلْحَقِّ a promise
over you عَلَيْكُم I had كَانَ لِيَ and not وَمَا but I betrayed you فَأَخْلَفْتُكُمْ
I called you دَعَوْتُكُمْ that أَن except إِلَّآ authority سُلْطَٰنٍ any مِّن
blame me تَلُومُونِي so not فَلَا to me لِي and you responded فَٱسْتَجَبْتُمْ
I can أَنَا۠ not مَّآ yourselves أَنفُسَكُم but blame وَلُومُوٓا
إِنِّي help me بِمُصْرِخِيَّ you (can) أَنتُم nor وَمَآ help you بِمُصْرِخِكُمْ
you associated me as أَشْرَكْتُمُونِ what بِمَآ deny كَفَرْتُ verily I
the ٱلظَّٰلِمِينَ verily إِنَّ before مِن قَبْلُ a partner (with Allah)
(is) a painful أَلِيمٌ ﴿٢٢﴾ torment عَذَابٌ for them لَهُمْ wrong-doers

22. And *Shaitân* (Satan) will say when the matter has been decided: "Verily, Allâh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allâh. Verily, there is a painful torment for the *Zâlimûn*."

وَأُدْخِلَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ ۖ تَحِيَّتُهُمْ
فِيهَا سَلَٰمٌ ﴿٢٣﴾ أَلَمْ تَرَ كَيْفَ ضَرَبَ ٱللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِى
ٱلسَّمَآءِ ﴿٢٤﴾ تُؤْتِىٓ أُكُلَهَا كُلَّ حِينٍۭ بِإِذْنِ رَبِّهَا ۗ وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

believed ءَامَنُوا۟ those who ٱلَّذِينَ and will be made to enter وَأُدْخِلَ
flowing تَجْرِى Gardens جَنَّٰتٍ righteous deeds ٱلصَّٰلِحَٰتِ and did وَعَمِلُوا۟
فِيهَا to dwell forever خَٰلِدِينَ rivers ٱلْأَنْهَٰرُ under them مِن تَحْتِهَا
تَحِيَّتُهُمْ (of) their Lord رَبِّهِمْ with the Permission بِإِذْنِ therein
تَرَ do not أَلَمْ (will be) peace ﴿٢٣﴾ سَلَٰمٌ therein فِيهَا their greeting
كَلِمَةً a parable مَثَلًا Allah ٱللَّهُ sets forth ضَرَبَ how كَيْفَ you see
whose أَصْلُهَا a goodly طَيِّبَةٍ as tree كَشَجَرَةٍ a goodly طَيِّبَةً word
(are) فِى and its branches (reach) وَفَرْعُهَا (is) firm ثَابِتٌ root
its fruit أُكُلَهَا giving تُؤْتِىٓ the sky (i.e. very high) ﴿٢٤﴾ ٱلسَّمَآءِ in
وَيَضْرِبُ (of) its Lord رَبِّهَا by the Leave بِإِذْنِ times حِينٍۭ all كُلَّ
لَعَلَّهُمْ for mankind لِلنَّاسِ parables ٱلْأَمْثَالَ Allah ٱللَّهُ and sets forth
remember ﴿٢٥﴾ يَتَذَكَّرُونَ in order that they may

23. And those who believed (in the Oneness of Allâh and His Messengers and whatever they brought) and did righteous deeds, will be made to enter Gardens under which rivers flow, — to dwell therein for ever (i.e. in Paradise), with the Permission of their Lord. Their greeting therein will be: *Salâm* (peace!). **24.** See you not how Allâh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high). **25.** Giving its fruit at all times, by the Leave of its Lord, and Allâh sets forth parables for mankind in order that they may remember.

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ ٱجْتُثَّتْ مِن فَوْقِ ٱلْأَرْضِ مَا لَهَا مِن قَرَارٍ ﴿٢٦﴾ يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟
بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ ۖ وَيُضِلُّ ٱللَّهُ ٱلظَّٰلِمِينَ ۚ وَيَفْعَلُ ٱللَّهُ مَا يَشَآءُ ﴿٢٧﴾ ۞ أَلَمْ تَرَ
إِلَى ٱلَّذِينَ بَدَّلُوا۟ نِعْمَتَ ٱللَّهِ كُفْرًا وَأَحَلُّوا۟ قَوْمَهُمْ دَارَ ٱلْبَوَارِ ﴿٢٨﴾

(is) كَشَجَرَةٍ an evil خَبِيثَةٍ (of) word كَلِمَةٍ and the parable وَمَثَلُ
the فَوْقِ from مِن uprooted ٱجْتُثَّتْ an evil خَبِيثَةٍ that of tree
﴿٢٦﴾ قَرَارٍ any مِن having لَهَا not مَا (of) earth ٱلْأَرْضِ surface
ءَامَنُوا۟ those who ٱلَّذِينَ Allah ٱللَّهُ will keep firm يُثَبِّتُ stability

ٱلْحَيَوٰةِ in فِى that stands firm ٱلثَّابِتِ with the word بِٱلْقَوْلِ believe
the Hereafter ٱلْـَٔاخِرَةِ and in وَفِى (of this) world ٱلدُّنْيَا the life
those who ٱلظَّـٰلِمِينَ Allah ٱللَّهُ and will cause to go astray وَيُضِلُّ
He يَشَآءُ (٢٧) what مَا Allah ٱللَّهُ and does وَيَفْعَلُ are wrong-doers
بَدَّلُوا۟ those who ٱلَّذِينَ (to) إِلَى you seen تَرَ have not أَلَمْ wills
into كُفْرًا (of) Allah ٱللَّهِ the Blessing نِعْمَتَ have changed
(in)the دَارَ their people قَوْمَهُمْ and caused to dwell وَأَحَلُّوا۟ disbelief
(of) destruction ٱلْبَوَارِ (٢٨) house

26. And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability. **27.** Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter. And Allâh will cause to go astray those who are *Zâlimûn* (polytheists and wrongdoers), and Allâh does what He wills. **28.** Have you not seen those who have changed the Blessings of Allâh into disbelief (by denying Prophet Muhammad ﷺ and his Message of Islâm), and caused their people to dwell in the house of destruction?

جَهَنَّمَ يَصْلَوْنَهَا ۖ وَبِئْسَ ٱلْقَرَارُ (٢٩) وَجَعَلُوا۟ لِلَّهِ أَندَادًا لِّيُضِلُّوا۟ عَن سَبِيلِهِۦ ۗ قُلْ تَمَتَّعُوا۟ فَإِنَّ مَصِيرَكُمْ إِلَى
ٱلنَّارِ (٣٠) قُل لِّعِبَادِىَ ٱلَّذِينَ ءَامَنُوا۟ يُقِيمُوا۟ ٱلصَّلَوٰةَ وَيُنفِقُوا۟ مِمَّا رَزَقْنَـٰهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا بَيْعٌ
فِيهِ وَلَا خِلَـٰلٌ (٣١)

and what an وَبِئْسَ in which they will burn يَصْلَوْنَهَا Hell جَهَنَّمَ
to لِلَّهِ and they set up وَجَعَلُوا۟ place to settle in ٱلْقَرَارُ (٢٩) evil
His سَبِيلِهِۦ from عَن to mislead (men) لِّيُضِلُّوا۟ rivals أَندَادًا Allah
but certainly فَإِنَّ enjoy (your brief life) تَمَتَّعُوا۟ say قُلْ Path
قُل the Hell-Fire ٱلنَّارِ (٣٠) (is) to إِلَى your destination مَصِيرَكُمْ
that يُقِيمُوا۟ have believed ءَامَنُوا۟ who ٱلَّذِينَ to My slaves لِّعِبَادِىَ say
and spend in charity وَيُنفِقُوا۟ prayers ٱلصَّلَوٰةَ they should perform
سِرًّا We have provided them رَزَقْنَـٰهُمْ from what مِمَّا
a Day يَوْمٌ comes أَن يَأْتِىَ before مِّن قَبْلِ and openly وَعَلَانِيَةً secretly
in it فِيهِ (there will be) mutual bargaining بَيْعٌ neither لَّا
friendship خِلَـٰلٌ (٣١) nor وَلَا

29. Hell, in which they will burn, — and what an evil place to settle in! **30.** And they set up rivals to Allâh, to mislead (men) from His path! Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!" **31.** Say (O Muhammad ﷺ) to *'Ibâdî* (My slaves) who have believed, that they should perform *As-Salât* (*Iqâmat-as-Salât*), and spend in charity out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.

ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ ۖ وَسَخَّرَ لَكُمُ
ٱلْفُلْكَ لِتَجْرِىَ فِى ٱلْبَحْرِ بِأَمْرِهِۦ ۖ وَسَخَّرَ لَكُمُ ٱلْأَنْهَٰرَ ﴿٣٢﴾ وَسَخَّرَ لَكُمُ ٱلشَّمْسَ وَٱلْقَمَرَ دَآئِبَيْنِ ۖ وَسَخَّرَ
لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ ﴿٣٣﴾

the heavens ٱلسَّمَٰوَٰتِ has created خَلَقَ (is) He Who ٱلَّذِى Allah ٱللَّهُ
the ٱلسَّمَآءِ from مِنَ and sends down وَأَنزَلَ and the earth وَٱلْأَرْضَ
مِنَ thereby بِهِۦ and brought forth فَأَخْرَجَ water (rain) مَآءً sky
and He has وَسَخَّرَ for you لَّكُمْ as provision رِزْقًا fruits ٱلثَّمَرَٰتِ
that لِتَجْرِىَ the ships ٱلْفُلْكَ to you لَكُمُ made to be of service
by His Command بِأَمْرِهِۦ the sea ٱلْبَحْرِ through فِى they may sail
the ٱلْأَنْهَٰرَ ﴿٣٢﴾ to you لَكُمُ and He has made to be of service وَسَخَّرَ
ٱلشَّمْسَ to you لَكُمُ and He has made to be of service وَسَخَّرَ rivers
both constantly pursuing their دَآئِبَيْنِ and the moon وَٱلْقَمَرَ the sun
ٱلَّيْلَ to you لَكُمُ and He has made to be of service وَسَخَّرَ courses
and the day وَٱلنَّهَارَ ﴿٣٣﴾ the night

32. Allâh is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you. **33.** And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day, to be of service to you.

وَءَاتَىٰكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِن تَعُدُّوا۟ نِعْمَتَ ٱللَّهِ لَا تُحْصُوهَآ ۗ إِنَّ ٱلْإِنسَٰنَ لَظَلُومٌ كَفَّارٌ ﴿٣٤﴾ وَإِذْ
قَالَ إِبْرَٰهِيمُ رَبِّ ٱجْعَلْ هَٰذَا ٱلْبَلَدَ ءَامِنًا وَٱجْنُبْنِى وَبَنِىَّ أَن نَّعْبُدَ ٱلْأَصْنَامَ ﴿٣٥﴾ رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ
ٱلنَّاسِ ۖ فَمَن تَبِعَنِى فَإِنَّهُۥ مِنِّى ۖ وَمَنْ عَصَانِى فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٣٦﴾

you سَأَلۡتُمُوهُۚ that مَا all كُلِّ of مِّن and He gave you وَءَاتَىٰكُم
the Blessings نِعۡمَتَ you count تَعُدُّواْ and if وَإِن asked Him for
you will be able to count them تُحۡصُوهَآ not لَا (of) Allah ٱللَّهِ
(is) indeed an extreme wrong-doer لَظَلُومٞ Man ٱلۡإِنسَٰنَ verily إِنَّ
إِبۡرَٰهِيمُ said قَالَ and (remember) when وَإِذۡ a disbeliever ٣٤ كَفَّارٞ
city ٱلۡبَلَدَ this هَٰذَا make ٱجۡعَلۡ O my Lord! رَبِّ Abraham
and my sons وَبَنِيَّ and keep me away وَٱجۡنُبۡنِي safe ءَامِنٗا (Makkah)
O my Lord! رَبِّ idols ٣٥ ٱلۡأَصۡنَامَ we worship نَّعۡبُدَ that أَن (from)
ٱلنَّاسِۖ among مِّنَ many كَثِيرٗا have led astray أَضۡلَلۡنَ verily they إِنَّهُنَّ
(is) مِنِّيۖ verily he فَإِنَّهُۥ follows me تَبِعَنِي so whoever فَمَن mankind
then You (are) فَإِنَّكَ disobeys me عَصَانِي and whoever وَمَنۡ of me
Most Merciful ٣٦ رَّحِيمٞ Oft-Forgiving غَفُورٞ indeed

34. And He gave you of all that you asked for, and if you count the Blessings of Allâh, never will you be able to count them. Verily, man is indeed an extreme wrongdoer, a disbeliever (an extreme ingrate who denies Allâh's Blessings by disbelief, and by worshipping others besides Allâh, and by disobeying Allâh and His Prophet Muhammad ﷺ). **35.** And (remember) when Ibrâhîm (Abraham) said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols. **36.** "O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily, is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful.

رَّبَّنَآ إِنِّيٓ أَسۡكَنتُ مِن ذُرِّيَّتِي بِوَادٍ غَيۡرِ ذِي زَرۡعٍ عِندَ بَيۡتِكَ ٱلۡمُحَرَّمِ رَبَّنَا لِيُقِيمُواْ ٱلصَّلَوٰةَ فَٱجۡعَلۡ أَفۡـِٔدَةٗ مِّنَ
ٱلنَّاسِ تَهۡوِيٓ إِلَيۡهِمۡ وَٱرۡزُقۡهُم مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمۡ يَشۡكُرُونَ ٣٧ رَبَّنَآ إِنَّكَ تَعۡلَمُ مَا نُخۡفِي وَمَا نُعۡلِنُۗ وَمَا يَخۡفَىٰ عَلَى
ٱللَّهِ مِن شَيۡءٖ فِي ٱلۡأَرۡضِ وَلَا فِي ٱلسَّمَآءِ ٣٨

some of مِن have made to dwell أَسۡكَنتُ verily I إِنِّيٓ O our Lord! رَّبَّنَآ
زَرۡعٍ with ذِي not غَيۡرِ in a valley بِوَادٍ my offspring ذُرِّيَّتِي
O our رَبَّنَا Sacred ٱلۡمُحَرَّمِ Your House بَيۡتِكَ by عِندَ cultivation
ٱلصَّلَوٰةَ in order that they may perform perfectly لِيُقِيمُواْ Lord!
mankind ٱلنَّاسِ among مِّنَ hearts أَفۡـِٔدَةٗ so make فَٱجۡعَلۡ prayers
and (O Allah) provide وَٱرۡزُقۡهُم towards them إِلَيۡهِمۡ love تَهۡوِيٓ
٣٧ يَشۡكُرُونَ so that they may لَعَلَّهُمۡ fruits ٱلثَّمَرَٰتِ with مِّنَ them

مَا know تَعْلَمُ certainly You إِنَّكَ Our Lord! رَبَّنَآ give thanks
نُخْفِى and not وَمَا we reveal نُعْلِنُ and what وَمَا we conceal نُخْفِى what
ٱلْأَرْضِ on فِى thing شَىْءٍ any مِن Allah ٱللَّهِ from عَلَى is hidden
the heaven ٱلسَّمَآءِ ﴿٣٨﴾ in فِى nor وَلَا the earth

37. "O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah) in order, O our Lord, that they may perform *As-Salât* (*Iqâmat-as-Salât*). So fill some hearts among men with love towards them, and (O Allâh) provide them with fruits so that they may give thanks. 38. "O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allâh.

ٱلْحَمْدُ لِلَّهِ ٱلَّذِى وَهَبَ لِى عَلَى ٱلْكِبَرِ إِسْمَٰعِيلَ وَإِسْحَٰقَ ۚ إِنَّ رَبِّى لَسَمِيعُ ٱلدُّعَآءِ ﴿٣٩﴾ رَبِّ ٱجْعَلْنِى مُقِيمَ ٱلصَّلَوٰةِ
وَمِن ذُرِّيَّتِى ۚ رَبَّنَا وَتَقَبَّلْ دُعَآءِ ﴿٤٠﴾ رَبَّنَا ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ ٱلْحِسَابُ ﴿٤١﴾ وَلَا
تَحْسَبَنَّ ٱللَّهَ غَٰفِلًا عَمَّا يَعْمَلُ ٱلظَّٰلِمُونَ ۚ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ ٱلْأَبْصَٰرُ ﴿٤٢﴾

Who ٱلَّذِى (are) to Allah لِلَّهِ all the praises and thanks ٱلْحَمْدُ
Ishmael إِسْمَٰعِيلَ old age ٱلْكِبَرِ in عَلَى me لِى has given وَهَبَ
(is) indeed the لَسَمِيعُ my Lord رَبِّى verily إِنَّ and Isaac وَإِسْحَٰقَ
make ٱجْعَلْنِى O my Lord! رَبِّ (of) invocation ٱلدُّعَآءِ ﴿٣٩﴾ All-Hearer
and وَمِن prayers ٱلصَّلَوٰةِ one who performs perfectly مُقِيمَ me
and accept وَتَقَبَّلْ our Lord! رَبَّنَا my offspring ذُرِّيَّتِى from
وَلِوَٰلِدَىَّ me لِى forgive ٱغْفِرْ our Lord! رَبَّنَا my invocation دُعَآءِ ﴿٤٠﴾
on the Day يَوْمَ and (all) the believers وَلِلْمُؤْمِنِينَ and my parents
وَلَا the reckoning ٱلْحِسَابُ ﴿٤١﴾ will be established يَقُومُ (when)
(of) عَمَّا unware غَٰفِلًا Allah ٱللَّهَ you consider(that) تَحْسَبَنَّ and not
يُؤَخِّرُهُمْ only إِنَّمَا the wrong-doers ٱلظَّٰلِمُونَ do يَعْمَلُ that which
will stare تَشْخَصُ up to a Day (when) لِيَوْمٍ He gives them respite
the eyes ٱلْأَبْصَٰرُ ﴿٤٢﴾ in it فِيهِ in horror

39. "All the praises and thanks be to Allâh, Who has given me in old age Ismâ'îl (Ishmael) and Ishâq (Isaac). Verily, my Lord is indeed the All-Hearer of invocations. 40. "O my Lord! Make me one who performs *As-Salât* (*Iqâmat-as-Salât*), and (also) from my offspring, our Lord! And accept my invocation. 41. "Our Lord! Forgive me and my parents, and (all) the believers on

the Day when the reckoning will be established." **42.** Consider not that Allâh is unaware of that which the *Zâlimûn* (polytheists, wrongdoers) do, but He gives them respite up to a Day when the eyes will stare in horror.

مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ ﴿٤٣﴾ وَأَنذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ
الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرُّسُلَ أَوَلَمْ تَكُونُوا أَقْسَمْتُم مِّن قَبْلُ مَا
لَكُم مِّن زَوَالٍ ﴿٤٤﴾

(they will be) hastening forward with necks outstretched مُهْطِعِينَ
يَرْتَدُّ not لَا their heads رُءُوسِهِمْ raised up (towards the sky) مُقْنِعِي
and their وَأَفْئِدَتُهُمْ their gaze طَرْفُهُمْ towards them إِلَيْهِمْ returning
of يَوْمَ mankind النَّاسَ and warn وَأَنذِرِ (are) empty ﴿٤٣﴾ هَوَاءٌ hearts
the torment الْعَذَابُ will come unto them يَأْتِيهِمُ the Day (when)
أَخِّرْنَا our Lord! رَبَّنَا wronged ظَلَمُوا those who الَّذِينَ so will say فَيَقُولُ
we will answer نُّجِبْ a little قَرِيبٍ awhile أَجَلٍ for إِلَىٰ respite us
(it أَوَلَمْ the Messengers الرُّسُلَ and follow وَنَتَّبِعِ your call دَعْوَتَكَ
مِّن قَبْلُ you swore أَقْسَمْتُم you were تَكُونُوا will be said) had not
﴿٤٤﴾ زَوَالٍ any مِّن (that there will be) not for you مَا لَكُم aforetime
fall, end

43. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty (from thinking because of extreme fear). **44.** And warn (O Muhammad ﷺ) mankind of the Day when the torment will come unto them; then the wrongdoers will say: "Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!" (It will be said): "Had you not sworn aforetime that you would not leave (the world for the Hereafter).

وَسَكَنتُمْ فِي مَسَاكِنِ الَّذِينَ ظَلَمُوا أَنفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ
الْأَمْثَالَ ﴿٤٥﴾ وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِندَ اللَّهِ مَكْرُهُمْ وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ ﴿٤٦﴾ فَلَا
تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ ﴿٤٧﴾

(of) الَّذِينَ the dwellings مَسَاكِنِ in فِي and you dwelt وَسَكَنتُمْ
and it was وَتَبَيَّنَ themselves أَنفُسَهُمْ wronged ظَلَمُوا those who
with بِهِمْ We had dealt فَعَلْنَا how كَيْفَ to you لَكُمْ clear
parables ﴿٤٥﴾ الْأَمْثَالَ for you لَكُمُ and We put forth وَضَرَبْنَا them

and وَعِندَ their plot مَكْرَهُمْ they planned مَكَرُوا۟ indeed وَقَدْ
was كَانَ though وَإِن their plot مَكْرُهُمْ Allah ٱللَّهِ (was) with
it would remove لِتَزُولَ their plot مَكْرُهُمْ (great)
تَحْسَبَنَّ so not فَلَا the mountains ٱلْجِبَالُ ﴿٤٦﴾ whereby مِنْهُ
His Promise وَعْدِهِۦ will fail to keep مُخْلِفَ Allah ٱللَّهَ you think(that)
(is) عَزِيزٌ Allah ٱللَّهَ certainly إِنَّ (to) His Messengers رُسُلَهُۥٓ
(of) Retribution ٱنتِقَامٍ ﴿٤٧﴾ All-Able ذُو All-Mighty

45. "And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you." **46.** Indeed, they planned their plot, and their plot was with Allâh, though their plot was not such as to remove the mountains (real mountains or the Islâmic law) from their places (as it is of no importance). **47.** So think not that Allâh will fail to keep His Promise to His Messengers. Certainly, Allâh is All-Mighty, All-Able of Retribution.

يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ وَٱلسَّمَٰوَٰتُ ۖ وَبَرَزُوا۟ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ ﴿٤٨﴾ وَتَرَى ٱلْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِى
ٱلْأَصْفَادِ ﴿٤٩﴾ سَرَابِيلُهُم مِّن قَطِرَانٍ وَتَغْشَىٰ وُجُوهَهُمُ ٱلنَّارُ ﴿٥٠﴾ لِيَجْزِىَ ٱللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ۚ إِنَّ ٱللَّهَ
سَرِيعُ ٱلْحِسَابِ ﴿٥١﴾ هَٰذَا بَلَٰغٌ لِّلنَّاسِ وَلِيُنذَرُوا۟ بِهِۦ وَلِيَعْلَمُوٓا۟ أَنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ وَلِيَذَّكَّرَ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٥٢﴾

غَيْرَ the earth ٱلْأَرْضُ will be changed تُبَدَّلُ on the Day (when) يَوْمَ
وَبَرَزُوا۟ and the heavens وَٱلسَّمَٰوَٰتُ earth ٱلْأَرْضِ to other than
the ٱلْوَٰحِدِ Allah لِلَّهِ and they (all creatures) will appear before
the ٱلْمُجْرِمِينَ and you will see وَتَرَى the Irresistible ٱلْقَهَّارِ ﴿٤٨﴾ One
ٱلْأَصْفَادِ ﴿٤٩﴾ in فِى bound together مُّقَرَّنِينَ that Day يَوْمَئِذٍ sinners
وَتَغْشَىٰ pitch قَطِرَانٍ (will be) of مِّن their garments سَرَابِيلُهُم fetters
that may لِيَجْزِىَ Fire ٱلنَّارُ ﴿٥٠﴾ their faces وُجُوهَهُمُ and will cover
what مَّا soul نَفْسٍ each كُلَّ Allah ٱللَّهُ requite
(is) Swift سَرِيعُ Allah ٱللَّهَ truly إِنَّ it has earned كَسَبَتْ
لِّلنَّاسِ (is) a Message بَلَٰغٌ this (Quran) هَٰذَا at reckoning ٱلْحِسَابِ ﴿٥١﴾
بِهِۦ in order that they may be warned وَلِيُنذَرُوا۟ for mankind
إِلَٰهٌ He هُوَ that only أَنَّمَا and that they may know وَلِيَعْلَمُوٓا۟ thereby
men أُو۟لُوا۟ and that may take heed وَلِيَذَّكَّرَ One وَٰحِدٌ (is) God
(of) understanding ٱلْأَلْبَٰبِ ﴿٥٢﴾

48. On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allâh, the One, the Irresistible.
49. And you will see the *Mujrimûn* that Day *Muqarranûn* (bound together) in fetters. 50. Their garments will be of pitch, and fire will cover their faces. 51. That Allâh may requite each person according to what he has earned. Truly, Allâh is Swift at reckoning. 52. This (Qur'ân) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One *Ilâh* (God — Allâh) — (none has the right to be worshipped but Allâh) — and that men of understanding may take heed.

سُورَةُ الحِجۡرِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الٓرۚ تِلۡكَ ءَايَٰتُ ٱلۡكِتَٰبِ وَقُرۡءَانٖ مُّبِينٖ ١ رُّبَمَا يَوَدُّ ٱلَّذِينَ كَفَرُواْ لَوۡ كَانُواْ مُسۡلِمِينَ ٢ ذَرۡهُمۡ يَأۡكُلُواْ
وَيَتَمَتَّعُواْ وَيُلۡهِهِمُ ٱلۡأَمَلُۖ فَسَوۡفَ يَعۡلَمُونَ ٣ وَمَآ أَهۡلَكۡنَا مِن قَرۡيَةٍ إِلَّا وَلَهَا كِتَابٞ مَّعۡلُومٞ ٤ مَّا تَسۡبِقُ مِنۡ أُمَّةٍ
أَجَلَهَا وَمَا يَسۡتَـٔۡخِرُونَ ٥ وَقَالُواْ يَٰٓأَيُّهَا ٱلَّذِي نُزِّلَ عَلَيۡهِ ٱلذِّكۡرُ إِنَّكَ لَمَجۡنُونٞ ٦ لَّوۡ مَا تَأۡتِينَا بِٱلۡمَلَٰٓئِكَةِ إِن
كُنتَ مِنَ ٱلصَّٰدِقِينَ ٧

(of) ٱلۡكِتَٰبِ (are) the Verses ءَايَٰتُ these تِلۡكَ Alif-Lam-Ra الٓرۚ
wish يَوَدُّ perhaps رُّبَمَا a plain ١ مُّبِينٖ and Quran وَقُرۡءَانٖ the Book
they were كَانُواْ (if) that لَوۡ disbelieved كَفَرُواْ those who ٱلَّذِينَ
and let وَيَتَمَتَّعُواْ to eat يَأۡكُلُواْ leave them ذَرۡهُمۡ Muslims ٢ مُسۡلِمِينَ
فَسَوۡفَ (with) hope ٱلۡأَمَلُ and be preoccupied وَيُلۡهِهِمُ them enjoy
We destroy أَهۡلَكۡنَا and not وَمَآ they come to know ٣ يَعۡلَمُونَ will
كِتَابٞ (there was) for it وَلَهَا but إِلَّا a town قَرۡيَةٍ (from) مِن
(can) advance تَسۡبِقُ not مَّا a known ٤ مَّعۡلُومٞ decree (book)
delay (it) ٥ يَسۡتَـٔۡخِرُونَ nor وَمَا its term أَجَلَهَا nation أُمَّةٍ any مِنۡ
was sent down نُزِّلَ to whom ٱلَّذِي O you يَٰٓأَيُّهَا and they say وَقَالُواْ
(are) ٦ لَمَجۡنُونٞ truly you إِنَّكَ the Quran ٱلذِّكۡرُ (unto him) عَلَيۡهِ
angels بِٱلۡمَلَٰٓئِكَةِ you bring to us تَأۡتِينَا not مَا if لَّوۡ a mad man
the truthful ٧ ٱلصَّٰدِقِينَ of مِنَ you are كُنتَ if إِن

Sûrat 15. *Al-Hijr*
(The Rocky Tract)

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Alif-Lâm-Râ.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] These are Verses of the Book and a plain Qur'ân. **2.** How much would those who disbelieved wish that they had been Muslims (those who have submitted themselves to Allâh's Will in Islâm, i.e. Islâmic Monotheism — this will be on the Day of Resurrection when they will see the disbelievers going to Hell and the Muslims going to Paradise) **3.** Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to

know! **4.** And never did We destroy a township but there was a known decree for it. **5.** No nation can advance its term, nor delay it. **6.** And they say: "O you (Muhammad ﷺ) to whom the *Dhikr* (the Qur'ân) has been sent down! Verily, you are a mad man! **7.** "Why do you not bring angels to us if you are of the truthful?"

مَا نُنَزِّلُ ٱلْمَلَٰٓئِكَةَ إِلَّا بِٱلْحَقِّ وَمَا كَانُوٓا۟ إِذًا مُّنظَرِينَ ﴿٨﴾ إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴿٩﴾ وَلَقَدْ أَرْسَلْنَا
مِن قَبْلِكَ فِى شِيَعِ ٱلْأَوَّلِينَ ﴿١٠﴾ وَمَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿١١﴾ كَذَٰلِكَ نَسْلُكُهُۥ فِى قُلُوبِ
ٱلْمُجْرِمِينَ ﴿١٢﴾ لَا يُؤْمِنُونَ بِهِۦ ۖ وَقَدْ خَلَتْ سُنَّةُ ٱلْأَوَّلِينَ ﴿١٣﴾

بِٱلْحَقِّ except إِلَّا the angels ٱلْمَلَٰٓئِكَةَ We send down نُنَزِّلُ not مَا
مُّنظَرِينَ ﴿٨﴾ then إِذًا they would be كَانُوٓا۟ so not وَمَا with the truth
the ٱلذِّكْرَ have sent down نَزَّلْنَا We نَحْنُ truly إِنَّا given respite
and وَلَقَدْ guardians لَحَٰفِظُونَ ﴿٩﴾ for it لَهُۥ and surely We وَإِنَّا Quran
the شِيَعِ amongst فِى before you مِن قَبْلِكَ We sent أَرْسَلْنَا indeed
came يَأْتِيهِم and not وَمَا (of) old ٱلْأَوَّلِينَ ﴿١٠﴾ communities (sects)
at بِهِۦ they did كَانُوا۟ but إِلَّا Messenger رَّسُولٍ any مِّن to them
فِى do We let it enter نَسْلُكُهُۥ thus كَذَٰلِكَ mock يَسْتَهْزِءُونَ ﴿١١﴾ him
يُؤْمِنُونَ not لَا (of) the sinners ٱلْمُجْرِمِينَ ﴿١٢﴾ the hearts قُلُوبِ (into)
سُنَّةُ has gone خَلَتْ and indeed وَقَدْ in it بِهِۦ they would believe
(of) the ancients ٱلْأَوَّلِينَ ﴿١٣﴾ example

8. We send not the angels down except with the truth (i.e. for torment), and in that case, they (the disbelievers) would have no respite! **9.** Verily, We, it is We Who have sent down the *Dhikr* (i.e. the Qur'ân) and surely, We will guard it (from corruption). **10.** Indeed, We sent (Messengers) before you (O Muhammad ﷺ) amongst the sects (communities) of old. **11.** And never came a Messenger to them but they did mock at him. **12.** Thus do We let it (polytheism and disbelief) enter the hearts of the *Mujrimûn*. **13.** They would not believe in it (the Qur'ân); and already the example of (Allâh's punishment of) the ancients has gone forth.

وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ ٱلسَّمَآءِ فَظَلُّوا۟ فِيهِ يَعْرُجُونَ ﴿١٤﴾ لَقَالُوٓا۟ إِنَّمَا سُكِّرَتْ أَبْصَٰرُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ ﴿١٥﴾
وَلَقَدْ جَعَلْنَا فِى ٱلسَّمَآءِ بُرُوجًا وَزَيَّنَّٰهَا لِلنَّٰظِرِينَ ﴿١٦﴾ وَحَفِظْنَٰهَا مِن كُلِّ شَيْطَٰنٍ رَّجِيمٍ ﴿١٧﴾ إِلَّا مَنِ ٱسْتَرَقَ
ٱلسَّمْعَ فَأَتْبَعَهُۥ شِهَابٌ مُّبِينٌ ﴿١٨﴾

مِّنَ a gate بَابًا to them عَلَيْهِم We opened فَتَحْنَا and even if وَلَوْ
فِيهِ and they were to continue فَظَلُّوا۟ the heaven ٱلسَّمَآءِ from
سُكِّرَتْ surely إِنَّمَا they would say لَقَالُوٓا۟ ascend يَعْرُجُونَ ﴿١٤﴾ thereto
قَوْمٌ We نَحْنُ nay but بَلْ Our eyes أَبْصَٰرُنَا have been blocked (blurred)
We have جَعَلْنَا and indeed وَلَقَدْ bewitched مَّسْحُورُونَ ﴿١٥﴾ (are) people
and We وَزَيَّنَّٰهَا big stars بُرُوجًا the heaven ٱلسَّمَآءِ in فِى put
and We have وَحَفِظْنَٰهَا for the beholders لِلنَّٰظِرِينَ ﴿١٦﴾ beautified it
إِلَّا outcast رَّجِيمٍ ﴿١٧﴾ devil شَيْطَٰنٍ every كُلِّ from مِن protected it
he is فَأَتْبَعَهُۥ hearing ٱلسَّمْعَ gains (steals) ٱسْتَرَقَ him who مَنِ except
a clear مُّبِينٌ ﴿١٨﴾ flaming fire شِهَابٌ pursued by

14. And even if We opened to them a gate from the heaven and they were to keep on ascending thereto (all the day long). **15.** They would surely, say (in the evening): "Our eyes have been (as if) dazzled (we have not seen any angel or heaven). Nay, we are a people bewitched." **16.** And indeed, We have put the big stars in the heaven and We beautified it for the beholders. **17.** And We have guarded it (near heaven) from every outcast *Shaitân* (devil). **18.** Except him (devil) who steals the hearing then he is pursued by a clear flaming fire.

وَٱلْأَرْضَ مَدَدْنَٰهَا وَأَلْقَيْنَا فِيهَا رَوَٰسِيَ وَأَنۢبَتْنَا فِيهَا مِن كُلِّ شَيْءٍ مَّوْزُونٍ ﴿١٩﴾ وَجَعَلْنَا لَكُمْ فِيهَا مَعَٰيِشَ وَمَن لَّسْتُمْ لَهُۥ
بِرَٰزِقِينَ ﴿٢٠﴾ وَإِن مِّن شَيْءٍ إِلَّا عِندَنَا خَزَآئِنُهُۥ وَمَا نُنَزِّلُهُۥٓ إِلَّا بِقَدَرٍ مَّعْلُومٍ ﴿٢١﴾ وَأَرْسَلْنَا ٱلرِّيَٰحَ لَوَٰقِحَ فَأَنزَلْنَا مِنَ
ٱلسَّمَآءِ مَآءً فَأَسْقَيْنَٰكُمُوهُ وَمَآ أَنتُمْ لَهُۥ بِخَٰزِنِينَ ﴿٢٢﴾

فِيهَا and placed وَأَلْقَيْنَا We spread it مَدَدْنَٰهَا and the earth وَٱلْأَرْضَ
فِيهَا and caused to grow وَأَنۢبَتْنَا firm mountains رَوَٰسِيَ therein
balanced (in due مَّوْزُونٍ ﴿١٩﴾ thing شَيْءٍ each كُلِّ of مِن threin
فِيهَا for you لَكُمْ and We have made provision وَجَعَلْنَا proportion)
you لَّسْتُمْ and for those whom وَمَن means of living مَعَٰيِشَ therein
مِّن شَيْءٍ and (there is) not وَإِن provide بِرَٰزِقِينَ ﴿٢٠﴾ (for whom) لَهُۥ not
وَمَا (are) the stores thereof خَزَآئِنُهُۥ with Us عِندَنَا but إِلَّا a thing
in a measure بِقَدَرٍ except إِلَّا We send it down نُنَزِّلُهُۥٓ and not
fertilizing لَوَٰقِحَ winds ٱلرِّيَٰحَ and We send وَأَرْسَلْنَا known مَّعْلُومٍ ﴿٢١﴾
water مَآءً the sky ٱلسَّمَآءِ from مِنَ then cause to decend فَأَنزَلْنَا

you أَنتُمْ and not وَمَآ and We gave it to you to drink فَأَسْقَيْنَٰكُمُوهُ
(are) able to store بِخَٰزِنِينَ ﴿٢٢﴾ for it لَهُۥ

19. And the earth We have spread out, and have placed therein firm mountains, and caused to grow therein all kinds of things in due proportion. **20.** And We have provided therein means of living, for you and for those whom you provide not [moving (living) creatures, cattle, beasts, and other animals]. **21.** And there is not a thing, but with Us are the stores thereof. And We send it not down except in a known measure. **22.** And We send the winds fertilizing (to fill heavily the clouds with water), then cause the water (rain) to descend from the sky, and We give it to you to drink, and it is not you who are the owners of its stores (i.e. to give water to whom you like or to withhold it from whom you like).

وَإِنَّا لَنَحْنُ نُحْيِۦ وَنُمِيتُ وَنَحْنُ ٱلْوَٰرِثُونَ ﴿٢٣﴾ وَلَقَدْ عَلِمْنَا ٱلْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْ عَلِمْنَا ٱلْمُسْتَـْٔخِرِينَ ﴿٢٤﴾ وَإِنَّ رَبَّكَ هُوَ
يَحْشُرُهُمْ إِنَّهُۥ حَكِيمٌ عَلِيمٌ ﴿٢٥﴾ وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ مِن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٦﴾

وَنُمِيتُ Who give life نُحْيِۦ We it is لَنَحْنُ and certainly We وَإِنَّا
وَلَقَدْ (are) the inheritors ٱلْوَٰرِثُونَ ﴿٢٣﴾ and We وَنَحْنُ and cause death
the first generations who ٱلْمُسْتَقْدِمِينَ We know عَلِمْنَا and indeed
We know عَلِمْنَا and indeed وَلَقَدْ of you مِنكُمْ have passed away
the present (late) generations who will come ﴿٢٤﴾ ٱلْمُسْتَـْٔخِرِينَ
Who يَحْشُرُهُمْ (is) He هُوَ your Lord رَبَّكَ and verily وَإِنَّ afterwards
﴿٢٥﴾ عَلِيمٌ (is) All-Wise حَكِيمٌ truly He إِنَّهُۥ will gather them
مِن man ٱلْإِنسَٰنَ We created خَلَقْنَا and indeed وَلَقَدْ All-Knowing
altered into shape ﴿٢٦﴾ مَّسْنُونٍ mud حَمَإٍ of مِّنْ clay صَلْصَٰلٍ from

23. And certainly We! We it is Who give life, and cause death, and We are the Inheritors. **24.** And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards. **25.** And verily, your Lord will gather them together. Truly, He is All-Wise, All-Knowing. **26.** And indeed, We created man from dried (sounding) clay of altered mud.

وَٱلْجَآنَّ خَلَقْنَٰهُ مِن قَبْلُ مِن نَّارِ ٱلسَّمُومِ ﴿٢٧﴾ وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى خَٰلِقٌۢ بَشَرًا مِّن صَلْصَٰلٍ مِّنْ حَمَإٍ
مَّسْنُونٍ ﴿٢٨﴾ فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُۥ سَٰجِدِينَ ﴿٢٩﴾ فَسَجَدَ ٱلْمَلَٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣٠﴾ إِلَّآ
إِبْلِيسَ أَبَىٰٓ أَن يَكُونَ مَعَ ٱلسَّٰجِدِينَ ﴿٣١﴾

نَّارِ from مِن aforetime مِن قَبْلُ We created it خَلَقْنَـٰهُ and the jinn وَٱلْجَآنَّ
قَالَ and (remember) when وَإِذْ (of) smokeless flame ٱلسَّمُومِ ﴿٢٧﴾ fire
خَـٰلِقٌۢ verily I (am) إِنِّى to the angels لِلْمَلَـٰٓئِكَةِ your Lord رَبُّكَ said
حَمَإٍ of مِّنْ clay صَلْصَـٰلٍ from مِّن a man بَشَرًا going to create
I have سَوَّيْتُهُۥ so when فَإِذَا altered into shape مَّسْنُونٍ ﴿٢٨﴾ mud
My رُّوحِى of مِن into him فِيهِ and breathed وَنَفَخْتُ fashioned him
فَسَجَدَ prostrating سَـٰجِدِينَ ﴿٢٩﴾ for him لَهُۥ then fall down فَقَعُوا۟ soul
أَجْمَعُونَ ﴿٣٠﴾ all of them كُلُّهُمْ the angels ٱلْمَلَـٰٓئِكَةُ so prostrated
be يَكُونَ to أَن he refused أَبَىٰٓ Iblis (Satan) إِبْلِيسَ except إِلَّآ together
the prostrators ٱلسَّـٰجِدِينَ ﴿٣١﴾ with مَعَ

27. And the jinn, We created aforetime from the smokeless flame of fire. **28.** And (remember) when your Lord said to the angels: "I am going to create a man (Adam) from dried (sounding) clay of altered mud. **29.** "So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves unto him." **30.** So the angels prostrated themselves, all of them together. **31.** Except *Iblîs* (Satan) — he refused to be among the prostrators.

قَالَ يَـٰٓإِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ ٱلسَّـٰجِدِينَ ﴿٣٢﴾ قَالَ لَمْ أَكُن لِّأَسْجُدَ لِبَشَرٍ خَلَقْتَهُۥ مِن صَلْصَـٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٣٣﴾
قَالَ فَٱخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٣٤﴾ وَإِنَّ عَلَيْكَ ٱللَّعْنَةَ إِلَىٰ يَوْمِ ٱلدِّينِ ﴿٣٥﴾ قَالَ رَبِّ فَأَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٣٦﴾

أَلَّا (is) for you لَكَ what مَا O Iblis (Satan) يَـٰٓإِبْلِيسُ (Allah) said قَالَ
قَالَ the prostrators ٱلسَّـٰجِدِينَ ﴿٣٢﴾ with مَعَ you are تَكُونَ that not
to a man لِبَشَرٍ to prostrate لِّأَسْجُدَ I am أَكُن not لَمْ (Iblis) said
مِّنْ clay صَلْصَـٰلٍ from مِن whom You created خَلَقْتَهُۥ (human being)
فَٱخْرُجْ (Allah) said قَالَ altered, into shape مَّسْنُونٍ ﴿٣٣﴾ mud حَمَإٍ of
are رَجِيمٌ ﴿٣٤﴾ for truly you فَإِنَّكَ from here مِنْهَا then, get out
the curse ٱللَّعْنَةَ shall be upon you عَلَيْكَ and truly وَإِنَّ outcast
(Iblis) قَالَ (of) Recompense ٱلدِّينِ ﴿٣٥﴾ the Day (when) يَوْمِ till إِلَىٰ
the يَوْمِ till إِلَىٰ give me then respite فَأَنظِرْنِىٓ O my Lord! رَبِّ said
(the dead) will be resurrected يُبْعَثُونَ ﴿٣٦﴾ Day

32. (Allâh) said: "O *Iblîs* (Satan)! What is your reason for not being among the prostrators?" **33.** [*Iblîs* (Satan)] said: "I am not the one to prostrate myself to a human being, whom You created from dried (sounding) clay of altered mud." **34.** (Allâh) said: "Then, get out from here, for verily, you are *Rajîm* (an outcast or a cursed one)." **35.** "And verily, the curse shall be upon you till the Day of Recompense." **36.** [*Iblîs* (Satan)] said: "O my Lord! Give me then respite till the Day they (the dead) will be resurrected."

قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ ﴿٣٧﴾ إِلَىٰ يَوْمِ ٱلْوَقْتِ ٱلْمَعْلُومِ ﴿٣٨﴾ قَالَ رَبِّ بِمَآ أَغْوَيْتَنِى لَأُزَيِّنَنَّ لَهُمْ فِى ٱلْأَرْضِ وَلَأُغْوِيَنَّهُمْ
أَجْمَعِينَ ﴿٣٩﴾ إِلَّا عِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ ﴿٤٠﴾ قَالَ هَٰذَا صِرَٰطٌ عَلَىَّ مُسْتَقِيمٌ ﴿٤١﴾ إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ
سُلْطَٰنٌ إِلَّا مَنِ ٱتَّبَعَكَ مِنَ ٱلْغَاوِينَ ﴿٤٢﴾

قَالَ (Allah) said فَإِنَّكَ then truly you مِنَ (are) of those ٱلْمُنظَرِينَ ﴿٣٧﴾
who are reprieved إِلَىٰ till يَوْمِ the Day ٱلْوَقْتِ of the time ٱلْمَعْلُومِ ﴿٣٨﴾
the known قَالَ (Iblis) said رَبِّ O my Lord! بِمَآ because of what
أَغْوَيْتَنِى You misled me لَأُزَيِّنَنَّ I shall indeed adorn لَهُمْ for them
فِى on ٱلْأَرْضِ the earth وَلَأُغْوِيَنَّهُمْ and I shall mislead them أَجْمَعِينَ ﴿٣٩﴾
all إِلَّا except عِبَادَكَ Your slaves مِنْهُمُ among them ٱلْمُخْلَصِينَ ﴿٤٠﴾
the chosen (sincere) قَالَ (Allah) said هَٰذَا this (is) صِرَٰطٌ the
Way عَلَىَّ to Me مُسْتَقِيمٌ ﴿٤١﴾ Straight إِنَّ certainly عِبَادِى My slaves
لَيْسَ shall not لَكَ you have عَلَيْهِمْ over them سُلْطَٰنٌ any authority
إِلَّا except مَنِ those ٱتَّبَعَكَ who followed you مِنَ of ٱلْغَاوِينَ ﴿٤٢﴾ the
ones who go astray

37. Allâh said: "Then verily, you are of those reprieved, **38.** "Till the Day of the time appointed." **39.** [*Iblîs* (Satan)] said: "O my Lord! Because You misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all. **40.** "Except Your chosen, (guided) slaves among them." **41.** (Allâh) said: "This is the Way which will lead straight to Me." **42.** "Certainly, you shall have no authority over My slaves, except those who follow you of the *Ghâwûn*.

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾ لَهَا سَبْعَةُ أَبْوَٰبٍ لِّكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ ﴿٤٤﴾ إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ
وَعُيُونٍ ﴿٤٥﴾ ٱدْخُلُوهَا بِسَلَٰمٍ ءَامِنِينَ ﴿٤٦﴾ وَنَزَعْنَا مَا فِى صُدُورِهِم مِّنْ غِلٍّ إِخْوَٰنًا عَلَىٰ سُرُرٍ مُّتَقَٰبِلِينَ ﴿٤٧﴾ لَا يَمَسُّهُمْ
فِيهَا نَصَبٌ وَمَا هُم مِّنْهَا بِمُخْرَجِينَ ﴿٤٨﴾ ۞ نَبِّئْ عِبَادِىٓ أَنِّىٓ أَنَا ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٤٩﴾

(is) the promised place for لَمَوْعِدُهُمْ Hell جَهَنَّمَ and surely وَإِنَّ
for لِكُلِّ gates أَبْوَابٍ seven سَبْعَةُ it (Hell) has لَهَا all أَجْمَعِينَ ﴿٤٣﴾ them
﴿٤٤﴾ مَقْسُومٌ (is) a portion جُزْءٌ of them مِنْهُمْ door بَابٍ each
(will be) amidst فِي the pious people الْمُتَّقِينَ truly إِنَّ assigned
enter therein ادْخُلُوهَا and water springs وَعُيُونٍ ﴿٤٥﴾ Gardens جَنَّاتٍ
مَا and We shall remove وَنَزَعْنَا and security آمِنِينَ ﴿٤٦﴾ in peace بِسَلَامٍ
injury (hard غِلٍّ any مِنْ their breasts صُدُورِهِمْ (is) in فِي what
thrones سُرُرٍ on عَلَىٰ so they will be brothers إِخْوَانًا feeling)
فِيهَا will touch them يَمَسُّهُمْ not لَا facing each other مُتَقَابِلِينَ ﴿٤٧﴾
﴿٤٨﴾ بِمُخْرَجِينَ of it مِنْهَا shall they هُمْ nor وَمَا fatigue نَصَبٌ therein
My slaves عِبَادِي inform (O Muhammad) ﷺ نَبِّئْ be removed
﴿٤٩﴾ الرَّحِيمُ the Oft-Forgiving الْغَفُورُ I (am) أَنَا that I أَنِّي (servants)
the Most Merciful

43. "And surely, Hell is the promised place for them all. **44.** "It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned. **45.** "Truly, the *Muttaqûn* (the pious) will be amidst Gardens and water-springs (Paradise). **46.** "(It will be said to them): 'Enter therein (Paradise), in peace and security.' **47.** "And We shall remove from their breasts any deep feeling of bitterness (that they may have). (So they will be like) brothers facing each other on thrones. **48.** "No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it." **49.** Declare (O Muhammad ﷺ) unto My slaves, that truly, I am the Oft-Forgiving, the Most-Merciful.

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥٠﴾ وَنَبِّئْهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ ﴿٥١﴾ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ
وَجِلُونَ ﴿٥٢﴾ قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ﴿٥٣﴾ قَالَ أَبَشَّرْتُمُونِي عَلَىٰ أَنْ مَسَّنِيَ الْكِبَرُ فَبِمَ تُبَشِّرُونَ ﴿٥٤﴾

torment الْعَذَابُ (it) is هُوَ My torment عَذَابِي and that وَأَنَّ
ضَيْفِ about عَنْ and tell them وَنَبِّئْهُمْ the most painful الْأَلِيمُ ﴿٥٠﴾
they entered دَخَلُوا when إِذْ (of) Ibrahim إِبْرَاهِيمَ ﴿٥١﴾ guests (angels)
indeed إِنَّا he said قَالَ peace سَلَامًا and said فَقَالُوا upon him عَلَيْهِ
do not لَا they said قَالُوا (are) afraid وَجِلُونَ ﴿٥٢﴾ of you مِنْكُمْ we
بِغُلَامٍ bring glad tidings to you نُبَشِّرُكَ We truly إِنَّا be afraid تَوْجَلْ
أَبَشَّرْتُمُونِي (Ibrahim) said قَالَ knowledgeable عَلِيمٍ ﴿٥٣﴾ of a son (boy)

has مَسَّنِيَ (that) أَن when عَلَىٰ do you give me glad tidings
you give تُبَشِّرُونَ ﴿٥٤﴾ so of what فَبِمَ old age الْكِبَرُ overtaken me
glad tidings

50. And that My Torment is indeed the most painful torment. **51.** And tell them
about the guests (the angels) of Ibrâhîm (Abraham). **52.** When they entered unto
him, and said: *Salâm* (peace)! [Ibrâhîm (Abraham)] said: "Indeed! We are afraid
of you." **53.** They (the angels) said: "Do not be afraid! We give you glad tidings of
a boy (son) possessing much knowledge and wisdom." **54.** [Ibrâhîm (Abraham)]
said: "Do you give me glad tidings (of a son) when old age has overtaken me? Of
what then is your news?"

قَالُوا بَشَّرْنَاكَ بِالْحَقِّ فَلَا تَكُن مِّنَ الْقَانِطِينَ ﴿٥٥﴾ قَالَ وَمَن يَقْنَطُ مِن رَّحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ﴿٥٦﴾ قَالَ فَمَا
خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٧﴾ قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٥٨﴾ إِلَّا آلَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ ﴿٥٩﴾
إِلَّا امْرَأَتَهُ قَدَّرْنَا إِنَّهَا لَمِنَ الْغَابِرِينَ ﴿٦٠﴾

فَلَا in truth بِالْحَقِّ we give you glad tidings بَشَّرْنَاكَ they said قَالُوا
(Ibrahim) قَالَ the desparing الْقَانِطِينَ ﴿٥٥﴾ of مِّنَ be تَكُن so not
رَبِّهِ the Mercy رَّحْمَةِ of مِن despairs يَقْنَطُ and who وَمَن said
قَالَ those who are astray الضَّالُّونَ ﴿٥٦﴾ except إِلَّا (of) His Lord
O you أَيُّهَا your mission خَطْبُكُمْ then what is فَمَا (Ibrahim) said
أُرْسِلْنَا truly we إِنَّا they said قَالُوا messengers (angels) الْمُرْسَلُونَ ﴿٥٧﴾
who are مُّجْرِمِينَ ﴿٥٨﴾ a people قَوْمٍ to إِلَىٰ we have been sent
إِنَّا (of) Lot لُوطٍ the family آلَ except إِلَّا criminals (sinners)
امْرَأَتَهُ except إِلَّا all أَجْمَعِينَ ﴿٥٩﴾ shall save them لَمُنَجُّوهُمْ We truly
(is) of those لَمِنَ that she إِنَّهَا We have decreed قَدَّرْنَا his wife
remain behind (to be destroyed) الْغَابِرِينَ ﴿٦٠﴾ who

55. They (the angels) said: "We give you glad tidings in truth. So be not of the
despairing." **56.** [Ibrâhîm (Abraham)] said: "And who despairs of the Mercy of his
Lord except those who are astray?" **57.** [Ibrâhîm (Abraham) again] said: "What
then is the business on which you have come, O messengers?" **58.** They (the
angels) said: "We have been sent to a people who are *Mujrimûn*. **59.** "(All) except
the family of Lût (Lot). Them all we are surely, going to save (from destruction).
60. "Except his wife, of whom We have decreed that she shall be of those who
remain behind (i.e. she will be destroyed)."

فَلَمَّا جَآءَ ءَالَ لُوطٍ ٱلْمُرْسَلُونَ ﴿٦١﴾ قَالَ إِنَّكُمْ قَوْمٌ مُّنكَرُونَ ﴿٦٢﴾ قَالُوا۟ بَلْ جِئْنَٰكَ بِمَا كَانُوا۟ فِيهِ يَمْتَرُونَ ﴿٦٣﴾
وَأَتَيْنَٰكَ بِٱلْحَقِّ وَإِنَّا لَصَٰدِقُونَ ﴿٦٤﴾ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ ٱلَّيْلِ وَٱتَّبِعْ أَدْبَٰرَهُمْ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ وَٱمْضُوا۟
حَيْثُ تُؤْمَرُونَ ﴿٦٥﴾ وَقَضَيْنَآ إِلَيْهِ ذَٰلِكَ ٱلْأَمْرَ أَنَّ دَابِرَ هَٰٓؤُلَآءِ مَقْطُوعٌ مُّصْبِحِينَ ﴿٦٦﴾

(of) Lot لُوطٍ the family ءَالَ came to جَآءَ then when فَلَمَّا
verily you إِنَّكُمْ He said قَالَ the messengers (angels) ٱلْمُرْسَلُونَ ﴿٦١﴾
بَلْ they said قَالُوا۟ unknown to me مُّنكَرُونَ ﴿٦٢﴾ (are) people قَوْمٌ
they كَانُوا۟ with what بِمَا we have come to you جِئْنَٰكَ nay, but
and We have brought وَأَتَيْنَٰكَ doubting يَمْتَرُونَ ﴿٦٣﴾ in it فِيهِ were
tell the truth لَصَٰدِقُونَ ﴿٦٤﴾ and we truly وَإِنَّا the truth بِٱلْحَقِّ you
ٱلَّيْلِ of مِّنَ in part بِقِطْعٍ with your family بِأَهْلِكَ then travel فَأَسْرِ
يَلْتَفِتْ and not وَلَا their backs أَدْبَٰرَهُمْ and follow وَٱتَّبِعْ the night
where حَيْثُ but go on وَٱمْضُوا۟ anyone أَحَدٌ of you مِنكُمْ look back
ذَٰلِكَ to him إِلَيْهِ and We made وَقَضَيْنَآ you are ordered تُؤْمَرُونَ ﴿٦٥﴾
(of) those (sinners) هَٰٓؤُلَآءِ the root دَابِرَ that أَنَّ decree ٱلْأَمْرَ this
in the early morning مُّصْبِحِينَ ﴿٦٦﴾ (was) to be cut off مَقْطُوعٌ

61. Then when the messengers (the angels) came unto the family of Lût (Lot). **62.** He said: "Verily, you are people unknown to me." **63.** They said: "Nay, we have come to you with that (torment) which they have been doubting. **64.** "And we have brought you the truth and certainly, we tell the truth. **65.** "Then travel in a part of the night with your family, and you go behind them in the rear, and let no one amongst you look back, but go on to where you are ordered." **66.** And We made known this decree to him, that the root of those (sinners) was to be cut off in the early morning.

وَجَآءَ أَهْلُ ٱلْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٦٧﴾ قَالَ إِنَّ هَٰٓؤُلَآءِ ضَيْفِى فَلَا تَفْضَحُونِ ﴿٦٨﴾ وَٱتَّقُوا۟ ٱللَّهَ وَلَا تُخْزُونِ ﴿٦٩﴾ قَالُوٓا۟ أَوَلَمْ
نَنْهَكَ عَنِ ٱلْعَٰلَمِينَ ﴿٧٠﴾ قَالَ هَٰٓؤُلَآءِ بَنَاتِىٓ إِن كُنتُمْ فَٰعِلِينَ ﴿٧١﴾ لَعَمْرُكَ إِنَّهُمْ لَفِى سَكْرَتِهِمْ يَعْمَهُونَ ﴿٧٢﴾ فَأَخَذَتْهُمُ
ٱلصَّيْحَةُ مُشْرِقِينَ ﴿٧٣﴾

(of) the city ٱلْمَدِينَةِ the inhabitants أَهْلُ and came وَجَآءَ
ضَيْفِى these هَٰٓؤُلَآءِ verily إِنَّ (Lot) said قَالَ rejoicing يَسْتَبْشِرُونَ ﴿٦٧﴾
ٱللَّهَ and fear وَٱتَّقُوا۟ shame me تَفْضَحُونِ ﴿٦٨﴾ so not فَلَا (are) my guests

did أَوَلَمْ they said قَالُوٓا۟ disgrace me تُخْزُونِ ﴿٦٩﴾ and not وَلَا Allah
(entertaining) the ٱلْعَٰلَمِينَ ﴿٧٠﴾ from عَنِ we forbid you نَنْهَكَ not
if إِن (are) my daughters بَنَاتِىٓ these هَٰٓؤُلَآءِ he said قَالَ people
truly they إِنَّهُمْ by your life لَعَمْرُكَ act فَٰعِلِينَ ﴿٧١﴾ you must كُنتُمْ لَفِى
wandering ﴿٧٢﴾ يَعْمَهُونَ their wild intoxication سَكْرَتِهِمْ (were) in
at the مُشْرِقِينَ ﴿٧٣﴾ awful cry ٱلصَّيْحَةُ so, overtook them فَأَخَذَتْهُمُ blindly
time of sunrise

67. And the inhabitants of the city came rejoicing (at the news of the young men's arrival). **68.** [Lût (Lot)] said: "Verily, these are my guests, so shame me not. **69.** "And fear Allâh and disgrace me not." **70.** They (people of the city) said: "Did we not forbid you from entertaining (or protecting) any of the *'Âlamîn*?" **71.** [Lût (Lot)] said: "These (the girls of the nation) are my daughters (to marry lawfully), if you must act (so)." **72.** Verily, by your life (O Muhammad ﷺ), in their wild intoxication, they were wandering blindly. **73.** So *As-Saihah* (torment — awful cry) overtook them at the time of sunrise.

فَجَعَلْنَا عَٰلِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّن سِجِّيلٍ ﴿٧٤﴾ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّلْمُتَوَسِّمِينَ ﴿٧٥﴾ وَإِنَّهَا لَبِسَبِيلٍ
مُّقِيمٍ ﴿٧٦﴾ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾ وَإِن كَانَ أَصْحَٰبُ ٱلْأَيْكَةِ لَظَٰلِمِينَ ﴿٧٨﴾ فَٱنتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ
مُّبِينٍ ﴿٧٩﴾ وَلَقَدْ كَذَّبَ أَصْحَٰبُ ٱلْحِجْرِ ٱلْمُرْسَلِينَ ﴿٨٠﴾

and وَأَمْطَرْنَا down سَافِلَهَا upside عَٰلِيَهَا and We turned it فَجَعَلْنَا
baked clay سِجِّيلٍ ﴿٧٤﴾ of مِّن stones حِجَارَةً unto them عَلَيْهِمْ rained
for those لِّلْمُتَوَسِّمِينَ ﴿٧٥﴾ (are) signs لَءَايَٰتٍ this ذَٰلِكَ in فِى surely إِنَّ
(were) on a road لَبِسَبِيلٍ and verily they (the cities) وَإِنَّهَا who see
(is) indeed لَءَايَةً therein فِى ذَٰلِكَ surely إِنَّ established مُّقِيمٍ ﴿٧٦﴾
the أَصْحَٰبُ were كَانَ and surely وَإِن for the believers لِّلْمُؤْمِنِينَ ﴿٧٧﴾ a sign
wrong-doers لَظَٰلِمِينَ ﴿٧٨﴾ (of) the wood ٱلْأَيْكَةِ owners (dwellers)
and they are وَإِنَّهُمَا on them مِنْهُمْ so, We took vengeance فَٱنتَقَمْنَا
كَذَّبَ and verily وَلَقَدْ clear مُّبِينٍ ﴿٧٩﴾ on a road (way) لَبِإِمَامٍ both
(of) the rocky tract ٱلْحِجْرِ dwellers أَصْحَٰبُ denied
the Messengers ٱلْمُرْسَلِينَ ﴿٨٠﴾

74. And We turned (the towns of Sodom in Palestine) upside down and rained down on them stones of baked clay. **75.** Surely, in this are signs for those who see. **76.** And verily, they (the cities) were right on the highroad. **77.** Surely, therein is indeed a sign for the believers. **78.** And the Dwellers of the Wood, were also *Zâlimûn*. **79.** So, We took vengeance on them. They are both on an open highway, plain to see. **80.** And verily, the Dwellers of *Al-Hijr* (the rocky tract) denied the Messengers.

وَءَاتَيْنَـٰهُمْ ءَايَـٰتِنَا فَكَانُوا۟ عَنْهَا مُعْرِضِينَ ﴿٨١﴾ وَكَانُوا۟ يَنْحِتُونَ مِنَ ٱلْجِبَالِ بُيُوتًا ءَامِنِينَ ﴿٨٢﴾ فَأَخَذَتْهُمُ ٱلصَّيْحَةُ
مُصْبِحِينَ ﴿٨٣﴾ فَمَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يَكْسِبُونَ ﴿٨٤﴾ وَمَا خَلَقْنَا ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ ۗ وَإِنَّ
ٱلسَّاعَةَ لَـَٔاتِيَةٌ ۖ فَٱصْفَحِ ٱلصَّفْحَ ٱلْجَمِيلَ ﴿٨٥﴾ إِنَّ رَبَّكَ هُوَ ٱلْخَلَّـٰقُ ٱلْعَلِيمُ ﴿٨٦﴾

but they were فَكَانُوا۟ Our Signs ءَايَـٰتِنَا and We gave them وَءَاتَيْنَـٰهُمْ
hew out يَنْحِتُونَ and they used to وَكَانُوا۟ averse ﴿٨١﴾ مُعْرِضِينَ to them عَنْهَا
﴿٨٢﴾ ءَامِنِينَ homes (dwellings) بُيُوتًا the mountains ٱلْجِبَالِ from مِنَ
﴿٨٣﴾ مُصْبِحِينَ an awful cry ٱلصَّيْحَةُ but overtook them فَأَخَذَتْهُمُ secure
what مَّا them عَنْهُم availed أَغْنَىٰ and not فَمَآ in the early morning
We created خَلَقْنَا and not وَمَا to earn ﴿٨٤﴾ يَكْسِبُونَ they used كَانُوا۟
بَيْنَهُمَآ and all that is وَمَا and the earth وَٱلْأَرْضَ the heavens ٱلسَّمَـٰوَٰتِ
and surely وَإِنَّ with truth بِٱلْحَقِّ except إِلَّا in between them
so overlook their faults فَٱصْفَحِ (is) coming لَـَٔاتِيَةٌ the Hour ٱلسَّاعَةَ
your رَبَّكَ verily إِنَّ (with) gracious ﴿٨٥﴾ ٱلْجَمِيلَ forgiveness ٱلصَّفْحَ
the All-Knowing ﴿٨٦﴾ ٱلْعَلِيمُ the Creator ٱلْخَلَّـٰقُ is هُوَ Lord

81. And We gave them Our Signs, but they were averse to them. **82.** And they used to hew out dwellings from the mountains, (feeling themselves) secure. **83.** But *As-Saihah* (torment — awful cry) overtook them in the early morning (of the fourth day of their promised punishment days). **84.** And all that they used to earn availed them not. **85.** And We created not the heavens and the earth and all that is between them except with truth, and the Hour is surely, coming, so overlook (O Muhammad ﷺ), their faults with gracious forgiveness. **86.** Verily, your Lord is the All-Knowing Creator.

وَلَقَدْ ءَاتَيْنَـٰكَ سَبْعًا مِّنَ ٱلْمَثَانِى وَٱلْقُرْءَانَ ٱلْعَظِيمَ ﴿٨٧﴾ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِۦٓ أَزْوَٰجًا مِّنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ
وَٱخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾ وَقُلْ إِنِّىٓ أَنَا ٱلنَّذِيرُ ٱلْمُبِينُ ﴿٨٩﴾ كَمَآ أَنزَلْنَا عَلَى ٱلْمُقْتَسِمِينَ ﴿٩٠﴾ ٱلَّذِينَ جَعَلُوا۟
ٱلْقُرْءَانَ عِضِينَ ﴿٩١﴾ فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾

of مِّنَ seven سَبْعًا We have given you ءَاتَيْنَٰكَ and indeed وَلَقَدْ
and the Quran وَٱلْقُرْءَانَ the repeatedly recited Verses ٱلْمَثَانِى
مَا at إِلَىٰ (with) your eyes عَيْنَيْكَ look تَمُدَّنَّ not لَا Grand ٱلْعَظِيمَ ﴿٨٧﴾
(couples) أَزْوَٰجًا (with) it بِهِۦٓ We have bestowed مَتَّعْنَا what
over them عَلَيْهِمْ grieve تَحْزَنْ nor وَلَا of them مِّنْهُمْ certain classes
وَقُلْ for the believers لِلْمُؤْمِنِينَ ﴿٨٨﴾ your wing جَنَاحَكَ and lower وَٱخْفِضْ
the ٱلْمُبِينُ ﴿٨٩﴾ warner ٱلنَّذِيرُ I (am) أَنَا I indeed إِنِّىٓ and say
the ٱلْمُقْتَسِمِينَ ﴿٩٠﴾ on عَلَى We have sent down أَنزَلْنَا as كَمَآ plain
عِضِينَ ﴿٩١﴾ the Quran ٱلْقُرْءَانَ have made جَعَلُوا۟ who ٱلَّذِينَ dividers
We shall certainly لَنَسْـَٔلَنَّهُمْ so, by your Lord فَوَرَبِّكَ into parts
all أَجْمَعِينَ ﴿٩٢﴾ ask them

87. And indeed, We have bestowed upon you seven of *Al-Mathâni* (seven repeatedly-recited Verses), (i.e. *Sûrat Al-Fâtihah*) and the Grand Qur'ân. **88.** Look not with your eyes ambitiously at what We have bestowed on certain classes of them (the disbelievers), nor grieve over them. And lower your wings for the believers (be courteous to the fellow-believers). **89.** And say (O Muhammad ﷺ): "I am indeed a plain warner." **90.** As We have sent down on the dividers, (Quraish pagans or Jews and Christians). **91.** Who have made the Qur'ân into parts (i.e. believed in one part and disbelieved in the other). **92.** So, by your Lord, (O Muhammad ﷺ), We shall certainly call all of them to account.

عَمَّا كَانُوا۟ يَعْمَلُونَ ﴿٩٣﴾ فَٱصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ ﴿٩٤﴾ إِنَّا كَفَيْنَٰكَ ٱلْمُسْتَهْزِءِينَ ﴿٩٥﴾ ٱلَّذِينَ يَجْعَلُونَ مَعَ
ٱللَّهِ إِلَٰهًا ءَاخَرَ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾ وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ
ٱلسَّٰجِدِينَ ﴿٩٨﴾ وَٱعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ ٱلْيَقِينُ ﴿٩٩﴾

therefore, فَٱصْدَعْ to do يَعْمَلُونَ ﴿٩٣﴾ they used كَانُوا۟ about what عَمَّا
and turn وَأَعْرِضْ you are commanded تُؤْمَرُ that which بِمَا proclaim
will كَفَيْنَٰكَ truly We إِنَّا the polytheists ٱلْمُشْرِكِينَ ﴿٩٤﴾ from عَنِ away
يَجْعَلُونَ who ٱلَّذِينَ (against) the scoffers ٱلْمُسْتَهْزِءِينَ ﴿٩٥﴾ suffice you
so فَسَوْفَ another ءَاخَرَ god إِلَٰهًا Allah ٱللَّهِ along with مَعَ set up
We know نَعْلَمُ and indeed وَلَقَدْ they come to know يَعْلَمُونَ ﴿٩٦﴾ will
of what بِمَا your breast صَدْرُكَ is straitened يَضِيقُ that you أَنَّكَ
(of) your رَبِّكَ the praises بِحَمْدِ so, glorify فَسَبِّحْ they say يَقُولُونَ ﴿٩٧﴾

and وَٱعۡبُدۡ those who prostrate ٱلسَّٰجِدِينَ (98) of مِّنَ and be وَكُن Lord
ٱلۡيَقِينُ (99) comes unto you يَأۡتِيَكَ until حَتَّىٰ your Lord رَبَّكَ worship
the certainty (death)

93. For all that they used to do. 94. Therefore proclaim openly (Allâh's Message — Islâmic Monotheism) that which you are commanded, and turn away from *Al-Mushrikûn*. 95. Truly, We will suffice you against the scoffers, 96. Who set up along with Allâh another *ilâh* (god); but they will come to know. 97. Indeed, We know that your breast is straitened at what they say. 98. So glorify the praises of your Lord and be of those who prostrate themselves (to Him). 99. And worship your Lord until there comes unto you the certainty (i.e. death).

سُورَةُ النَّحۡلِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

أَتَىٰٓ أَمۡرُ ٱللَّهِ فَلَا تَسۡتَعۡجِلُوهُۚ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ (١) يُنَزِّلُ ٱلۡمَلَٰٓئِكَةَ بِٱلرُّوحِ مِنۡ أَمۡرِهِۦ عَلَىٰ مَن يَشَآءُ مِنۡ
عِبَادِهِۦٓ أَنۡ أَنذِرُوٓاْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱتَّقُونِ (٢) خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ بِٱلۡحَقِّۚ تَعَٰلَىٰ عَمَّا
يُشۡرِكُونَ (٣) خَلَقَ ٱلۡإِنسَٰنَ مِن نُّطۡفَةٖ فَإِذَا هُوَ خَصِيمٞ مُّبِينٞ (٤)

so فَلَا (of) Allah ٱللَّهِ the Command أَمۡرُ came (will come) أَتَىٰٓ
وَتَعَٰلَىٰ Glorified is He سُبۡحَٰنَهُۥ seek to hasten it تَسۡتَعۡجِلُوهُ not
they associate as partners with يُشۡرِكُونَ (1) all that عَمَّا and above
with the بِٱلرُّوحِ the angels ٱلۡمَلَٰٓئِكَةَ He sends down يُنَزِّلُ (Him)
He يَشَآءُ whom مَن to عَلَىٰ His Commnd أَمۡرِهِۦ of مِنۡ revelation
لَآ that (there is) أَنَّهُۥ warn أَنذِرُوٓاْ that أَنۡ His slaves عِبَادِهِۦٓ of مِنۡ wills
He خَلَقَ so fear Me (2) فَٱتَّقُونِ I أَنَا۠ but إِلَّآ god إِلَٰهَ no
with بِٱلۡحَقِّ and the earth وَٱلۡأَرۡضَ the heavens ٱلسَّمَٰوَٰتِ created
they associate (3) يُشۡرِكُونَ above all عَمَّا He is exalted تَعَٰلَىٰ truth
مِن man ٱلۡإِنسَٰنَ He created خَلَقَ as partners (with Him)
خَصِيمٞ he هُوَ then behold فَإِذَا semen/sperm نُّطۡفَةٖ from
open (4) مُّبِينٞ becomes opponent

Sûrat 16. *An-Nahl*

(The Bees)

In the Name of Allâh
the Most Gracious, the Most Merciful

1. The Event ordained by Allâh will come to pass, so seek not to hasten it. Glorified and Exalted be He above all that they associate as partners with Him. **2.** He sends down the angels with the *Rûh* (Revelation) of His Command to whom of His slaves He wills (saying): "Warn mankind that *Lâ ilâha illa Ana*, so fear Me (by abstaining from sins and evil deeds). **3.** He has created the heavens and the earth with truth. High is He, Exalted above all that they associate as partners with Him. **4.** He has created man from *Nutfah*, then behold, this same (man) becomes an open opponent.

وَٱلۡأَنۡعَٰمَ خَلَقَهَاۖ لَكُمۡ فِيهَا دِفۡءٞ وَمَنَٰفِعُ وَمِنۡهَا تَأۡكُلُونَ ٥ وَلَكُمۡ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ
تَسۡرَحُونَ ٦ وَتَحۡمِلُ أَثۡقَالَكُمۡ إِلَىٰ بَلَدٖ لَّمۡ تَكُونُواْ بَٰلِغِيهِ إِلَّا بِشِقِّ ٱلۡأَنفُسِۚ إِنَّ رَبَّكُمۡ لَرَءُوفٞ رَّحِيمٞ ٧
وَٱلۡخَيۡلَ وَٱلۡبِغَالَ وَٱلۡحَمِيرَ لِتَرۡكَبُوهَا وَزِينَةٗۚ وَيَخۡلُقُ مَا لَا تَعۡلَمُونَ ٨

for you لَكُمۡ He has created them خَلَقَهَاۖ and the cattle وَٱلۡأَنۡعَٰمَ
and of وَمِنۡهَا and benefits وَمَنَٰفِعُ (is) warmth دِفۡءٞ in them فِيهَا
(is) جَمَالٌ therein فِيهَا and for you وَلَكُمۡ you eat تَأۡكُلُونَ ٥ them
you bring them home in the evening تُرِيحُونَ when حِينَ beauty
you lead them to pasture in the morning تَسۡرَحُونَ ٦ and as وَحِينَ
a land بَلَدٖ to إِلَىٰ your loads أَثۡقَالَكُمۡ and they carry وَتَحۡمِلُ
بِشِقِّ except إِلَّا reach it بَٰلِغِيهِ you could تَكُونُواْ not لَّمۡ (town)
your رَبَّكُمۡ truly إِنَّ (to) yourselves ٱلۡأَنفُسِۚ with great trouble
and (He وَٱلۡخَيۡلَ Most Merciful رَّحِيمٞ ٧ (is) Most Kind لَرَءُوفٞ Lord
and donkeys وَٱلۡحَمِيرَ and mules وَٱلۡبِغَالَ has created) horses
and as an adornment وَزِينَةٗۚ so that you may ride them لِتَرۡكَبُوهَا
you have تَعۡلَمُونَ ٨ not لَا what مَا and He creates وَيَخۡلُقُ
knowledge about

5. And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and of them you eat. **6.** And wherein is beauty for you, when you bring them home in the evening, and as you lead them forth to pasture in the morning. **7.** And they carry your loads to a land that you could not reach

except with great trouble to yourselves. Truly, your Lord is full of kindness, Most Merciful. **8.** And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge.

وَعَلَى ٱللَّهِ قَصْدُ ٱلسَّبِيلِ وَمِنْهَا جَآئِرٌ ۚ وَلَوْ شَآءَ لَهَدَىٰكُمْ أَجْمَعِينَ ۝٩ هُوَ ٱلَّذِىٓ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً ۖ لَّكُم
مِّنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ۝١٠ يُنۢبِتُ لَكُم بِهِ ٱلزَّرْعَ وَٱلزَّيْتُونَ وَٱلنَّخِيلَ وَٱلْأَعْنَـٰبَ وَمِن
كُلِّ ٱلثَّمَرَٰتِ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَتَفَكَّرُونَ ۝١١

(of) the ٱلسَّبِيلِ (is) the direction قَصْدُ Allah ٱللَّهِ and upon وَعَلَى
that are جَآئِرٌ but some of them (are ways) وَمِنْهَا Straight Path
He would have لَهَدَىٰكُمْ He willed شَآءَ and had وَلَوْ crooked
sends down أَنزَلَ Who ٱلَّذِىٓ it is He هُوَ all أَجْمَعِينَ ۝٩ guided you
from مِّنْهُ for you لَّكُم water (rain) مَآءً the sky ٱلسَّمَآءِ from مِنَ
and from it (grows) وَمِنْهُ (is) drink (that you have) شَرَابٌ it
you pasture your ۝١٠ تُسِيمُونَ therein فِيهِ vegetation (trees) شَجَرٌ
the ٱلزَّرْعَ with it بِهِ for you لَكُم He causes to grow يُنۢبِتُ cattle
and the وَٱلْأَعْنَـٰبَ and the date-palm وَٱلنَّخِيلَ and the olives وَٱلزَّيْتُونَ crop
verily إِنَّ (of) fruits ٱلثَّمَرَٰتِ (of) every kind كُلِّ and from وَمِن grapes
۝١١ يَتَفَكَّرُونَ for people لِّقَوْمٍ (is) a sign لَءَايَةً that ذَٰلِكَ in فِى
who reflect

9. And upon Allâh is the responsibility to explain the Straight Path. But there are ways that turn aside. And had He willed, He would have guided you all (mankind). **10.** He it is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture. **11.** With it He causes to grow for you the crops, the olives, the date palms, the grapes, and every kind of fruit. Verily, in this is indeed an evident proof and a manifest sign for people who give thought.

وَسَخَّرَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ وَٱلشَّمْسَ وَٱلْقَمَرَ ۖ وَٱلنُّجُومُ مُسَخَّرَٰتٌۢ بِأَمْرِهِۦٓ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَـٰتٍ لِّقَوْمٍ
يَعْقِلُونَ ۝١٢ وَمَا ذَرَأَ لَكُمْ فِى ٱلْأَرْضِ مُخْتَلِفًا أَلْوَٰنُهُۥٓ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَذَّكَّرُونَ ۝١٣
وَهُوَ ٱلَّذِى سَخَّرَ ٱلْبَحْرَ لِتَأْكُلُوا۟ مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا۟ مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى ٱلْفُلْكَ
مَوَاخِرَ فِيهِ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ۝١٤

and وَٱلنَّهَارَ the night ٱلَّيۡلَ to you لَكُمُ and He has subjected وَسَخَّرَ
مُسَخَّرَٰتُۢ and the stars وَٱلنُّجُومُ and the moon وَٱلۡقَمَرَۖ and the sun وَٱلشَّمۡسَ the day
ذَٰلِكَ in فِي surely إِنَّ by His Command بِأَمۡرِهِۦٓۚ (are) subjected
who understand يَعۡقِلُونَ ﴿١٢﴾ for people لِّقَوۡمٖ (are) signs لَأٓيَٰتٖ that
the ٱلۡأَرۡضِ on فِي for you لَكُمۡ He created ذَرَأَ and what وَمَا
ذَٰلِكَ in فِي verily إِنَّ colours أَلۡوَٰنُهُۥٓۚ of varying مُخۡتَلِفًا earth
who يَذَّكَّرُونَ ﴿١٣﴾ for people لِّقَوۡمٖ (is) a sign لَأٓيَةٗ this
has subjected سَخَّرَ Who ٱلَّذِي and He (it is) وَهُوَ remember
طَرِيّٗا meat لَحۡمٗا thereof مِنۡهُ that you eat لِتَأۡكُلُواْ the sea ٱلۡبَحۡرَ
حِلۡيَةٗ of it مِنۡهُ and that you bring forth وَتَسۡتَخۡرِجُواْ tender
the ships ٱلۡفُلۡكَ and you see وَتَرَى to wear تَلۡبَسُونَهَاۖ ornaments
مِن that you may seek وَلِتَبۡتَغُواْ through it فِيهِ ploughing مَوَاخِرَ
give تَشۡكُرُونَ ﴿١٤﴾ and that you may وَلَعَلَّكُمۡ His Bounty فَضۡلِهِۦ of
thanks

12. And He has subjected to you the night and the day, and the sun and the moon; and the stars are subjected by His Command. Surely, in this are proofs for people who understand. **13.** And whatsoever He has created for you on the earth of varying colours. Verily, in this is a sign for people who remember. **14.** And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth out of it ornaments to wear. And you see the ships ploughing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place) and that you may be grateful.

وَأَلۡقَىٰ فِي ٱلۡأَرۡضِ رَوَٰسِيَ أَن تَمِيدَ بِكُمۡ وَأَنۡهَٰرٗا وَسُبُلٗا لَّعَلَّكُمۡ تَهۡتَدُونَ ﴿١٥﴾ وَعَلَٰمَٰتٖۚ وَبِٱلنَّجۡمِ هُمۡ
يَهۡتَدُونَ ﴿١٦﴾ أَفَمَن يَخۡلُقُ كَمَن لَّا يَخۡلُقُۚ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾ وَإِن تَعُدُّواْ نِعۡمَةَ ٱللَّهِ لَا تُحۡصُوهَآۗ إِنَّ ٱللَّهَ لَغَفُورٞ
رَّحِيمٞ ﴿١٨﴾ وَٱللَّهُ يَعۡلَمُ مَا تُسِرُّونَ وَمَا تُعۡلِنُونَ ﴿١٩﴾

mountains رَوَٰسِيَ the earth ٱلۡأَرۡضِ into فِي and He affixed وَأَلۡقَىٰ
and وَأَنۡهَٰرٗا with you بِكُمۡ it should shake تَمِيدَ lest أَن firm
be guided تَهۡتَدُونَ ﴿١٥﴾ thay you may لَّعَلَّكُمۡ and roads وَسُبُلٗا rivers
يَهۡتَدُونَ ﴿١٦﴾ they هُمۡ and by the star وَبِٱلنَّجۡمِ and land-marks وَعَلَٰمَٰتٖۚ
as كَمَن creates يَخۡلُقُ is then, He Who? أَفَمَن guide themselves
تَذَكَّرُونَ ﴿١٧﴾ will you not then أَفَلَا creates يَخۡلُقُۚ not لَّا one who

(of) ٱللَّهِ the Grace نِعْمَةَ you count تَعُدُّوا and if وَإِن remember
لَغَفُورٌ Allah ٱللَّهَ truly إِنَّ you can count it تُحْصُوهَآ not لَا Allah
يَعْلَمُ and Allah وَٱللَّهُ Most Merciful ﴿١٨﴾ رَّحِيمٌ (is) Oft-Forgiving
you ﴿١٩﴾ تُعْلِنُونَ and what وَمَا you conceal تُسِرُّونَ what مَا knows
reveal

15. And He has affixed into the earth mountains standing firm, lest it should shake with you; and rivers and roads, that you may guide yourselves. **16.** And landmarks (signposts, during the day) and by the stars (during the night), they (mankind) guide themselves. **17.** Is then He, Who creates as one who creates not? Will you not then remember? **18.** And if you would count the Favours of Allâh, never could you be able to count them. Truly, Allâh is Oft-Forgiving, Most Merciful. **19.** And Allâh knows what you conceal and what you reveal.

وَٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ لَا يَخْلُقُونَ شَيْـًٔا وَهُمْ يُخْلَقُونَ ﴿٢٠﴾ أَمْوَٰتٌ غَيْرُ أَحْيَآءٍ ۖ وَمَا يَشْعُرُونَ أَيَّانَ
يُبْعَثُونَ ﴿٢١﴾ إِلَـٰهُكُمْ إِلَـٰهٌ وَٰحِدٌ ۚ فَٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ قُلُوبُهُم مُّنكِرَةٌ وَهُم مُّسْتَكْبِرُونَ ﴿٢٢﴾ لَا جَرَمَ أَنَّ ٱللَّهَ
يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْتَكْبِرِينَ ﴿٢٣﴾

Allah ٱللَّهِ other than مِن دُونِ invoke يَدْعُونَ and those who وَٱلَّذِينَ
and they themselves وَهُمْ anything شَيْـًٔا they create يَخْلُقُونَ not لَا
وَمَا lifeless غَيْرُ أَحْيَآءٍ (they are) dead أَمْوَٰتٌ are created ﴿٢٠﴾ يُخْلَقُونَ
they will be ﴿٢١﴾ يُبْعَثُونَ when أَيَّانَ they know يَشْعُرُونَ and not
but for فَٱلَّذِينَ One وَٰحِدٌ (is) God إِلَـٰهٌ your God إِلَـٰهُكُمْ resurrected
قُلُوبُهُم in the Hereafter بِٱلْـَٔاخِرَةِ believe يُؤْمِنُونَ not لَا those who
لَا (are) proud ﴿٢٢﴾ مُّسْتَكْبِرُونَ and they وَهُم deny مُّنكِرَةٌ their hearts
يُسِرُّونَ what مَا knows يَعْلَمُ Allah ٱللَّهَ that أَنَّ doubt جَرَمَ no
not لَا truly He إِنَّهُۥ they reveal يُعْلِنُونَ and what وَمَا they conceal
the proud (arrogant) ﴿٢٣﴾ ٱلْمُسْتَكْبِرِينَ He likes يُحِبُّ

20. Those whom they (*Al-Mushrikûn*) invoke besides Allâh have not created anything, but are themselves created. **21.** (They are) dead, not alive; and they know not when they will be raised up. **22.** Your *Ilâh* (God) is One *Ilâh*. But for those who believe not in the Hereafter, their hearts deny (the faith in the Oneness of Allâh), and they are proud. **23.** Certainly, Allâh knows what they conceal and what they reveal. Truly, He likes not the proud.

وَإِذَا قِيلَ لَهُم مَّاذَآ أَنزَلَ رَبُّكُمْ ۙ قَالُوٓا۟ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٢٤﴾ لِيَحْمِلُوٓا۟ أَوْزَارَهُمْ كَامِلَةً يَوْمَ ٱلْقِيَٰمَةِ ۙ وَمِنْ أَوْزَارِ
ٱلَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ ۗ أَلَا سَآءَ مَا يَزِرُونَ ﴿٢٥﴾ قَدْ مَكَرَ ٱلَّذِينَ مِن قَبْلِهِمْ فَأَتَى ٱللَّهُ بُنْيَٰنَهُم
مِّنَ ٱلْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ ٱلسَّقْفُ مِن فَوْقِهِمْ وَأَتَىٰهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾

أَنزَلَ what is that مَّاذَآ to them لَهُم it is said قِيلَ and when وَإِذَا
﴿٢٤﴾ ٱلْأَوَّلِينَ tales أَسَٰطِيرُ they say قَالُوٓا۟ your Lord رَبُّكُمْ sent down
their own أَوْزَارَهُمْ they will bear لِيَحْمِلُوٓا۟ (of) the men of old
(of) Resurrection ٱلْقِيَٰمَةِ on the Day يَوْمَ in full كَامِلَةً burdens
يُضِلُّونَهُم (of) those whom ٱلَّذِينَ the burdens أَوْزَارِ and of وَمِنْ
سَآءَ indeed it is أَلَا knowledge عِلْمٍ without بِغَيْرِ they misguided
plotted مَكَرَ indeed قَدْ they shall bear ﴿٢٥﴾ يَزِرُونَ that مَا evil
Allah ٱللَّهُ but, struck فَأَتَى before them مِن قَبْلِهِمْ those ٱلَّذِينَ
and فَخَرَّ the foundations ٱلْقَوَاعِدِ from مِّنَ their buildings بُنْيَٰنَهُم
above them فَوْقِهِمْ from مِن the roof ٱلسَّقْفُ upon them عَلَيْهِمُ fell
حَيْثُ from مِنْ the torment ٱلْعَذَابُ and came to them وَأَتَىٰهُمُ
they did not perceive ﴿٢٦﴾ لَا يَشْعُرُونَ where

24. And when it is said to them: "What is it that your Lord has sent down (unto Muhammad ﷺ)?" They say: "Tales of the men of old!" **25.** That they may bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear! **26.** Those before them indeed plotted, but Allâh struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive.

ثُمَّ يَوْمَ ٱلْقِيَٰمَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تُشَٰٓقُّونَ فِيهِمْ ۚ قَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ إِنَّ
ٱلْخِزْىَ ٱلْيَوْمَ وَٱلسُّوٓءَ عَلَى ٱلْكَٰفِرِينَ ﴿٢٧﴾ ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ ۖ فَأَلْقَوُا۟ ٱلسَّلَمَ مَا كُنَّا نَعْمَلُ مِن
سُوٓءٍۭ ۚ بَلَىٰٓ إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٢٨﴾

He will يُخْزِيهِمْ (of) Resurrection ٱلْقِيَٰمَةِ on the Day يَوْمَ then ثُمَّ
(are) My شُرَكَآءِىَ where أَيْنَ and say وَيَقُولُ disgrace them
to disagree and تُشَٰٓقُّونَ you used كُنتُمْ whom ٱلَّذِينَ partners
أُوتُوا۟ those who ٱلَّذِينَ said/will say قَالَ about them فِيهِمْ dispute

disgrace ٱلْخِزْىَ verily إِنَّ the knowledge ٱلْعِلْمَ have been given
ٱلْكَٰفِرِينَ ﴿٢٧﴾ (are) upon عَلَى and misery وَٱلسُّوٓءَ today (this Day) ٱلْيَوْمَ
the ٱلْمَلَٰٓئِكَةُ cause to die تَتَوَفَّىٰهُمُ those whom ٱلَّذِينَ the disbelievers
then they فَأَلْقَوُا۟ themselves أَنفُسِهِمْ while they wrong ظَالِمِىٓ angels
نَعْمَلُ We used كُنَّا not مَا (false) submission ٱلسَّلَمَ will make
(is) عَلِيمٌۢ Allah ٱللَّهَ truly إِنَّ yes بَلَىٰٓ evil سُوٓءٍۭ any مِن to do
to do تَعْمَلُونَ ﴿٢٨﴾ you used كُنتُمْ of what بِمَا All-Knower

27. Then, on the Day of Resurrection, He will disgrace them and will say: "Where are My (so-called) partners concerning whom you used to disagree and dispute (with the believers, by defying and disobeying Allâh)?" Those who have been given the knowledge will say: "Verily, disgrace and misery this Day are upon the disbelievers. **28.** "Those whose lives the angels take while they are doing wrong to themselves (by disbelief and by associating partners in worship with Allâh and by committing all kinds of crimes and evil deeds)." Then, they will make submission (saying): "We used not to do any evil." (The angels will reply): "Yes! Truly, Allâh is All-Knower of what you used to do.

فَٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۖ فَلَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ ﴿٢٩﴾ ۞ وَقِيلَ لِلَّذِينَ ٱتَّقَوْا۟ مَاذَآ أَنزَلَ رَبُّكُمْ ۚ قَالُوا۟
خَيْرًا ۗ لِّلَّذِينَ أَحْسَنُوا۟ فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةٌ ۚ وَلَدَارُ ٱلْءَاخِرَةِ خَيْرٌ ۚ وَلَنِعْمَ دَارُ ٱلْمُتَّقِينَ ﴿٣٠﴾ جَنَّٰتُ عَدْنٍ يَدْخُلُونَهَا
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ لَهُمْ فِيهَا مَا يَشَآءُونَ ۚ كَذَٰلِكَ يَجْزِى ٱللَّهُ ٱلْمُتَّقِينَ ﴿٣١﴾

to abide خَٰلِدِينَ (of) Hell جَهَنَّمَ the gates أَبْوَٰبَ so enter فَٱدْخُلُوٓا۟
abode مَثْوَى and indeed what an evil فَلَبِئْسَ therein فِيهَا
to لِلَّذِينَ and (when) it is said وَقِيلَ ۞ (for) the arrogant ٱلْمُتَكَبِّرِينَ ﴿٢٩﴾
has sent أَنزَلَ what (is it that) مَاذَآ who are pious ٱتَّقَوْا۟ those
for those لِّلَّذِينَ good خَيْرًا they say قَالُوا۟ your Lord رَبُّكُمْ down
(there is) حَسَنَةٌ world ٱلدُّنْيَا this هَٰذِهِ in فِى do good أَحْسَنُوا۟ who
(will be) خَيْرٌ (of) the Hereafter ٱلْءَاخِرَةِ and the home وَلَدَارُ good
ٱلْمُتَّقِينَ ﴿٣٠﴾ (will be) the home دَارُ and excellent indeed وَلَنِعْمَ better
يَدْخُلُونَهَا (of) Eden (Eternity) عَدْنٍ Gardens جَنَّٰتُ (of) the pious
ٱلْأَنْهَٰرُ (from) (beneath them) مِن تَحْتِهَا flowing تَجْرِى which they will enter
thus كَذَٰلِكَ they wish يَشَآءُونَ all that مَا therein فِيهَا they will have لَهُمْ rivers
the pious people ٱلْمُتَّقِينَ ﴿٣١﴾ Allah ٱللَّهُ rewards يَجْزِى

29. "So enter the gates of Hell, to abide therein, and indeed, what an evil abode will be for the arrogant." **30.** And (when) it is said to those who are the *Muttaqûn* (the pious) "What is it that your Lord has sent down?" They say: "That which is good." For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of the *Muttaqûn* (the pious). **31.** *'Adn* (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, they will have therein all that they wish. Thus Allâh rewards the *Muttaqûn* (the pious).

ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلْمَلَـٰٓئِكَةُ طَيِّبِينَ ۙ يَقُولُونَ سَلَـٰمٌ عَلَيْكُمُ ٱدْخُلُوا۟ ٱلْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٣٢﴾ هَلْ يَنظُرُونَ إِلَّآ أَن
تَأْتِيَهُمُ ٱلْمَلَـٰٓئِكَةُ أَوْ يَأْتِىَ أَمْرُ رَبِّكَ ۚ كَذَٰلِكَ فَعَلَ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ وَمَا ظَلَمَهُمُ ٱللَّهُ وَلَـٰكِن كَانُوٓا۟ أَنفُسَهُمْ
يَظْلِمُونَ ﴿٣٣﴾ فَأَصَابَهُمْ سَيِّـَٔاتُ مَا عَمِلُوا۟ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٣٤﴾

طَيِّبِينَ the angels ٱلْمَلَـٰٓئِكَةُ cause to die تَتَوَفَّىٰهُمُ those whom ٱلَّذِينَ
be unto you عَلَيْكُمُ peace سَلَـٰمٌ saying يَقُولُونَ while they are good
you كُنتُمْ because of what بِمَا Paradise ٱلْجَنَّةَ enter (you) ٱدْخُلُوا۟
that أَن but إِلَّآ they await يَنظُرُونَ do هَلْ do ﴿٣٢﴾ تَعْمَلُونَ used to
يَأْتِىَ or أَوْ the angels ٱلْمَلَـٰٓئِكَةُ should come to them تَأْتِيَهُمُ
thus كَذَٰلِكَ (of) Your Lord رَبِّكَ Command أَمْرُ (should) come
ظَلَمَهُمُ and not وَمَا before them مِن قَبْلِهِمْ those ٱلَّذِينَ did فَعَلَ
أَنفُسَهُمْ they used كَانُوٓا۟ but وَلَـٰكِن Allah ٱللَّهُ wronged them
then, overtook them فَأَصَابَهُمْ to wrong ﴿٣٣﴾ يَظْلِمُونَ themselves
and وَحَاقَ they did عَمِلُوا۟ (of) what مَا the evil results سَيِّـَٔاتُ
at (it) بِهِۦ they used كَانُوا۟ what مَّا them بِهِم sorrounded
to mock ﴿٣٤﴾ يَسْتَهْزِءُونَ

32. Those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worshipping none but Allâh Alone) saying (to them): *Salâmun 'Alaikum* (peace be on you) enter you Paradise, because of that (the good) which you used to do (in the world)." **33.** Do they (the disbelievers and polytheists) await but that the angels should come to them, or there should come the command of your Lord? Thus did those before them. And Allâh wronged them not, but they used to wrong themselves. **34.** Then, the evil results of their deeds overtook them, and that at which they used to mock at surrounded them.

وَقَالَ ٱلَّذِينَ أَشْرَكُوا۟ لَوْ شَآءَ ٱللَّهُ مَا عَبَدْنَا مِن دُونِهِۦ مِن شَىْءٍ نَّحْنُ وَلَآ ءَابَآؤُنَا وَلَا حَرَّمْنَا مِن دُونِهِۦ مِن شَىْءٍ
كَذَٰلِكَ فَعَلَ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ فَهَلْ عَلَى ٱلرُّسُلِ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿٣٥﴾ وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ
ٱعْبُدُوا۟ ٱللَّهَ وَٱجْتَنِبُوا۟ ٱلطَّٰغُوتَ ۖ فَمِنْهُم مَّنْ هَدَى ٱللَّهُ وَمِنْهُم مَّنْ حَقَّتْ عَلَيْهِ ٱلضَّلَٰلَةُ ۚ فَسِيرُوا۟ فِى ٱلْأَرْضِ
فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ﴿٣٦﴾

joined others in worship أَشْرَكُوا۟ those who ٱلَّذِينَ and said وَقَالَ
we عَبَدْنَا neither مَا Allah ٱللَّهُ had willed شَآءَ if لَوْ (with Allah)
شَىْءٍ any مِن other than Him مِن دُونِهِۦ would have worshiped
we have حَرَّمْنَا nor وَلَا our fathers ءَابَآؤُنَا nor وَلَآ we نَّحْنُ thing
فَعَلَ so كَذَٰلِكَ thing شَىْءٍ any مِن without Him مِن دُونِهِۦ forbidden
then what فَهَلْ (were) before them مِن قَبْلِهِمْ those who ٱلَّذِينَ did
to convey (the ٱلْبَلَٰغُ but إِلَّا the Messengers ٱلرُّسُلِ on عَلَى (is)
We have sent بَعَثْنَا and verily وَلَقَدْ the clear ﴿٣٥﴾ ٱلْمُبِينُ Message)
(saying) أَنِ a Messenger رَّسُولًا nation أُمَّةٍ every كُلِّ in فِى
ٱلطَّٰغُوتَ and avoid وَٱجْتَنِبُوا۟ Allah ٱللَّهَ you worship ٱعْبُدُوا۟ that
هَدَى (were) some whom مَّنْ then, of them فَمِنْهُم false deities
was حَقَّتْ (were) some مَّنْ and of them وَمِنْهُم Allah ٱللَّهُ guided
فِى so travel فَسِيرُوا۟ the straying ٱلضَّلَٰلَةُ upon whom عَلَيْهِ justified
was كَانَ how كَيْفَ and see فَٱنظُرُوا۟ the land ٱلْأَرْضِ through
(of) those who denied ﴿٣٦﴾ ٱلْمُكَذِّبِينَ the end عَٰقِبَةُ

35. And those who joined others in worship with Allâh said: "If Allâh had so willed, neither we nor our fathers would have worshipped aught but Him, nor would we have forbidden anything without (Command from) Him." So did those before them. Then! Are the Messengers charged with anything but to convey clearly the Message? **36.** And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) *Tâghût*." Then of them were some whom Allâh guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth).

إِن تَحْرِصْ عَلَىٰ هُدَىٰهُمْ فَإِنَّ ٱللَّهَ لَا يَهْدِى مَن يُضِلُّ ۖ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٣٧﴾ وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ ۙ لَا
يَبْعَثُ ٱللَّهُ مَن يَمُوتُ ۚ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾ لِيُبَيِّنَ لَهُمُ ٱلَّذِى يَخْتَلِفُونَ فِيهِ
وَلِيَعْلَمَ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّهُمْ كَانُوا۟ كَٰذِبِينَ ﴿٣٩﴾

then فَإِنَّ their guidance هُدَىٰهُمْ for عَلَىٰ you covet تَحْرِصْ if إِن
He lets يُضِلُّ whom مَن will guide يَهْدِى not لَا Allah ٱللَّهَ verily
﴿٣٧﴾ نَّٰصِرِينَ any مِّن they have لَهُم and not وَمَا to go astray
جَهْدَ by Allah بِٱللَّهِ and they swear وَأَقْسَمُوا۟ helpers (supporters)
Allah ٱللَّهُ will raise up يَبْعَثُ not لَا oaths أَيْمَٰنِهِمْ their stronger
حَقًّا upon him عَلَيْهِ a promise وَعْدًا yes بَلَىٰ dies يَمُوتُ he who مَن
not لَا (of) mankind ٱلنَّاسِ most أَكْثَرَ but وَلَٰكِنَّ in truth
ٱلَّذِى for them لَهُمُ in order to illustrate لِيُبَيِّنَ know ﴿٣٨﴾ يَعْلَمُونَ
ٱلَّذِينَ and may know وَلِيَعْلَمَ wherein فِيهِ they differ يَخْتَلِفُونَ that
﴿٣٩﴾ كَٰذِبِينَ were كَانُوا۟ that they أَنَّهُمْ disbelieved كَفَرُوٓا۟ those who
liars

37. If you (O Muhammad ﷺ) covet for their guidance, then verily, Allâh guides not those whom He makes to go astray (or none can guide him whom Allâh sends astray). And they will have no helpers. **38.** And they swear by Allâh their strongest oaths, that Allâh will not raise up him who dies. Yes, (He will raise them up), — a promise (binding) upon Him in truth, but most of mankind know not. **39.** In order that He may make manifest to them the truth of that wherein they differ, and that those who disbelieved may know that they were liars.

إِنَّمَا قَوْلُنَا لِشَىْءٍ إِذَآ أَرَدْنَٰهُ أَن نَّقُولَ لَهُۥ كُن فَيَكُونُ ﴿٤٠﴾ وَٱلَّذِينَ هَاجَرُوا۟ فِى ٱللَّهِ مِنۢ بَعْدِ مَا ظُلِمُوا۟ لَنُبَوِّئَنَّهُمْ فِى ٱلدُّنْيَا
حَسَنَةً وَلَأَجْرُ ٱلْءَاخِرَةِ أَكْبَرُ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٤١﴾ ٱلَّذِينَ صَبَرُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾ وَمَآ أَرْسَلْنَا مِن
قَبْلِكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِمْ فَسْـَٔلُوٓا۟ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾

أَرَدْنَٰهُ when إِذَآ unto a thing لِشَىْءٍ Our Word قَوْلُنَا only إِنَّمَا
and it ﴿٤٠﴾ فَيَكُونُ be كُن unto it لَهُۥ We say نَّقُولَ (is)that أَن We intend it
(in) for the فِى emigrated هَاجَرُوا۟ and as for those who وَٱلَّذِينَ is
they were persecuted ظُلِمُوا۟ after مِنۢ بَعْدِ مَا (of) Allah ٱللَّهِ Cause
this ٱلدُّنْيَا in فِى We will certainly give them residence لَنُبَوِّئَنَّهُمْ
(of) the ٱلْءَاخِرَةِ and indeed the reward وَلَأَجْرُ goodly حَسَنَةً world
(but) ﴿٤١﴾ يَعْلَمُونَ they كَانُوا۟ if لَوْ will be greater أَكْبَرُ Hereafter
رَبِّهِمْ and unto وَعَلَىٰ remained patient صَبَرُوا۟ those who ٱلَّذِينَ know
We sent أَرْسَلْنَا and not وَمَآ put their trust ﴿٤٢﴾ يَتَوَكَّلُونَ their Lord

whom We sent نُّوحِىٓ men رِجَالًا but إِلَّا before you مِن قَبْلِكَ
ٱلذِّكْرِ those who know أَهْلَ so ask فَسْـَٔلُوٓا۟ to them إِلَيْهِمْ revelation
knowing ﴿٤٣﴾ تَعْلَمُونَ not لَا you were كُنتُمْ if إِن the Scripture

40. Verily, Our Word unto a thing when We intend it, is only that We say unto it: "Be!" — and it is. **41.** And as for those who emigrated for the Cause of Allâh, after they had been wronged, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater; if they but knew! **42.** (They are) those who remained patient (in this world for Allâh's sake), and put their trust in their Lord (Allâh Alone). **43.** And We sent not (as Our Messengers) before you (O Muhammad ﷺ) any but men, whom We sent Revelation, (to preach and invite mankind to believe in the Oneness of Allâh). So ask (you, O pagans of Makkah) of those who know the Scripture, if you know not.

بِٱلْبَيِّنَٰتِ وَٱلزُّبُرِ وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾ أَفَأَمِنَ ٱلَّذِينَ مَكَرُوا۟
ٱلسَّيِّـَٔاتِ أَن يَخْسِفَ ٱللَّهُ بِهِمُ ٱلْأَرْضَ أَوْ يَأْتِيَهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٥﴾ أَوْ يَأْخُذَهُمْ فِى تَقَلُّبِهِمْ فَمَا هُم
بِمُعْجِزِينَ ﴿٤٦﴾

and We have وَأَنزَلْنَآ and the Books وَٱلزُّبُرِ with clear signs بِٱلْبَيِّنَٰتِ
that لِتُبَيِّنَ the reminder (Quran) ٱلذِّكْرَ unto you إِلَيْكَ sent down
(is) sent نُزِّلَ what مَا to mankind (people) لِلنَّاسِ you may explain
give ﴿٤٤﴾ يَتَفَكَّرُونَ and that they may وَلَعَلَّهُمْ to them إِلَيْهِمْ down
devise plots مَكَرُوا۟ those who ٱلَّذِينَ do then feel secure أَفَأَمِنَ thought
with them بِهِمُ Allah ٱللَّهُ will sink يَخْسِفَ that أَن evils ٱلسَّيِّـَٔاتِ
ٱلْعَذَابُ will come to them يَأْتِيَهُمُ or أَوْ (into) the earth ٱلْأَرْضَ
they perceive ﴿٤٥﴾ يَشْعُرُونَ not لَا direction حَيْثُ from مِنْ torment
their going to تَقَلُّبِهِمْ in فِى that He may seize them يَأْخُذَهُمْ or أَوْ
will be able to ﴿٤٦﴾ بِمُعْجِزِينَ they هُم so not فَمَا and from
escape (from Allah's punishment)

44. With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Muhammad ﷺ) the *Dhikr*, that you may explain clearly to men what is sent down to them, and that they may give thought. **45.** Do then those who devise evil plots feel secure that Allâh will not sink them into the earth, or that the torment will not seize them from directions they perceive not? **46.** Or that He may catch them in the midst of their going to and fro (in their jobs), so that there be no escape for them (from Allâh's punishment)?

أَوْ يَأْخُذَهُمْ عَلَىٰ تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٤٧﴾ أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِن شَيْءٍ يَتَفَيَّؤُا ظِلَالُهُ عَنِ الْيَمِينِ
وَالشَّمَائِلِ سُجَّدًا لِّلَّهِ وَهُمْ دَاخِرُونَ ﴿٤٨﴾ وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِن دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا
يَسْتَكْبِرُونَ ﴿٤٩﴾

with a gradual عَلَىٰ تَخَوُّفٍ that He may seize them يَأْخُذَهُمْ or أَوْ
(is) indeed Most لَرَءُوفٌ your Lord رَبَّكُمْ truly فَإِنَّ wasting
seen يَرَوْا have they not أَوَلَمْ Most Merciful ﴿٤٧﴾ رَّحِيمٌ Gracious
from مِن Allah اللَّهُ created خَلَقَ what مَا (to) إِلَىٰ (observed)
the right الْيَمِينِ to عَنِ their shadow ظِلَالُهُ incline يَتَفَيَّؤُا thing شَيْءٍ
unto Allah لِلَّهِ making prostration سُجَّدًا and to the left وَالشَّمَائِلِ
يَسْجُدُ and to Allah وَلِلَّهِ (are) lowly ﴿٤٨﴾ دَاخِرُونَ and they وَهُمْ
and all وَمَا the heavens السَّمَاوَاتِ (is) in فِي (all) that مَا prostrate
moving (living) دَابَّةٍ of مِن the earth الْأَرْضِ (is) in فِي that
not لَا and they are وَهُمْ and the angels وَالْمَلَائِكَةُ creatures
proud or arrogant ﴿٤٩﴾ يَسْتَكْبِرُونَ

47. Or that He may catch them with gradual wasting (of their wealth and health). Truly, Your Lord is indeed full of kindness, Most Merciful? **48.** Have they not observed things that Allâh has created: (how) their shadows incline to the right and to the left, making prostration unto Allâh, and they are lowly? **49.** And to Allâh prostrate all that is in the heavens and all that is in the earth, of the moving (living) creatures and the angels, and they are not proud.

يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ۩ ﴿٥٠﴾ ۞ وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَٰهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَٰهٌ وَاحِدٌ فَإِيَّايَ
فَارْهَبُونِ ﴿٥١﴾ وَلَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا أَفَغَيْرَ اللَّهِ تَتَّقُونَ ﴿٥٢﴾ وَمَا بِكُم مِّن نِّعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا
مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ ﴿٥٣﴾

and وَيَفْعَلُونَ above them مِّن فَوْقِهِمْ their Lord رَبَّهُم they fear يَخَافُونَ
and said ۞ وَقَالَ they are commanded ﴿٥٠﴾ ۩ يُؤْمَرُونَ what مَا they do
إِنَّمَا (two) اثْنَيْنِ two gods إِلَٰهَيْنِ you take تَتَّخِذُوا not لَا Allah اللَّهُ
you ﴿٥١﴾ فَارْهَبُونِ then Me فَإِيَّايَ One وَاحِدٌ (is) God إِلَٰهٌ He هُوَ verily
السَّمَاوَاتِ (is) in فِي all that مَا and to Him belongs وَلَهُ should fear
(is) the الدِّينُ and His وَلَهُ and the earth وَالْأَرْضِ the heavens

اللَّهِ is it any other than أَفَغَيْرَ perpetual وَاصِبًا religion
نِّعْمَةٍ of مِّن you have بِكُم and whatever وَمَا you fear تَتَّقُونَ ﴿٥٢﴾ Allah
مَسَّكُمُ when إِذَا then ثُمَّ Allah اللَّهِ (is) from فَمِنَ blessing
you cry aloud تَجْـَٔرُونَ ﴿٥٣﴾ unto Him فَإِلَيْهِ harm الضُّرُّ touches you
for help

50. They fear their Lord above them, and they do what they are commanded.
51. And Allâh said (O mankind!): "Take not *ilâhain* (two gods in worship).
Verily, He (Allâh) is (the) only One *Ilâh* (God). Then, fear Me (Allâh ﷻ) much.
52. To Him belongs all that is in the heavens and (all that is in) the earth and
Ad-Dîn Wâsiba is His. Will you then fear any other than Allâh? **53.** And whatever
of blessings and good things you have, it is from Allâh. Then, when harm touches
you, unto Him you cry aloud for help.

ثُمَّ إِذَا كَشَفَ الضُّرَّ عَنكُمْ إِذَا فَرِيقٌ مِّنكُم بِرَبِّهِمْ يُشْرِكُونَ ﴿٥٤﴾ لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٥٥﴾
وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمْ تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنتُمْ تَفْتَرُونَ ﴿٥٦﴾ وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ وَلَهُم
مَّا يَشْتَهُونَ ﴿٥٧﴾

عَنكُمْ the harm الضُّرَّ He has removed كَشَفَ when إِذَا then ثُمَّ
with their بِرَبِّهِمْ of you مِّنكُم a party فَرِيقٌ behold إِذَا from you
so they deny لِيَكْفُرُوا associate others in worship يُشْرِكُونَ ﴿٥٤﴾ Lord
then فَتَمَتَّعُوا We have bestowed on them آتَيْنَاهُمْ that which بِمَا
وَيَجْعَلُونَ you come to know تَعْلَمُونَ ﴿٥٥﴾ but will فَسَوْفَ enjoy yourselves
نَصِيبًا they know يَعْلَمُونَ not لَا unto what لِمَا and they assign
by Allah تَاللَّهِ We provided them رَزَقْنَاهُمْ from what مِّمَّا a portion
you used كُنتُمْ about what عَمَّا you shall certainly be asked لَتُسْأَلُنَّ
الْبَنَاتِ unto Allah لِلَّهِ and they assign وَيَجْعَلُونَ to fabricate تَفْتَرُونَ ﴿٥٦﴾
مَّا and unto themselves وَلَهُم Glorified is He سُبْحَانَهُ daughters
they desire يَشْتَهُونَ ﴿٥٧﴾ what

54. Then, when He has removed the harm from you, behold! some of you associate others in worship with their Lord (Allâh). **55.** So (as a result of that) they deny (with ungratefulness) that (Allâh's Favours) which We have bestowed on them! Then enjoy yourselves (your short stay), but you will come to know (with regrets). **56.** And they assign a portion of that which We have provided them unto

what they know not (false deities). By Allâh, you shall certainly be questioned about (all) that you used to fabricate. **57.** And they assign daughters unto Allâh! – Glorified (and Exalted) is He above all that they associate with Him! And unto themselves what they desire;

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُۥ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾ يَتَوَٰرَىٰ مِنَ الْقَوْمِ مِن سُوٓءِ مَا بُشِّرَ بِهِۦٓ ۚ أَيُمْسِكُهُۥ عَلَىٰ هُونٍ
أَمْ يَدُسُّهُۥ فِى التُّرَابِ ۗ أَلَا سَآءَ مَا يَحْكُمُونَ ﴿٥٩﴾ لِلَّذِينَ لَا يُؤْمِنُونَ بِالْـَٔاخِرَةِ مَثَلُ السَّوْءِ ۖ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ ۚ وَهُوَ الْعَزِيزُ
الْحَكِيمُ ﴿٦٠﴾

to any of them أَحَدُهُم the news is brought بُشِّرَ and when وَإِذَا
and وَهُوَ dark مُسْوَدًّا his face وَجْهُهُۥ remains ظَلَّ of female بِالْأُنثَىٰ
مِنَ he hides himself يَتَوَٰرَىٰ (is) filled with inward grief كَظِيمٌ ﴿٥٨﴾ he
(of) what مَا the evil سُوٓءِ because of مِن the people الْقَوْمِ from
shall he keep it أَيُمْسِكُهُۥ whereof بِهِۦٓ he has been informed بُشِّرَ
التُّرَابِ in فِى bury it (her) يَدُسُّهُۥ or أَمْ with dishonour عَلَىٰ هُونٍ (her)
they يَحْكُمُونَ ﴿٥٩﴾ (is) what مَا evil سَآءَ certainly أَلَا the earth
in the بِالْـَٔاخِرَةِ believe يُؤْمِنُونَ not لَا for those who لِلَّذِينَ decide
and for Allah وَلِلَّهِ (is) an evil السَّوْءِ description مَثَلُ Hereafter
(is) the الْعَزِيزُ and He وَهُوَ the highest الْأَعْلَىٰ (is) description الْمَثَلُ
the All-Wise الْحَكِيمُ ﴿٦٠﴾ All-Mighty

58. And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief! **59.** He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonour or bury her in the earth? Certainly, evil is their decision. **60.** For those who believe not in the Hereafter is an evil description, and for Allâh is the highest description. And He is the All-Mighty, the All-Wise.

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِم مَّا تَرَكَ عَلَيْهَا مِن دَآبَّةٍ وَلَٰكِن يُؤَخِّرُهُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَآءَ أَجَلُهُمْ لَا يَسْتَـْٔخِرُونَ
سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾ وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ ۚ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ ۖ لَا جَرَمَ
أَنَّ لَهُمُ النَّارَ وَأَنَّهُم مُّفْرَطُونَ ﴿٦٢﴾

بِظُلْمِهِم mankind النَّاسَ Allah اللَّهُ (were to) seize يُؤَاخِذُ and if وَلَوْ
مِن on it عَلَيْهَا He would leave تَرَكَ not مَّا for their wrong-doing
He يُؤَخِّرُهُمْ but وَلَٰكِن a single (moving) living creature دَآبَّةٍ (of)

and فَإِذَا an appointed مُّسَمًّى term أَجَلٍ for إِلَىٰٓ postpones them
they can يَسْتَـْٔخِرُونَ neither لَا their term أَجَلُهُمْ comes جَآءَ when
they can advance it يَسْتَقْدِمُونَ ﴿٦١﴾ nor وَلَا an hour سَاعَةً delay it
they يَكْرَهُونَ what مَا to Allah لِلَّهِ and they assign وَيَجْعَلُونَ
ٱلْكَذِبَ their tongues أَلْسِنَتُهُمُ and describe (assert) وَتَصِفُ dislike
the better things ٱلْحُسْنَىٰٓ will be theirs لَهُمُ that أَنَّ the falsehood
وَأَنَّهُم (is) the Fire ٱلنَّارَ for them لَهُمُ that أَنَّ doubt جَرَمَ no لَا
(will be) left neglected مُّفْرَطُونَ ﴿٦٢﴾ and that they

61. And if Allâh were to seize mankind for their wrongdoing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment). 62. They assign to Allâh that which they dislike (for themselves), and their tongues assert the falsehood that the better things will be theirs. No doubt for them is the Fire, and they will be the first to be hastened on into it, and left there neglected.

تَاللَّهِ لَقَدْ أَرْسَلْنَآ إِلَىٰٓ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَهُوَ وَلِيُّهُمُ ٱلْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾ وَمَآ
أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ إِلَّا لِتُبَيِّنَ لَهُمُ ٱلَّذِى ٱخْتَلَفُوا۟ فِيهِ ۙ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾ وَٱللَّهُ أَنزَلَ مِنَ ٱلسَّمَآءِ
مَآءً فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٦٥﴾

the أُمَمٍ to إِلَىٰٓ We have sent أَرْسَلْنَآ indeed لَقَدْ by Allah تَاللَّهِ
to لَهُمُ then made fair-seeming فَزَيَّنَ before you مِّن قَبْلِكَ nations
is their وَلِيُّهُمُ so he فَهُوَ their deeds أَعْمَٰلَهُمْ Satan ٱلشَّيْطَٰنُ them
أَلِيمٌ ﴿٦٣﴾ torment عَذَابٌ and theirs (will be) وَلَهُمْ today ٱلْيَوْمَ helper
ٱلْكِتَٰبَ unto you عَلَيْكَ We sent down أَنزَلْنَا and not وَمَآ a painful
ٱلَّذِى to them لَهُمُ that you may explain لِتُبَيِّنَ except إِلَّا the Book
and as وَهُدًى in which فِيهِ they differ ٱخْتَلَفُوا۟ those things
who يُؤْمِنُونَ ﴿٦٤﴾ for a folk لِّقَوْمٍ and a mercy وَرَحْمَةً a guidance
مَآءً the sky ٱلسَّمَآءِ from مِنَ sent down أَنزَلَ and Allah وَٱللَّهُ believe
the earth ٱلْأَرْضَ by it بِهِ then gives life فَأَحْيَا water (rain)
(is) a sign لَءَايَةً this ذَٰلِكَ in فِى verily إِنَّ its death مَوْتِهَآ after بَعْدَ
who listen يَسْمَعُونَ ﴿٦٥﴾ for people لِّقَوْمٍ

63. By Allâh, We indeed sent (Messengers) to the nations before you (O Muhammad ﷺ), but *Shaitân* (Satan) made their deeds fair-seeming to them. So he (Satan) is their *Wali* (helper) today (i.e. in this world), and theirs will be a painful torment. **64.** And We have not sent down the Book (the Qur'ân) to you (O Muhammad ﷺ), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe. **65.** And Allâh sends down water (rain) from the sky, then He revives the earth therewith after its death. Verily, in this is a sign (clear proof) for people who listen (obey Allâh).

وَإِنَّ لَكُمْ فِي ٱلْأَنْعَٰمِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا فِي بُطُونِهِۦ مِنۢ بَيْنِ فَرْثٍ وَدَمٍ لَّبَنًا خَالِصًا سَآئِغًا لِّلشَّٰرِبِينَ ﴿٦٦﴾ وَمِن ثَمَرَٰتِ ٱلنَّخِيلِ
وَٱلْأَعْنَٰبِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ۗ إِنَّ فِي ذَٰلِكَ لَأٓيَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾ وَأَوْحَىٰ رَبُّكَ إِلَى ٱلنَّحْلِ أَنِ ٱتَّخِذِي مِنَ
ٱلْجِبَالِ بُيُوتًا وَمِنَ ٱلشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾

(is) لَعِبْرَةً the cattle ٱلْأَنْعَٰمِ in فِي for you لَكُمْ and verily وَإِنَّ
(is) in فِي of that which مِّمَّا We give you to drink نُّسْقِيكُم a lesson
and وَدَمٍ excretions فَرْثٍ between بَيْنِ from مِنۢ their bellies بُطُونِهِۦ
to the لِّلشَّٰرِبِينَ ﴿٦٦﴾ palatable سَآئِغًا pure خَالِصًا milk لَّبَنًا blood
(of) the date-palms ٱلنَّخِيلِ the fruits ثَمَرَٰتِ and from وَمِن drinkers
سَكَرًا of it مِنْهُ you derive (make) تَتَّخِذُونَ and the grapes وَٱلْأَعْنَٰبِ
فِي ذَٰلِكَ verily إِنَّ goodly حَسَنًا and provision وَرِزْقًا strong drink
who think يَعْقِلُونَ ﴿٦٧﴾ for people لِّقَوْمٍ (is) indeed a sign لَأٓيَةً therein
the bee ٱلنَّحْلِ (to) إِلَى your Lord رَبُّكَ and inspired وَأَوْحَىٰ
the mountains ٱلْجِبَالِ from (in) مِنَ take you ٱتَّخِذِي (saying) that أَنِ
and in what وَمِمَّا the trees ٱلشَّجَرِ and in وَمِنَ habitations بُيُوتًا
they erect يَعْرِشُونَ ﴿٦٨﴾

66. And verily, in the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers. **67.** And from the fruits of date palms and grapes, you derive strong drink and a goodly provision. Verily, therein is indeed a sign for people who have wisdom. **68.** And your Lord inspired the bee, saying: "Take you habitations in the mountains and in the trees and in what they erect.

ثُمَّ كُلِي مِن كُلِّ ٱلثَّمَرَٰتِ فَٱسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا ۚ يَخْرُجُ مِنۢ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَٰنُهُۥ فِيهِ شِفَآءٌ لِّلنَّاسِ ۗ إِنَّ فِي ذَٰلِكَ
لَأٓيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾ وَٱللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّىٰكُمْ ۚ وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرْذَلِ ٱلْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْـًٔا ۚ إِنَّ ٱللَّهَ عَلِيمٌ
قَدِيرٌ ﴿٧٠﴾

and follow فَٱسۡلُكِي fruits ٱلثَّمَرَٰتِ all كُلِّ of مِن eat كُلِي then ثُمَّ
comes يَخۡرُجُ made easy ذُلُلٗاۚ (of) your Lord رَبِّكِ the ways سُبُلَ
أَلۡوَٰنُهُۥ varying مُّخۡتَلِفٌ drink شَرَابٞ their bellies بُطُونِهَا from مِنۢ forth
verily إِنَّ for people لِّلنَّاسِۚ (is) healing شِفَآءٞ wherein فِيهِ its colours
يَتَفَكَّرُونَ ٦٩ for people لِّقَوۡمٖ (is) indeed a sign لَأٓيَةٗ this ذَٰلِكَ in فِي
يَتَوَفَّىٰكُمۡۚ then ثُمَّ has created you خَلَقَكُمۡ and Allah وَٱللَّهُ who think
(there are) some مَّن and of you وَمِنكُم He will cause you to die
(of) age ٱلۡعُمُرِ the worst أَرۡذَلِ to إِلَىٰٓ are sent back يُرَدُّ who
عِلۡمٖ after بَعۡدَ he knows يَعۡلَمَ not لَا so that لِكَيۡ (senility)
(is) عَلِيمٞ Allah ٱللَّهَ truly إِنَّ anything شَيۡـًٔاۚ having known
All-Powerful قَدِيرٞ ٧٠ All-Knowing

69. "Then, eat of all fruits, and follow the ways of your Lord made easy (for you)." There comes forth from their bellies, a drink of varying colour wherein is healing for men. Verily, in this is indeed a sign for people who think. **70.** And Allâh has created you and then He will cause you to die; and of you there are some who are sent back to senility, so that they know nothing after having known (much). Truly, Allâh is All-Knowing, All-Powerful.

وَٱللَّهُ فَضَّلَ بَعۡضَكُمۡ عَلَىٰ بَعۡضٖ فِي ٱلرِّزۡقِۚ فَمَا ٱلَّذِينَ فُضِّلُواْ بِرَآدِّي رِزۡقِهِمۡ عَلَىٰ مَا مَلَكَتۡ أَيۡمَٰنُهُمۡ فَهُمۡ فِيهِ سَوَآءٌۚ
أَفَبِنِعۡمَةِ ٱللَّهِ يَجۡحَدُونَ ٧١ وَٱللَّهُ جَعَلَ لَكُم مِّنۡ أَنفُسِكُمۡ أَزۡوَٰجٗا وَجَعَلَ لَكُم مِّنۡ أَزۡوَٰجِكُم بَنِينَ وَحَفَدَةٗ
وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِۚ أَفَبِٱلۡبَٰطِلِ يُؤۡمِنُونَ وَبِنِعۡمَتِ ٱللَّهِ هُمۡ يَكۡفُرُونَ ٧٢

above عَلَىٰ some of you بَعۡضَكُمۡ has preferred فَضَّلَ and Allah وَٱللَّهُ
ٱلَّذِينَ then, not فَمَا provision (wealth) ٱلرِّزۡقِۚ in فِي others بَعۡضٖ
their رِزۡقِهِمۡ will hand over بِرَآدِّي are preferred فُضِّلُواْ those who
their right hands أَيۡمَٰنُهُمۡ possess مَلَكَتۡ what مَا to عَلَىٰ wealth
do then, the أَفَبِنِعۡمَةِ equal سَوَآءٌۚ thereof فِيهِ so that they are فَهُمۡ
جَعَلَ and Allah وَٱللَّهُ they deny يَجۡحَدُونَ ٧١ (of) Allah ٱللَّهِ grace
wives أَزۡوَٰجٗا your own kind أَنفُسِكُمۡ of مِّنۡ (to) you لَكُم has given
your wives أَزۡوَٰجِكُم from مِّنۡ (to) you لَكُم and has given وَجَعَلَ
مِّنَ and has provided you وَرَزَقَكُم and grand sons وَحَفَدَةٗ sons بَنِينَ

يُؤْمِنُونَ do then, in false (deities) أَفَبِالْبَاطِلِ good things الطَّيِّبَاتِ of
they هُمْ (of) Allah اللَّهِ and the Favour وَبِنِعْمَتِ they believe
deny يَكْفُرُونَ ﴿٧٢﴾

71. And Allâh has preferred some of you above others in wealth and properties. Then, those who are preferred will by no means hand over their wealth and properties to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof. Do they then deny the Favour of Allâh? **72.** And Allâh has made for you *Azwâj* (mates or wives) of your own kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the Favour of Allâh (by not worshipping Allâh Alone).

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمَاوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ ﴿٧٣﴾ فَلَا تَضْرِبُوا لِلَّهِ
الْأَمْثَالَ ۚ إِنَّ اللَّهَ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾ ۞ ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَّمْلُوكًا لَّا يَقْدِرُ عَلَىٰ شَيْءٍ وَمَن رَّزَقْنَاهُ مِنَّا
رِزْقًا حَسَنًا فَهُوَ يُنفِقُ مِنْهُ سِرًّا وَجَهْرًا ۖ هَلْ يَسْتَوُونَ ۚ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٥﴾

مَا Allah اللَّهِ others besides مِن دُونِ and they worship وَيَعْبُدُونَ
مِّنَ any provision رِزْقًا for them لَهُمْ do own يَمْلِكُ not لَا which
وَلَا anything شَيْئًا and the earth وَالْأَرْضِ the heavens السَّمَاوَاتِ from
for لِلَّهِ put forward تَضْرِبُوا so not فَلَا can they يَسْتَطِيعُونَ ﴿٧٣﴾ nor
وَأَنتُمْ knows يَعْلَمُ Allah اللَّهَ truly إِنَّ similitudes الْأَمْثَالَ Allah
Allah اللَّهُ puts forward ضَرَبَ ۞ know تَعْلَمُونَ ﴿٧٤﴾ not لَا and you
under the possession (of مَّمْلُوكًا a slave عَبْدًا the example مَثَلًا
and وَمَن anything شَيْءٍ over عَلَىٰ has power يَقْدِرُ not لَّا another)
رِزْقًا from Us مِنَّا We provided him رَّزَقْنَاهُ a man on whom
سِرًّا thereof مِنْهُ spends يُنفِقُ and he فَهُوَ a good حَسَنًا provision
الْحَمْدُ they be equal يَسْتَوُونَ can هَلْ and openly وَجَهْرًا secretly
but most of them أَكْثَرُهُمْ nay بَلْ to Allah لِلَّهِ all praise is due
know يَعْلَمُونَ ﴿٧٥﴾ not لَا

73. And they worship others besides Allâh — such as do not and cannot own any provision for them from the heavens or the earth. **74.** So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything). Truly, Allâh knows and you know not. **75.** Allâh puts forward the example of (two men — a believer and a disbeliever); a slave (disbeliever) under

the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and he spends thereof secretly and openly. Can they be equal? (By no means). All the praises and thanks are to Allâh. Nay! (But) most of them know not.

وَضَرَبَ ٱللَّهُ مَثَلًا رَّجُلَيْنِ أَحَدُهُمَآ أَبْكَمُ لَا يَقْدِرُ عَلَىٰ شَىْءٍ وَهُوَ كَلٌّ عَلَىٰ مَوْلَىٰهُ أَيْنَمَا يُوَجِّههُّ لَا يَأْتِ
بِخَيْرٍ هَلْ يَسْتَوِى هُوَ وَمَن يَأْمُرُ بِٱلْعَدْلِ وَهُوَ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ٧٦ وَلِلَّهِ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَآ
أَمْرُ ٱلسَّاعَةِ إِلَّا كَلَمْحِ ٱلْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٧٧

(of) two رَّجُلَيْنِ an example مَثَلًا Allah ٱللَّهُ and puts forth وَضَرَبَ
he has يَقْدِرُ not لَا (is) dumb أَبْكَمُ one of them أَحَدُهُمَآ men
a burden كَلٌّ and he is وَهُوَ anything شَىْءٍ over عَلَىٰ power
he directs يُوَجِّههُّ whichever way أَيْنَمَا his master مَوْلَىٰهُ to عَلَىٰ
he هُوَ equal يَسْتَوِى is هَلْ good بِخَيْرٍ he brings يَأْتِ not لَا him
and he(is) وَهُوَ justice بِٱلْعَدْلِ commands يَأْمُرُ and the one who وَمَن
and to وَلِلَّهِ the Straight مُّسْتَقِيمٍ ٧٦ Path صِرَٰطٍ on عَلَىٰ
وَٱلْأَرْضِ (of) the heavens ٱلسَّمَٰوَٰتِ the Unseen غَيْبُ Allah (belongs)
(of) the ٱلسَّاعَةِ the matter أَمْرُ and (is) not وَمَآ and the earth
it هُوَ or أَوْ (of) the eye ٱلْبَصَرِ as a twinkling كَلَمْحِ but إِلَّا Hour
شَىْءٍ every كُلِّ over عَلَىٰ Allah ٱللَّهَ truly إِنَّ nearer أَقْرَبُ (is)
(is) All-Powerful قَدِيرٌ ٧٧ thing

76. And Allâh puts forward (another) example of two men, one of them dumb, who has no power over anything (disbeliever), and he is a burden on his master; whichever way he directs him, he brings no good. Is such a man equal to one (believer in the Islâmic Monotheism) who commands justice, and is himself on the Straight Path? **77.** And to Allâh belongs the Unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly, Allâh is Able to do all things.

وَٱللَّهُ أَخْرَجَكُم مِّنۢ بُطُونِ أُمَّهَٰتِكُمْ لَا تَعْلَمُونَ شَيْـًٔا وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ لَعَلَّكُمْ
تَشْكُرُونَ ٧٨ أَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ مُسَخَّرَٰتٍ فِى جَوِّ ٱلسَّمَآءِ مَا يُمْسِكُهُنَّ إِلَّا ٱللَّهُ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ
يُؤْمِنُونَ ٧٩ وَٱللَّهُ جَعَلَ لَكُم مِّنۢ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّن جُلُودِ ٱلْأَنْعَٰمِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ
وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَآ أَثَٰثًا وَمَتَٰعًا إِلَىٰ حِينٍ ٨٠

bellies بُطُونِ of مِّنۢ brought you out أَخْرَجَكُم and Allah وَٱللَّهُ
you know تَعْلَمُونَ not لَا (of) your mothers أُمَّهَٰتِكُمْ (wombs)
hearing ٱلسَّمْعَ to you لَكُمُ and He gave وَجَعَلَ anything شَيْـًٔا
that you might لَعَلَّكُمْ and hearts وَٱلْأَفْـِٔدَةَ and sight وَٱلْأَبْصَٰرَ
ٱلطَّيْرِ (to) إِلَى they see يَرَوْا۟ do not أَلَمْ give thanks تَشْكُرُونَ ﴿٧٨﴾
ٱلسَّمَآءِ the midst جَوِّ in فِى held (employed) مُسَخَّرَٰتٍ the birds
إِنَّ Allah ٱللَّهُ but إِلَّا holds them يُمْسِكُهُنَّ none مَا (of) the sky
يُؤْمِنُونَ ﴿٧٩﴾ for people لِّقَوْمٍ (are) signs لَءَايَٰتٍ this ذَٰلِكَ in فِى verily
of مِّنۢ for you لَكُم has made جَعَلَ and Allah وَٱللَّهُ who believe
for you لَكُم and made وَجَعَلَ an abode سَكَنًا your homes بُيُوتِكُمْ
tents (homes) بُيُوتًا (of) the cattle ٱلْأَنْعَٰمِ the hides جُلُودِ of مِّن
(of) your ظَعْنِكُمْ the day يَوْمَ which you find so light تَسْتَخِفُّونَهَا
أَصْوَافِهَا and of وَمِنْ (of) your stay إِقَامَتِكُمْ and the day وَيَوْمَ travel
وَمَتَٰعًا furniture أَثَٰثًا and hair وَأَشْعَارِهَآ and fur وَأَوْبَارِهَا their wools
a while حِينٍ ﴿٨٠﴾ for إِلَىٰ and comfort

78. And Allâh has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allâh). **79.** Do they not see the birds held (flying) in the midst of the sky? None holds them but Allâh (none gave them the ability to fly but Allâh). Verily, in this are clear *Ayât* for people who believe (in the Oneness of Allâh). **80.** And Allâh has made for you in your homes an abode, and made for you out of the hides of the cattle (tents for) dwelling, which you find so light (and handy) when you travel and when you stay (in your travels); and of their wool, fur, and hair (sheep wool, camel fur, and goat hair), furnishings and articles of convenience (e.g., carpets, blankets), comfort for a while.

وَٱللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَٰلًا وَجَعَلَ لَكُم مِّنَ ٱلْجِبَالِ أَكْنَٰنًا وَجَعَلَ لَكُمْ سَرَٰبِيلَ تَقِيكُمُ
ٱلْحَرَّ وَسَرَٰبِيلَ تَقِيكُم بَأْسَكُمْ كَذَٰلِكَ يُتِمُّ نِعْمَتَهُۥ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾ فَإِن تَوَلَّوْا۟ فَإِنَّمَا
عَلَيْكَ ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿٨٢﴾

out of that مِّمَّا for you لَكُم has made جَعَلَ and Allah وَٱللَّهُ
and has made وَجَعَلَ shades ظِلَٰلًا He has created خَلَقَ which
places of أَكْنَٰنًا the mountains ٱلْجِبَالِ of مِّنَ for you لَكُم

refuge	وَجَعَلَ	and has made	لَكُمْ	for you	سَرَٰبِيلَ	garments	تَقِيكُمُ	
to protect you	ٱلْحَرَّ	from the heat	وَسَرَٰبِيلَ	and coats of mail				
تَقِيكُم	to protect you	بَأْسَكُمْ	from your mutual violence	كَذَٰلِكَ				
thus	يُتِمُّ	He perfects	نِعْمَتَهُۥ	His Grace	عَلَيْكُمْ	unto you	لَعَلَّكُمْ	
that you may	تُسْلِمُونَ ﴿٨١﴾	submit	فَإِن	then, if	تَوَلَّوْا۟	they turn away		
فَإِنَّمَا	then only	عَلَيْكَ	on you (is)	ٱلْبَلَٰغُ	to convey (the Message)			
ٱلْمُبِينُ ﴿٨٢﴾	in a clear way							

81. And Allâh has made for you out of that which He has created shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from your (mutual) violence. Thus does He perfect His Favour unto you, that you may submit yourselves to His Will (in Islâm). **82.** Then, if they turn away, your duty (O Muhammad ﷺ) is only to convey (the Message) in a clear way.

يَعْرِفُونَ نِعْمَتَ ٱللَّهِ ثُمَّ يُنكِرُونَهَا وَأَكْثَرُهُمُ ٱلْكَٰفِرُونَ ﴿٨٣﴾ وَيَوْمَ نَبْعَثُ مِن كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا
يُؤْذَنُ لِلَّذِينَ كَفَرُوا۟ وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٨٤﴾ وَإِذَا رَءَا ٱلَّذِينَ ظَلَمُوا۟ ٱلْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ
يُنظَرُونَ ﴿٨٥﴾

يَعْرِفُونَ	they recognize	نِعْمَتَ	the Grace	ٱللَّهِ	(of) Allah	ثُمَّ	yet
يُنكِرُونَهَا	they deny it	وَأَكْثَرُهُمُ	and most of them	ٱلْكَٰفِرُونَ ﴿٨٣﴾			
(are) disbelievers	وَيَوْمَ	and (remember) the Day (when)	نَبْعَثُ	We			
shall raise up	مِن	from	كُلِّ	each	أُمَّةٍ	nation	شَهِيدًا a witness
(their Messenger)	ثُمَّ	then	لَا	not	يُؤْذَنُ	will be permitted	لِلَّذِينَ
those who	كَفَرُوا۟	have disbelieved	وَلَا	nor	هُمْ	they	يُسْتَعْتَبُونَ ﴿٨٤﴾
to repent		allowed		be		will	وَإِذَا and when / رَءَا will
see	ٱلَّذِينَ	those who	ظَلَمُوا۟	did wrong	ٱلْعَذَابَ	the torment	فَلَا then
not	يُخَفَّفُ	it will be lightened	عَنْهُمْ	unto them	وَلَا	nor	هُمْ they
يُنظَرُونَ ﴿٨٥﴾	will be given respite						

83. They recognise the Grace of Allâh, yet they deny it (by worshipping others besides Allâh) and most of them are disbelievers (deny the Prophethood of Muhammad ﷺ). **84.** And (remember) the Day when We shall raise up from each nation a witness (their Messenger), then, those who disbelieved will not be given leave (to put forward excuses), nor will they be allowed (to return to the world) to

repent and ask for Allâh's forgiveness (of their sins). **85.** And when those who did wrong (the disbelievers) will see the torment, then it will not be lightened unto them, nor will they be given respite.

وَإِذَا رَءَا ٱلَّذِينَ أَشْرَكُوا۟ شُرَكَآءَهُمْ قَالُوا۟ رَبَّنَا هَٰٓؤُلَآءِ شُرَكَآؤُنَا ٱلَّذِينَ كُنَّا نَدْعُوا۟ مِن دُونِكَ ۖ فَأَلْقَوْا۟ إِلَيْهِمُ
ٱلْقَوْلَ إِنَّكُمْ لَكَٰذِبُونَ ﴿٨٦﴾ وَأَلْقَوْا۟ إِلَى ٱللَّهِ يَوْمَئِذٍ ٱلسَّلَمَ ۖ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٨٧﴾ ٱلَّذِينَ كَفَرُوا۟
وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ زِدْنَٰهُمْ عَذَابًا فَوْقَ ٱلْعَذَابِ بِمَا كَانُوا۟ يُفْسِدُونَ ﴿٨٨﴾

associated أَشْرَكُوا۟ those who ٱلَّذِينَ see رَءَا and when وَإِذَا
they will say قَالُوا۟ their partners شُرَكَآءَهُمْ partners (with Allah)
ٱلَّذِينَ (are) our partners شُرَكَآؤُنَا these هَٰٓؤُلَآءِ Our Lord رَبَّنَا
but فَأَلْقَوْا۟ besides You مِن دُونِكَ invoke نَدْعُوا۟ we used to كُنَّا whom
إِنَّكُمْ (their) word ٱلْقَوْلَ at them إِلَيْهِمُ they will throw back
and they will وَأَلْقَوْا۟ (are) indeed liars لَكَٰذِبُونَ ﴿٨٦﴾ surely you
وَضَلَّ submission ٱلسَّلَمَ on that Day يَوْمَئِذٍ Allah ٱللَّهِ to إِلَى offer
يَفْتَرُونَ ﴿٨٧﴾ they used كَانُوا۟ what مَّا from them عَنْهُم and will vanish
وَصَدُّوا۟ disbelieved كَفَرُوا۟ those who ٱلَّذِينَ to invent (false deities)
زِدْنَٰهُمْ (of) Allah ٱللَّهِ the Path سَبِيلِ from عَن and hinder (men)
the torment ٱلْعَذَابِ over فَوْقَ torment عَذَابًا We will add for them
to spread corruption يُفْسِدُونَ ﴿٨٨﴾ they used كَانُوا۟ because بِمَا

86. And when those who associated partners with Allâh see their (Allâh's so-called) partners, they will say: "Our Lord! These are our partners whom we used to invoke besides you." But they will throw back their word at them (and say): "Surely, you indeed are liars!" **87.** And they will offer (their full) submission to Allâh (Alone) on that Day, and their invented false deities will vanish from them. **88.** Those who disbelieved and hinder (men) from the path of Allâh, for them We will add torment to the torment because they used to spread corruption.

وَيَوْمَ نَبْعَثُ فِى كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِم مِّنْ أَنفُسِهِمْ ۖ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰٓؤُلَآءِ ۚ وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَٰبَ تِبْيَٰنًا
لِّكُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٨٩﴾ ۞ إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَٰنِ وَإِيتَآئِ ذِى ٱلْقُرْبَىٰ
وَيَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ وَٱلْبَغْىِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾

فِى We shall raise up نَبْعَثُ and (remember) the Day (when) وَيَوْمَ
مِّنْ against them عَلَيْهِم a witness شَهِيدًا nation أُمَّةٍ every كُلِّ in

بِكَ and We shall bring وَجِئْنَا amongst themselves أَنفُسِهِمْ from
-and We وَنَزَّلْنَا these هَٰؤُلَاءِ against عَلَىٰ as a witness شَهِيدًا you
as تِبْيَانًا the Book (Quran) الْكِتَابَ to you عَلَيْكَ have sent down
and a guidance وَهُدًى thing شَيْءٍ of every لِّكُلِّ an explanation
for the ﴿٨٩﴾ لِلْمُسْلِمِينَ and glad tidings وَبُشْرَىٰ and mercy وَرَحْمَةً
justice بِالْعَدْلِ enjoins يَأْمُرُ Allah اللَّهَ verily إِنَّ ۞ Muslims
to the ذِي (and) giving (help) وَإِيتَاءِ and doing good وَالْإِحْسَانِ
الْفَحْشَاءِ from عَنِ and forbids وَيَنْهَىٰ kith and kin الْقُرْبَىٰ
and وَالْبَغْيِ and evil deeds وَالْمُنكَرِ lewdness/obscenity
that you may لَعَلَّكُمْ He admonishes you يَعِظُكُمْ oppression
take heed ﴿٩٠﴾ تَذَكَّرُونَ

89. And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves. And We shall bring you (O Muhammad ﷺ) as a witness against these. And We have sent down to you the Book (the Qur'ân) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims). **90.** Verily, Allâh enjoins *Al-'Adl* and *Al-Ihsân*, and giving (help) to kith and kin (i.e. all that Allâh has ordered you to give them, e.g., wealth, visiting, looking after them, or any other kind of help), and forbids *Al-Fahshâ'*, and *Al-Munkar*, and *Al-Baghy* (i.e. all kinds of oppression). He admonishes you, that you may take heed.

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدتُّمْ وَلَا تَنقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا ۚ إِنَّ اللَّهَ
يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾ وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِن بَعْدِ قُوَّةٍ أَنكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا
بَيْنَكُمْ أَن تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ ۚ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ ۚ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنتُمْ فِيهِ
تَخْتَلِفُونَ ﴿٩٢﴾

when إِذَا (of) Allah اللَّهِ the Covenant بِعَهْدِ and fulfil وَأَوْفُوا
الْأَيْمَانَ break تَنقُضُوا and don't وَلَا you have taken a covenant عَاهَدتُّمْ
and وَقَدْ confirmation thereof تَوْكِيدِهَا after بَعْدَ (your) oaths
over you عَلَيْكُمْ Allah اللَّهَ you have appointed جَعَلْتُمُ indeed
﴿٩١﴾ تَفْعَلُونَ what مَا knows يَعْلَمُ Allah اللَّهَ verily إِنَّ guarantor كَفِيلًا
like that (woman) who كَالَّتِي be (you) تَكُونُوا and not وَلَا you do

strength (it قُوَّةٍ after مِنۢ بَعْدِ her spun thread غَزْلَهَا undoes نَقَضَتْ
أَيْمَٰنَكُمْ you take تَتَّخِذُونَ weakening it أَنكَٰثًا has become strong)
among yourselves بَيْنَكُمْ as a means of deception دَخَلًۢا your oaths
more أَرْبَىٰ (it is) هِىَ a nation أُمَّةٌ should be تَكُونَ lest أَن
tests يَبْلُوكُمُ only إِنَّمَا another nation أُمَّةٍ than مِنْ numerous
to لَكُمْ and He will make clear وَلَيُبَيِّنَنَّ by this بِهِۦ Allah ٱللَّهُ you
you كُنتُمْ what مَا (of) Resurrection ٱلْقِيَٰمَةِ on the Day يَوْمَ you
to differ تَخْتَلِفُونَ ﴿٩٢﴾ about (it) فِيهِ used

91. And fulfil the Covenant of Allâh (*Bai'ah*: pledge for Islâm) when you have covenanted, and break not the oaths after you have confirmed them — and indeed you have appointed Allâh your surety. Verily, Allâh knows what you do. **92.** And be not like her who undoes the thread which she has spun, after it has become strong, by taking your oaths as a means of deception among yourselves, lest a nation should be more numerous than another nation. Allâh only tests you by this (i.e. who obeys Allâh and fulfils Allâh's Covenant and who disobeys Allâh and breaks Allâh's Covenant). And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ.

وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَكُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن يُضِلُّ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ ۚ وَلَتُسْـَٔلُنَّ عَمَّا كُنتُمْ
تَعْمَلُونَ ﴿٩٣﴾ وَلَا تَتَّخِذُوٓا۟ أَيْمَٰنَكُمْ دَخَلًۢا بَيْنَكُمْ فَتَزِلَّ قَدَمٌۢ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا۟ ٱلسُّوٓءَ بِمَا صَدَدتُّمْ عَن سَبِيلِ ٱللَّهِ
وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩٤﴾

He could have لَجَعَلَكُمْ Allah ٱللَّهُ willed شَآءَ and had وَلَوْ
He sends يُضِلُّ but وَلَٰكِن one وَٰحِدَةً nation أُمَّةً made you all
whom مَن and guides وَيَهْدِى He wills يَشَآءُ whom مَن astray
عَمَّا and certainly you shall be questioned وَلَتُسْـَٔلُنَّ He wills يَشَآءُ
take تَتَّخِذُوٓا۟ and don't وَلَا to do تَعْمَلُونَ ﴿٩٣﴾ you used كُنتُمْ for what
among بَيْنَكُمْ a means of deception دَخَلًۢا your oaths أَيْمَٰنَكُمْ
being ثُبُوتِهَا after بَعْدَ a foot قَدَمٌۢ lest, should slip فَتَزِلَّ yourselves
the evil ٱلسُّوٓءَ and you may have to taste وَتَذُوقُوا۟ firmly planted
from عَن hindered (men) صَدَدتُّمْ of having بِمَا (punishment)
عَذَابٌ and for you (will be) وَلَكُمْ (of) Allah ٱللَّهِ the Path سَبِيلِ
a great عَظِيمٌ ﴿٩٤﴾ torment

93. And had Allâh willed, He could have made you (all) one nation, but He sends astray whom He wills and guides whom He wills. But you shall certainly be called to account for what you used to do. 94. And make not your oaths, a means of deception among yourselves, lest a foot should slip after being firmly planted, and you may have to taste the evil (punishment in this world) of having hindered (men) from the path of Allâh (i.e. belief in the Oneness of Allâh and His Messenger, Muhammad ﷺ), and yours will be a great torment (i.e. the fire of Hell in the Hereafter).

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِندَ اللَّهِ هُوَ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٩٥﴾ مَا عِندَكُمْ يَنفَدُ وَمَا عِندَ
اللَّهِ بَاقٍ وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾ مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ
وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

(at the cost of) Covenant بِعَهْدِ purchase (you) تَشْتَرُوا and not وَلَا
عِندَ verily what إِنَّمَا a small قَلِيلًا price/gain ثَمَنًا (of) Allah اللَّهِ
if إِن for you لَّكُمْ better خَيْرٌ (it) is هُوَ Allah اللَّهِ (is) with
(is) with عِندَكُمْ whatever مَا to know تَعْلَمُونَ ﴿٩٥﴾ you were كُنتُمْ
اللَّهِ (is) with عِندَ and whatever وَمَا will be exhausted يَنفَدُ you
الَّذِينَ and We will certainly pay وَلَنَجْزِيَنَّ will remain بَاقٍ Allah
in بِأَحْسَنِ their reward أَجْرَهُم are patient صَبَرُوا those who
to ﴿٩٦﴾ يَعْمَلُونَ they used كَانُوا of what مَا proportion to the best
whether مِّن a righteous deed صَالِحًا does عَمِلَ whoever مَنْ do
مُؤْمِنٌ while he is (or she) وَهُوَ female أُنثَىٰ or أَوْ male ذَكَرٍ
a good طَيِّبَةً a life حَيَاةً We will give him life فَلَنُحْيِيَنَّهُ a believer
their reward أَجْرَهُم and We shall pay them وَلَنَجْزِيَنَّهُمْ
to do ﴿٩٧﴾ يَعْمَلُونَ they used كَانُوا of what مَا to the best بِأَحْسَنِ

95. And purchase not a small gain at the cost of Allâh's Covenant. Verily, what is with Allâh is better for you if you did but know. 96. Whatever is with you, will be exhausted, and whatever is with Allâh (of good deeds) will remain. And those who are patient, We will certainly pay them a reward in proportion to the best of what they used to do. 97. Whoever works righteousness — whether male or female — while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life, and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e., Paradise in the Hereafter).

فَإِذَا قَرَأْتَ ٱلْقُرْءَانَ فَٱسْتَعِذْ بِٱللَّهِ مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ﴿٩٨﴾ إِنَّهُۥ لَيْسَ لَهُۥ سُلْطَٰنٌ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَلَىٰ رَبِّهِمْ
يَتَوَكَّلُونَ ﴿٩٩﴾ إِنَّمَا سُلْطَٰنُهُۥ عَلَى ٱلَّذِينَ يَتَوَلَّوْنَهُۥ وَٱلَّذِينَ هُم بِهِۦ مُشْرِكُونَ ﴿١٠٠﴾ وَإِذَا بَدَّلْنَآ ءَايَةً
مَّكَانَ ءَايَةٍ ۙ وَٱللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوٓا۟ إِنَّمَآ أَنتَ مُفْتَرٍۭ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

seek refuge فَٱسْتَعِذْ the Quran ٱلْقُرْءَانَ you recite قَرَأْتَ so when فَإِذَا
إِنَّهُۥ the outcast ﴿٩٨﴾ ٱلرَّجِيمِ Satan ٱلشَّيْطَٰنِ from مِنَ with Allah بِٱللَّهِ
those who ٱلَّذِينَ over عَلَى power سُلْطَٰنٌ has لَهُۥ not لَيْسَ verily he
they ﴿٩٩﴾ يَتَوَكَّلُونَ their Lord رَبِّهِمْ and in (on) وَعَلَىٰ believe ءَامَنُوا۟
ٱلَّذِينَ over عَلَى he has power سُلْطَٰنُهُۥ only إِنَّمَا put their trust
بِهِۦ (they) هُم and those who وَٱلَّذِينَ follow him يَتَوَلَّوْنَهُۥ those who
We بَدَّلْنَآ and when وَإِذَا join partners ﴿١٠٠﴾ مُشْرِكُونَ with Him
(of another) Verse ءَايَةٍ in place مَّكَانَ a Verse ءَايَةً change
He sends يُنَزِّلُ of what بِمَا knows best أَعْلَمُ and Allah وَٱللَّهُ
بَلْ a forger, liar مُفْتَرٍۭ you are أَنتَ only إِنَّمَآ they say قَالُوٓا۟ down
know ﴿١٠١﴾ يَعْلَمُونَ not لَا most of them أَكْثَرُهُمْ but

98. So when you want to recite the Qur'ân, seek refuge with Allâh from *Shaitân* (Satan), the outcast (the cursed one). **99.** Verily, he has no power over those who believe and put their trust only in their Lord (Allâh). **100.** His power is only over those who obey and follow him (Satan), and those who join partners with Him. **101.** And when We change a Verse (of the Qur'ân) in place of another — and Allâh knows best what He sends down — they (the disbelievers) say: "You (O Muhammad ﷺ) are but a *Muftari*! (forger, liar)." Nay, but most of them know not.

قُلْ نَزَّلَهُۥ رُوحُ ٱلْقُدُسِ مِن رَّبِّكَ بِٱلْحَقِّ لِيُثَبِّتَ ٱلَّذِينَ ءَامَنُوا۟ وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٠٢﴾ وَلَقَدْ
نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُۥ بَشَرٌ ۗ لِّسَانُ ٱلَّذِى يُلْحِدُونَ إِلَيْهِ أَعْجَمِىٌّ وَهَٰذَا لِسَانٌ عَرَبِىٌّ
مُّبِينٌ ﴿١٠٣﴾ إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِـَٔايَٰتِ ٱللَّهِ لَا يَهْدِيهِمُ ٱللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

ٱلْقُدُسِ spirit (Gabriel) رُوحُ has brought it down نَزَّلَهُۥ say قُلْ
لِيُثَبِّتَ with truth بِٱلْحَقِّ your Lord رَّبِّكَ from مِن of the Holy
believe ءَامَنُوا۟ those who ٱلَّذِينَ to strengthen
to ﴿١٠٢﴾ لِلْمُسْلِمِينَ and glad tidings وَبُشْرَىٰ and as a guidance وَهُدًى
that they أَنَّهُمْ We know نَعْلَمُ and indeed وَلَقَدْ the Muslims
a human بَشَرٌ who teaches him يُعَلِّمُهُۥ (it is) only إِنَّمَا say يَقُولُونَ

they refer يُلْحِدُونَ (of) he whom ٱلَّذِى the tongue لِسَانُ being
لِسَانٌ while this (Qur'an) وَهَٰذَا (as) foreign أَعْجَمِىٌّ to him إِلَيْهِ
verily إِنَّ (is) a clear ﴿١٠٣﴾ مُّبِينٌ Arabic عَرَبِىٌّ tongue (language)
ٱللَّهِ in the Signs بِـَٔايَٰتِ believe يُؤْمِنُونَ not لَا those who ٱلَّذِينَ
and وَلَهُمْ Allah ٱللَّهُ will guide them يَهْدِيهِمُ not لَا (of) Allah
(will be) a painful ﴿١٠٤﴾ أَلِيمٌ torment عَذَابٌ for them

102. Say (O Muhammad ﷺ) *Ruh-ul-Qudus* [Jibrîl (Gabriel)] has brought it (the Qur'ân) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe, and as a guidance and glad tidings to those who have submitted (to Allâh as Muslims). **103.** And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Muhammad ﷺ)." The tongue of the man they refer to is foreign, while this (the Qur'ân) is a clear Arabic tongue. **104.** Verily, those who believe not in the *Ayât* of Allâh, Allâh will not guide them and theirs will be a painful torment.

إِنَّمَا يَفْتَرِى ٱلْكَذِبَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِـَٔايَٰتِ ٱللَّهِ وَأُو۟لَٰٓئِكَ هُمُ ٱلْكَٰذِبُونَ ﴿١٠٥﴾ مَن كَفَرَ بِٱللَّهِ مِنۢ
بَعْدِ إِيمَٰنِهِۦٓ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُۥ مُطْمَئِنٌّۢ بِٱلْإِيمَٰنِ وَلَٰكِن مَّن شَرَحَ بِٱلْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ
ٱللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾ ذَٰلِكَ بِأَنَّهُمُ ٱسْتَحَبُّوا۟ ٱلْحَيَوٰةَ ٱلدُّنْيَا عَلَى ٱلْـَٔاخِرَةِ وَأَنَّ ٱللَّهَ لَا يَهْدِى
ٱلْقَوْمَ ٱلْكَٰفِرِينَ ﴿١٠٧﴾

those who ٱلَّذِينَ falsehood ٱلْكَذِبَ fabricate يَفْتَرِى (it is) only إِنَّمَا
وَأُو۟لَٰٓئِكَ (of) Allah ٱللَّهِ in the Signs بِـَٔايَٰتِ believe يُؤْمِنُونَ not لَا
كَفَرَ whoever مَن liars ﴿١٠٥﴾ ٱلْكَٰذِبُونَ (they) are هُمُ and those
except إِلَّا his belief إِيمَٰنِهِۦٓ after مِنۢ بَعْدِ in Allah بِٱللَّهِ disbelieved
(is) مُطْمَئِنٌّۢ and whose heart وَقَلْبُهُۥ is forced أُكْرِهَ him who مَنْ
بِٱلْكُفْرِ opens شَرَحَ whoever مَّن but وَلَٰكِن with faith بِٱلْإِيمَٰنِ at rest
(is) wrath غَضَبٌ on them فَعَلَيْهِمْ (their) breast صَدْرًا to disbelief
﴿١٠٦﴾ عَظِيمٌ torment عَذَابٌ and for them وَلَهُمْ Allah ٱللَّهِ from مِّنَ
they loved and ٱسْتَحَبُّوا۟ because بِأَنَّهُمُ that (is) ذَٰلِكَ (is) a great
ٱلْـَٔاخِرَةِ over عَلَى (of) this world ٱلدُّنْيَا the life ٱلْحَيَوٰةَ preferred
يَهْدِى not لَا Allah ٱللَّهَ and that وَأَنَّ (that of) the Hereafter
who disbelieve ﴿١٠٧﴾ ٱلْكَٰفِرِينَ the people ٱلْقَوْمَ guides

105. It is only those who believe not in the *Ayât* of Allâh, who fabricate falsehood, and it is they who are liars. **106.** Whoever disbelieved in Allâh after his belief, except him who is forced thereto and whose heart is at rest with Faith; but such as open their breasts to disbelief, on them is wrath from Allâh, and theirs will be a great torment. **107.** That is because they loved and preferred the life of this world over that of the Hereafter. And Allâh guides not the people who disbelieve.

أُوْلَٰٓئِكَ ٱلَّذِينَ طَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَٰرِهِمْۖ وَأُوْلَٰٓئِكَ هُمُ ٱلْغَٰفِلُونَ ﴿١٠٨﴾ لَا جَرَمَ
أَنَّهُمْ فِي ٱلْءَاخِرَةِ هُمُ ٱلْخَٰسِرُونَ ﴿١٠٩﴾ ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُواْ مِنۢ بَعْدِ مَا فُتِنُواْ ثُمَّ
جَٰهَدُواْ وَصَبَرُوٓاْ إِنَّ رَبَّكَ مِنۢ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١١٠﴾

has set a seal	طَبَعَ	(are) those whose	ٱلَّذِينَ	they	أُوْلَٰٓئِكَ
and (upon) their	وَسَمْعِهِمْ	their hearts	قُلُوبِهِمْ	upon	عَلَىٰ
and those	وَأُوْلَٰٓئِكَ	and (upon) their eyes (sight)	وَأَبْصَٰرِهِمْ	hearing	
doubt	جَرَمَ	no	لَا	who are heedless	ٱلْغَٰفِلُونَ ﴿١٠٨﴾
(they)	هُمُ	the Hereafter	ٱلْءَاخِرَةِ	(will be) in	فِي
your Lord	رَبَّكَ	verily	إِنَّ	then	ثُمَّ
they	فُتِنُواْ	after	مِنۢ بَعْدِ مَا	emigrated	هَاجَرُواْ
strove hard	جَٰهَدُواْ	and thereafter	ثُمَّ	had been put to trials	
	مِنۢ بَعْدِهَا	your Lord	رَبَّكَ	verily	إِنَّ
Most Merciful	رَّحِيمٌ ﴿١١٠﴾	(is) Oft-Forgiving	لَغَفُورٌ	afterwards	

Right-hand column of the table, row by row: ٱللَّهُ / Allah / hearing / (are) they هُمُ / they أَنَّهُمْ / the losers ٱلْخَٰسِرُونَ ﴿١٠٩﴾ / for those who لِلَّذِينَ / had been put to trials / and were patient وَصَبَرُوٓاْ / afterwards

108. They are those upon whose hearts, hearing (ears) and sight (eyes) Allâh has set a seal. And they are the heedless! **109.** No doubt, in the Hereafter, they will be the losers. **110.** Then, verily, your Lord – for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allâh) and were patient, verily, your Lord afterward is, Oft-Forgiving, Most Merciful.'

۞ يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَٰدِلُ عَن نَّفْسِهَا وَتُوَفَّىٰ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١١١﴾ وَضَرَبَ ٱللَّهُ
مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ ٱللَّهِ فَأَذَٰقَهَا ٱللَّهُ
لِبَاسَ ٱلْجُوعِ وَٱلْخَوْفِ بِمَا كَانُواْ يَصْنَعُونَ ﴿١١٢﴾

كُلُّ	will come up	تَأْتِي	(remember)	the Day (when)	۞ يَوْمَ
and وَتُوَفَّىٰ	itself	نَفْسِهَا	for عَن	pleading تُجَٰدِلُ	soul نَفْسٍ every
it عَمِلَتْ	for what	مَّا	soul نَفْسٍ	every كُلُّ	will be paid in full

be dealt with unjustly يُظْلَمُونَ ﴿١١١﴾ not لَا and they will وَهُمْ did
(of) قَرْيَةً the example مَثَلًا Allah ٱللَّهُ and puts forward وَضَرَبَ
يَأْتِيهَا and content مُّطْمَئِنَّةً secure ءَامِنَةً that was كَانَتْ a town
كُلِّ from مِّن in abundance رَغَدًا its provision رِزْقُهَا coming to it
ٱللَّهِ the Favour بِأَنْعُمِ then it denied فَكَفَرَتْ place مَكَانٍ every
ٱلْجُوعِ the garb لِبَاسَ Allah ٱللَّهُ so made it taste فَأَذَٰقَهَا (of) Allah
كَانُوا۟ because of that which بِمَا and fear وَٱلْخَوْفِ (of) hunger
to do يَصْنَعُونَ ﴿١١٢﴾ they used

111. (Remember) the Day when every person will come up pleading for himself, and every one will be paid in full for what he did (good or evil, belief or disbelief in the life of this world) and they will not be dealt with unjustly. **112.** And Allâh puts forward the example of a township (Makkah), that dwelt secure and well-content: its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad ﷺ) which they (its people) used to do.

وَلَقَدْ جَآءَهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ ٱلْعَذَابُ وَهُمْ ظَٰلِمُونَ ﴿١١٣﴾ فَكُلُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ حَلَٰلًا
طَيِّبًا وَٱشْكُرُوا۟ نِعْمَتَ ٱللَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾ إِنَّمَا حَرَّمَ عَلَيْكُمُ ٱلْمَيْتَةَ وَٱلدَّمَ وَلَحْمَ
ٱلْخِنزِيرِ وَمَآ أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ ۖ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١١٥﴾

مِّنْهُمْ a Messenger رَسُولٌ had come to them جَآءَهُمْ and verily وَلَقَدْ
so فَأَخَذَهُمُ but they denied him فَكَذَّبُوهُ from among themselves
(were) ظَٰلِمُونَ ﴿١١٣﴾ while they وَهُمْ the torment ٱلْعَذَابُ overtook them
has provided you رَزَقَكُمُ of what مِمَّا so eat فَكُلُوا۟ wrong-doers
and thank وَٱشْكُرُوا۟ (and) good طَيِّبًا lawful حَلَٰلًا Allah ٱللَّهُ with
إِيَّاهُ you really كُنتُمْ if إِن Allah's ٱللَّهِ Grace/Bounty نِعْمَتَ
He has forbidden حَرَّمَ only إِنَّمَا (you) worship تَعْبُدُونَ ﴿١١٤﴾ Him
(and) the blood وَٱلدَّمَ the dead animal ٱلْمَيْتَةَ unto you عَلَيْكُمُ
and (any animal) وَمَآ (of) swine ٱلْخِنزِيرِ (and) the flesh وَلَحْمَ
ٱللَّهِ for others than لِغَيْرِ (is) slaughtered as a sacrifice أُهِلَّ which
is forced (by dire ٱضْطُرَّ but if one فَمَنِ (with it) بِهِۦ Allah

عَادٍ	and not	وَلَا	willful disobedience	بَاغٍ	without	غَيْرَ	necessity)	
(is) Oft-Forgiving	غَفُورٌ	Allah	ٱللَّهَ	then verily	فَإِنَّ	transgressing		
				Most Merciful	رَّحِيمٌ ﴿١١٥﴾			

113. And verily, there had come unto them a Messenger (Muhammad ﷺ) from among themselves, but they denied him, so the torment overtook them while they were *Zâlimûn*. **114.** So eat of the lawful and good food which Allâh has provided for you. And be grateful for the Graces of Allâh, if it is He Whom you worship. **115.** He has forbidden you only *Al-Maitah* (meat of a dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allâh. But if one is forced by necessity, without wilful disobedience, and not transgressing, — then, Allâh is Oft-Forgiving, Most Merciful.

وَلَا تَقُولُوا۟ لِمَا تَصِفُ أَلْسِنَتُكُمُ ٱلْكَذِبَ هَٰذَا حَلَٰلٌ وَهَٰذَا حَرَامٌ لِّتَفْتَرُوا۟ عَلَى ٱللَّهِ ٱلْكَذِبَ ۚ إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى
ٱللَّهِ ٱلْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾ مَتَٰعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾ وَعَلَى ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِن قَبْلُ ۖ وَمَا
ظَلَمْنَٰهُمْ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾

put forth	تَصِفُ	to that which	لِمَا	say (you)	تَقُولُوا۟	and not	وَلَا	
حَلَٰلٌ	this	هَٰذَا	falsely	ٱلْكَذِبَ	your tongues	أَلْسِنَتُكُمُ	(describe)	
so	لِّتَفْتَرُوا۟	(is) unlawful (forbidden)	حَرَامٌ	and this	وَهَٰذَا	(is) lawful		
ٱلَّذِينَ	verily	إِنَّ	lies	ٱلْكَذِبَ	Allah	ٱللَّهِ	against	عَلَى	as to invent
لَا	lies	ٱلْكَذِبَ	Allah	ٱللَّهِ	against	عَلَى	invent	يَفْتَرُونَ	those who
قَلِيلٌ	enjoyment	مَتَٰعٌ	will prosper (be successful)	يُفْلِحُونَ ﴿١١٦﴾	not			
(will be) a painful	أَلِيمٌ ﴿١١٧﴾	torment	عَذَابٌ	and for them	وَلَهُمْ	brief		
We have	حَرَّمْنَا	are Jews	هَادُوا۟	those who	ٱلَّذِينَ	and unto	وَعَلَى	
to you	عَلَيْكَ	We have mentioned	قَصَصْنَا	that which	مَا	forbidden		
but	وَلَٰكِن	We wronged them	ظَلَمْنَٰهُمْ	and not	وَمَا	before	مِن قَبْلُ	
	wrong	يَظْلِمُونَ ﴿١١٨﴾	themselves	أَنفُسَهُمْ	they used to	كَانُوٓا۟		

116. And say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden," so as to invent lies against Allâh. Verily, those who invent lies against Allâh will never prosper. **117.** A passing brief enjoyment (will be theirs), but they will have a painful torment. **118.** And unto those who are Jews, We have forbidden such things as We have mentioned to you (O Muhammad ﷺ) before. And We wronged them not, but they used to wrong themselves.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِن بَعْدِ ذَٰلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١١٩﴾
إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾ شَاكِرًا لِّأَنْعُمِهِ اجْتَبَاهُ وَهَدَاهُ إِلَىٰ صِرَاطٍ
مُّسْتَقِيمٍ ﴿١٢١﴾ وَآتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٢٢﴾

عَمِلُوا for those who لِلَّذِينَ your Lord رَبَّكَ verily إِنَّ then ثُمَّ
مِن بَعْدِ they repent تَابُوا then ثُمَّ in ignorance بِجَهَالَةٍ evil السُّوءَ do
رَبَّكَ verily إِنَّ and do righteous deeds وَأَصْلَحُوا that ذَٰلِكَ after
﴿١١٩﴾ رَّحِيمٌ (is) Oft-Forgiving لَغَفُورٌ thereafter مِن بَعْدِهَا your Lord
was كَانَ Ibrahim (Abraham) إِبْرَاهِيمَ verily إِنَّ Most Merciful
وَلَمْ straight/upright حَنِيفًا to Allah لِّلَّهِ obedient قَانِتًا a nation أُمَّةً
(he شَاكِرًا the polytheists ﴿١٢٠﴾ الْمُشْرِكِينَ of مِنَ he was يَكُ and not
وَهَدَاهُ He chose him اجْتَبَاهُ for His Graces لِّأَنْعُمِهِ was) thankful
and وَآتَيْنَاهُ the Straight ﴿١٢١﴾ مُّسْتَقِيمٍ Path صِرَاطٍ to إِلَىٰ and guided him
and verily وَإِنَّهُ good حَسَنَةً this world الدُّنْيَا in فِي We gave him
﴿١٢٢﴾ الصَّالِحِينَ of those who لَمِنَ the Hereafter الْآخِرَةِ (is) in فِي he
(are) righteous

119. Then, verily, your Lord — for those who do evil (commit sins and are disobedient to Allâh) in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful. **120.** Verily, Ibrâhîm (Abraham) was an *Ummah* (a leader having all the good righteous qualities), or a nation, obedient to Allâh, *Hanîf* (i.e. to worship none but Allâh), and he was not one of those who were *Al-Mushrikûn*. **121.** (He was) thankful for His (Allâh's) Favours. He (Allâh) chose him (as an intimate friend) and guided him to a Straight Path (Islâmic Monotheism — neither Judaism nor Christianity). **122.** And We gave him good in this world, and in the Hereafter he shall be of the righteous.

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٣﴾ إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ
اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾ ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ
وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ ﴿١٢٥﴾

to أَنِ (to) you إِلَيْكَ We have sent the revelation أَوْحَيْنَآ then ثُمَّ
straight حَنِيفًا (of) Abraham إِبْرَٰهِيمَ the religion مِلَّةَ follow ٱتَّبِعْ
of those who مِنَ he was كَانَ and not وَمَا (Monotheism)
was prescribed جُعِلَ only إِنَّمَا (are) polytheists ٱلْمُشْرِكِينَ ﴿١٢٣﴾
فِيهِ differed ٱخْتَلَفُوا۟ those who ٱلَّذِينَ for عَلَى the Sabbath ٱلسَّبْتُ
بَيْنَهُمْ will judge لَيَحْكُمُ your Lord رَبَّكَ and verily وَإِنَّ in it
فِيمَا (of) Resurrection ٱلْقِيَـٰمَةِ on the Day يَوْمَ between them
ٱدْعُ differ يَخْتَلِفُونَ ﴿١٢٤﴾ wherein فِيهِ they used to كَانُوا۟ about that
with بِٱلْحِكْمَةِ (of) your Lord رَبِّكَ Path سَبِيلِ to إِلَىٰ invite (you)
and وَجَـٰدِلْهُم fair (kind) ٱلْحَسَنَةِ and preaching وَٱلْمَوْعِظَةِ wisdom
إِنَّ better أَحْسَنُ (it) is هِىَ in a way that بِٱلَّتِى argue with them
who بِمَن knows best أَعْلَمُ (is) He Who هُوَ your Lord رَبَّكَ verily
and He (it is وَهُوَ His Path سَبِيلِهِۦ from عَن has gone astray ضَلَّ
those who are guided بِٱلْمُهْتَدِينَ ﴿١٢٥﴾ knows best أَعْلَمُ Who)

123. Then, We have sent the Revelation to you (O Muhammad saying): "Follow the religion of Ibrâhîm (Abraham) *Hanîf* (Islâmic Monotheism) and he was not of the *Mushrikûn*. **124.** The Sabbath was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ. **125.** Invite (mankind, O Muhammad) to the way of your Lord (i.e., Islâm) with wisdom (i.e., with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His path, and He is the Best Aware of those who are guided.

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا۟ بِمِثْلِ مَا عُوقِبْتُم بِهِۦ ۖ وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّـٰبِرِينَ ﴿١٢٦﴾ وَٱصْبِرْ وَمَا صَبْرُكَ إِلَّا
بِٱللَّهِ ۚ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِى ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿١٢٧﴾ إِنَّ ٱللَّهَ مَعَ ٱلَّذِينَ ٱتَّقَوا۟ وَّٱلَّذِينَ هُم
مُّحْسِنُونَ ﴿١٢٨﴾

with the بِمِثْلِ then punish فَعَاقِبُوا۟ you punish عَاقَبْتُمْ and if وَإِنْ
with (it) بِهِۦ you were punished عُوقِبْتُم (of) that which مَا like
(is) خَيْرٌ verily it لَهُوَ you endure patiently صَبَرْتُمْ but if وَلَئِن
وَمَا and endure patiently وَٱصْبِرْ for the patient لِّلصَّـٰبِرِينَ ﴿١٢٦﴾ better
وَلَا from Allah بِٱللَّهِ but إِلَّا your patience (is) صَبْرُكَ and not

in فِي be تَكُ and not وَلَا over them عَلَيْهِمْ grieve تَحْزَنْ and not
verily إِنَّ they plot يَمْكُرُونَ ﴿١٢٧﴾ from what مِّمَّا distress ضَيْقٍ
وَّٱلَّذِينَ fear (Him) ٱتَّقَوا those who ٱلَّذِينَ (is) with مَعَ Allah ٱللَّهَ
good-doers مُّحْسِنُونَ ﴿١٢٨﴾ (they) are هُم and those who

126. And if you punish (your enemy, O you believers in the Oneness of Allâh), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for *As-Sâbirûn* (the patient). **127.** And endure you patiently (O Muhammad ﷺ), your patience is not but from Allâh. And grieve not over them (polytheists and pagans), and be not distressed because of what they plot. **128.** Truly, Allâh is with those who fear Him (keep their duty unto Him), and those who are *Muhsinûn* (good-doers).

سُورَةُ الإِسْرَاءِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سُبْحَٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ إِلَى ٱلْمَسْجِدِ ٱلْأَقْصَا ٱلَّذِى بَٰرَكْنَا حَوْلَهُۥ لِنُرِيَهُۥ مِنْ ءَايَٰتِنَآ ۚ
إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿١﴾ وَءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَجَعَلْنَٰهُ هُدًى لِّبَنِىٓ إِسْرَٰٓءِيلَ أَلَّا تَتَّخِذُوا۟ مِن دُونِى
وَكِيلًا ﴿٢﴾ ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ ۚ إِنَّهُۥ كَانَ عَبْدًا شَكُورًا ﴿٣﴾

أَسْرَىٰ [He (Allah]) Who ٱلَّذِىٓ Glorified (and Exalted is) سُبْحَٰنَ
by night لَيْلًا His slave (Muhammad) بِعَبْدِهِۦ took for a journey
to إِلَى Sacred ٱلْحَرَامِ the Mosque (at Makkah) ٱلْمَسْجِدِ from مِّنَ
بَٰرَكْنَا which ٱلَّذِى farthest ٱلْأَقْصَا the Mosque (in Jerusalem) ٱلْمَسْجِدِ
لِنُرِيَهُۥ around it (neighbourhood whereof) حَوْلَهُۥ We (Allah) blessed
verily He إِنَّهُۥ Our Signs ءَايَٰتِنَآ of مِنْ to show him (Muhammad)
and وَءَاتَيْنَا the All-Seer ٱلْبَصِيرُ ﴿١﴾ (is) the All-Hearer ٱلسَّمِيعُ He هُوَ
and made it وَجَعَلْنَٰهُ the Scripture ٱلْكِتَٰبَ Moses مُوسَى We gave
أَلَّا (of) Israel إِسْرَٰٓءِيلَ for the Children لِّبَنِىٓ a guidance هُدًى
وَكِيلًا ﴿٢﴾ other than Me مِن دُونِى you take تَتَّخِذُوا۟ (saying) that not
of those مَنْ offspring ذُرِّيَّةَ as Protector (Disposer of affairs)
كَانَ verily he إِنَّهُۥ Noah نُوحٍ with مَعَ We carried حَمَلْنَا whom
grateful شَكُورًا ﴿٣﴾ a slave عَبْدًا was

Sûrat 17. *Al-Isrâ'*
(The Journey by Night)

In the Name of Allâh
the Most Gracious, the Most Merciful

1. Glorified (and Exalted) be He (Allâh) Who took His slave (Muhammad ﷺ) for a journey by night from *Al-Masjid Al-Harâm* (at Makkah) to *Al-Masjid Al-Aqsâ* (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad ﷺ) of Our *Ayât*. Verily, He is the All-Hearer, the All-Seer. **2.** And We gave Moses the Scripture and made it a guidance for the Children of Israẹl (saying): "Take none other than Me as (your) *Wakîl*. **3.** "O offspring of those whom We carried (in the ship) with Nûh (Noah)! Verily, he was a grateful slave."

وَقَضَيْنَآ إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ فِى ٱلْكِتَٰبِ لَتُفْسِدُنَّ فِى ٱلْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ﴿٤﴾ فَإِذَا جَآءَ وَعْدُ أُولَىٰهُمَا
بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَآ أُو۟لِى بَأْسٍ شَدِيدٍ فَجَاسُوا۟ خِلَٰلَ ٱلدِّيَارِ ۚ وَكَانَ وَعْدًا مَّفْعُولًا ﴿٥﴾ ثُمَّ رَدَدْنَا لَكُمُ ٱلْكَرَّةَ
عَلَيْهِمْ وَأَمْدَدْنَٰكُم بِأَمْوَٰلٍ وَبَنِينَ وَجَعَلْنَٰكُمْ أَكْثَرَ نَفِيرًا ﴿٦﴾

(of) إِسْرَٰٓءِيلَ Children بَنِىٓ for (to) إِلَىٰ and We decreed وَقَضَيْنَآ
indeed you would do لَتُفْسِدُنَّ the Scripture ٱلْكِتَٰبِ in فِى Israel
and indeed you وَلَتَعْلُنَّ twice مَرَّتَيْنِ the earth ٱلْأَرْضِ in فِى mischief
so فَإِذَا extremely كَبِيرًا ﴿٤﴾ arrogant عُلُوًّا will become tyrants
We بَعَثْنَا for the first of two أُولَىٰهُمَا promise وَعْدُ came جَآءَ when
بَأْسٍ given أُو۟لِى (of) Ours لَّنَآ slaves عِبَادًا against you عَلَيْكُمْ sent
the خِلَٰلَ they entered فَجَاسُوا۟ a terrible شَدِيدٍ to warfare
وَعْدًا and was وَكَانَ (of) homes (land) ٱلدِّيَارِ innermost parts
We returned رَدَدْنَا then ثُمَّ fulfilled (executed) ﴿٥﴾ مَّفْعُولًا a promise
and وَأَمْدَدْنَٰكُم over them عَلَيْهِمْ a return of victory ٱلْكَرَّةَ (to) you لَكُمُ
وَجَعَلْنَٰكُمْ and children وَبَنِينَ with wealth بِأَمْوَٰلٍ We helped you
numerous (in man-power) ﴿٦﴾ نَفِيرًا more أَكْثَرَ and made you

3. "O offspring of those whom We carried (in the ship) with Nûh (Noah)! Verily, he was a grateful slave." **4.** And We decreed for the Children of Israel in the Scripture: indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant! **5.** So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise fulfilled. **6.** Then We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in man-power.

إِنْ أَحْسَنتُمْ أَحْسَنتُمْ لِأَنفُسِكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَا ۚ فَإِذَا جَآءَ وَعْدُ ٱلْءَاخِرَةِ لِيَسُۥٓـُٔوا۟ وُجُوهَكُمْ وَلِيَدْخُلُوا۟ ٱلْمَسْجِدَ
كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا۟ مَا عَلَوْا۟ تَتْبِيرًا ﴿٧﴾ عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ ۚ وَإِنْ عُدتُّمْ عُدْنَا ۘ وَجَعَلْنَا جَهَنَّمَ لِلْكَٰفِرِينَ
حَصِيرًا ﴿٨﴾

for لِأَنفُسِكُمْ you do good أَحْسَنتُمْ you do good أَحْسَنتُمْ if إِنْ
it is for it (against فَلَهَا you do evil أَسَأْتُمْ and if وَإِنْ yourselves
last ٱلْءَاخِرَةِ promise وَعْدُ comes جَآءَ then, when فَإِذَا yourselves)

وَلِيَدْخُلُوا your faces	وُجُوهَكُمْ so they make sorrowful	لِيَسُوءُوا (second)			
دَخَلُوهُ just as	كَمَا the Mosque (of Jerusalem)	الْمَسْجِدَ and they enter			
مَا and to destroy	وَلِيُتَبِّرُوا time	مَرَّةٍ first	أَوَّلَ they had entered it		
with (utter) destruction	تَتْبِيرًا ⑦ they had conquered	عَلَوْا all that			
may show mercy	يَرْحَمَكُمْ that	أَن your Lord	رَبُّكُمْ it may be	عَسَىٰ	
We (shall)	عُدْنَا you return (to sins)	عُدتُّمْ but if	وَإِنْ unto you		
Hell	جَهَنَّمَ and We have made	وَجَعَلْنَا return (to Our punishment)			
mat (a prison)	حَصِيرًا ⑧ for the disbelievers	لِلْكَافِرِينَ			

7. (And We said): "If you do good, you do good for your ownselves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, to disgrace your faces and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that fell in their hands. **8.** "It may be that your Lord may show mercy unto you, but if you return (to sins), We shall return. And We have made Hell a prison for the disbelievers.

إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ⑨ وَأَنَّ الَّذِينَ
لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ⑩ وَيَدْعُ الْإِنسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ۖ وَكَانَ الْإِنسَانُ عَجُولًا ⑪

هِيَ to that	لِلَّتِي guides	يَهْدِي Qur'an	الْقُرْآنَ this هَٰذَا verily إِنَّ
and gives glad tidings (to)	وَيُبَشِّرُ just (most right)	أَقْوَمُ which (is)	
righteous deeds	الصَّالِحَاتِ do	يَعْمَلُونَ who	الَّذِينَ the believers الْمُؤْمِنِينَ
and وَأَنَّ great	كَبِيرًا ⑨ a reward	أَجْرًا they shall have	لَهُمْ that أَنَّ
in the Hereafter بِالْآخِرَةِ believe	يُؤْمِنُونَ not	لَا those who	الَّذِينَ that
أَلِيمًا ⑩ torment	عَذَابًا for them	لَهُمْ We have prepared	أَعْتَدْنَا
(as) he دُعَاءَهُ for evil	بِالشَّرِّ man	الْإِنسَانُ and invokes	وَيَدْعُ a painful
عَجُولًا ⑪ man	الْإِنسَانُ and was (is)	وَكَانَ for the good	بِالْخَيْرِ invokes hasty

9. Verily, this Qur'ân guides to that which is most just and right and gives glad tidings to the believers, who work deeds of righteousness, that they shall have a great reward. **10.** And that those who believe not in the Hereafter, for them We have prepared a painful torment. **11.** And man invokes (Allâh) for evil as he invokes (Allâh) for good and man is ever hasty.

وَجَعَلْنَا ٱلَّيْلَ وَٱلنَّهَارَ ءَايَتَيْنِ ۖ فَمَحَوْنَآ ءَايَةَ ٱلَّيْلِ وَجَعَلْنَآ ءَايَةَ ٱلنَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا۟
عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابَ ۚ وَكُلَّ شَىْءٍ فَصَّلْنَٰهُ تَفْصِيلًا ﴿١٢﴾ وَكُلَّ إِنسَٰنٍ أَلْزَمْنَٰهُ طَٰٓئِرَهُۥ فِى عُنُقِهِۦ ۖ وَنُخْرِجُ لَهُۥ يَوْمَ ٱلْقِيَٰمَةِ
كِتَٰبًا يَلْقَىٰهُ مَنشُورًا ﴿١٣﴾

and وَٱلنَّهَارَ the night ٱلَّيْلَ and We have made (appointed) وَجَعَلْنَا
ءَايَةَ then We have obliterated فَمَحَوْنَآ as two signs ءَايَتَيْنِ the day
ٱلنَّهَارِ sign ءَايَةَ and We have made وَجَعَلْنَآ (of) the night ٱلَّيْلِ sign
that you may seek لِّتَبْتَغُوا۟ bright/illuminating مُبْصِرَةً (of) the day
and that you may وَلِتَعْلَمُوا۟ your Lord رَّبِّكُمْ from مِّن bounty فَضْلًا
and the وَٱلْحِسَابَ (of) the years ٱلسِّنِينَ number عَدَدَ know
We have فَصَّلْنَٰهُ thing شَىْءٍ and every وَكُلَّ reckoning (counting)
and وَكُلَّ with full explanation ﴿١٢﴾ تَفْصِيلًا explained (in details)
his طَٰٓئِرَهُۥ We have fastened to him أَلْزَمْنَٰهُ (each) man إِنسَٰنٍ every
لَهُۥ and We shall bring out وَنُخْرِجُ his neck عُنُقِهِۦ in (to) فِى deeds
a book كِتَٰبًا (of) Resurrection ٱلْقِيَٰمَةِ (on the) Day يَوْمَ for him
wide open ﴿١٣﴾ مَنشُورًا which he will find يَلْقَىٰهُ

12. And We have appointed the night and the day as two *Ayât*. Then, We have obliterated the sign of the night while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything with full explanation. **13.** And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open.

ٱقْرَأْ كِتَٰبَكَ كَفَىٰ بِنَفْسِكَ ٱلْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾ مَّنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَلَا تَزِرُ
وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾ وَإِذَآ أَرَدْنَآ أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا۟ فِيهَا فَحَقَّ عَلَيْهَا
ٱلْقَوْلُ فَدَمَّرْنَٰهَا تَدْمِيرًا ﴿١٦﴾

You بِنَفْسِكَ is sufficient كَفَىٰ your book كِتَٰبَكَ read ٱقْرَأْ
as ﴿١٤﴾ حَسِيبًا against you عَلَيْكَ today (this day) ٱلْيَوْمَ Yourself
فَإِنَّمَا he goes right ٱهْتَدَىٰ whosoever مَّنِ a reckoner (accountant)
and وَمَن for his ownself لِنَفْسِهِۦ goes right يَهْتَدِى then (only)

he goes astray يَضِلُّ then only فَإِنَّمَا goes astray ضَلَّ whosoever
one laden وَازِرَةٌ can bear تَزِرُ and not وَلَا against his ownself عَلَيْهَا
We كُنَّا and not وَمَا of another أُخْرَىٰ burden وِزْرَ with burdens
﴿١٥﴾ رَسُولًا We have sent نَبْعَثَ until حَتَّىٰ punishing مُعَذِّبِينَ (were)
destroy نُّهْلِكَ to أَن We decide أَرَدْنَا and when وَإِذَا a Messenger
its wealthy luxurious مُتْرَفِيهَا We order أَمَرْنَا a village (town) قَرْيَةً
thus is فَحَقَّ in it (therein) فِيهَا then they transgress فَفَسَقُوا۟ people
فَدَمَّرْنَٰهَا the word (of torment) ٱلْقَوْلُ on it (against it) عَلَيْهَا justified
with (complete) destruction ﴿١٦﴾ تَدْمِيرًا then We destroy it

14. (It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day." **15.** Whoever goes right, then he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger. **16.** And when We decide to destroy a town (population), We (first) send a definite order to those among them who lead a life of luxury. Then, they transgress therein, and thus the word is justified against it (them). Then We destroy it with complete destruction.

وَكَمْ أَهْلَكْنَا مِنَ ٱلْقُرُونِ مِنۢ بَعْدِ نُوحٍ ۗ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِۦ خَبِيرًۢا بَصِيرًا ﴿١٧﴾ مَّن كَانَ يُرِيدُ ٱلْعَاجِلَةَ عَجَّلْنَا لَهُۥ فِيهَا
مَا نَشَآءُ لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا لَهُۥ جَهَنَّمَ يَصْلَىٰهَا مَذْمُومًا مَّدْحُورًا ﴿١٨﴾ وَمَنْ أَرَادَ ٱلْـَٔاخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ
مُؤْمِنٌ فَأُو۟لَٰٓئِكَ كَانَ سَعْيُهُم مَّشْكُورًا ﴿١٩﴾

ٱلْقُرُونِ (from) مِنَ We have destroyed أَهْلَكْنَا and how many وَكَمْ
and وَكَفَىٰ Noah نُوحٍ after مِنۢ بَعْدِ the generations (centuries)
(of) His عِبَادِهِۦ of (the) sins بِذُنُوبِ your Lord بِرَبِّكَ sufficient is
مَّن All-Seer (Beholder) ﴿١٧﴾ بَصِيرًا as an All-Knower خَبِيرًۢا slaves
the quick-passing ٱلْعَاجِلَةَ wishes (wants) يُرِيدُ (was) كَانَ whoever
We like نَشَآءُ what مَا in it فِيهَا him لَهُۥ We quickly grant عَجَّلْنَا
We have appointed جَعَلْنَا then ثُمَّ We will نُّرِيدُ to whoever لِمَن
مَذْمُومًا he will burn therein يَصْلَىٰهَا Hell جَهَنَّمَ for him لَهُۥ (made)
wants/desires أَرَادَ and whoever وَمَنْ rejected ﴿١٨﴾ مَّدْحُورًا disgraced
its striving سَعْيَهَا for it لَهَا and strives وَسَعَىٰ the Hereafter ٱلْـَٔاخِرَةَ

are كَانَ then those فَأُولَٰٓئِكَ a believer مُؤْمِنٌ while he is وَهُوَ
(shall be) appreciated مَّشْكُورًا ﴿١٩﴾ their striving سَعْيُهُم (were)

17. And how many generations have We destroyed after Noah! And Sufficient is your Lord as an All-Knower and All-Beholder of the sins of His slaves. **18.** Whoever desires the quick-passing, We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected. **19.** And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer — then such are the ones whose striving shall be appreciated,.

كُلًّا نُّمِدُّ هَٰٓؤُلَآءِ وَهَٰٓؤُلَآءِ مِنْ عَطَآءِ رَبِّكَ ۚ وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾ ٱنظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ
وَلَلْءَاخِرَةُ أَكْبَرُ دَرَجَٰتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾ لَّا تَجْعَلْ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا ﴿٢٢﴾ ۞ وَقَضَىٰ رَبُّكَ
أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا
تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾

مِنْ and those وَهَٰٓؤُلَآءِ these هَٰٓؤُلَآءِ We provide نُّمِدُّ each كُلًّا
كَانَ and not وَمَا (of) your Lord رَبِّكَ Bounty (gift) عَطَآءِ from
forbidden ﴿٢٠﴾ مَحْظُورًا (of) your Lord رَبِّكَ Bounty عَطَآءُ was
بَعْضَهُمْ We preferred فَضَّلْنَا how كَيْفَ see/look ٱنظُرْ (restricted)
and verily the وَلَلْءَاخِرَةُ others بَعْضٍ over عَلَىٰ some of them
and وَأَكْبَرُ in degrees دَرَجَٰتٍ (will be) greater أَكْبَرُ Hereafter
with مَعَ set up تَجْعَلْ do not لَّا in preference ﴿٢١﴾ تَفْضِيلًا greater
you will sit down then فَتَقْعُدَ another ءَاخَرَ god إِلَٰهًا Allah ٱللَّهِ
رَبُّكَ and has decreed ۞ وَقَضَىٰ forsaken ﴿٢٢﴾ مَّخْذُولًا reproved مَذْمُومًا
إِيَّاهُ except إِلَّآ worship تَعْبُدُوٓا۟ that you do not أَلَّا your Lord
يَبْلُغَنَّ if إِمَّا be good (dutiful) إِحْسَٰنًا and to parents وَبِٱلْوَٰلِدَيْنِ Him
or أَوْ one of them أَحَدُهُمَآ old age ٱلْكِبَرَ with you عِندَكَ attain
أُفٍّ to them لَّهُمَآ say تَقُل then do not فَلَا both of them كِلَاهُمَا
لَّهُمَا but say وَقُل scold them تَنْهَرْهُمَا nor وَلَا a word of disrespect
(of) honour ﴿٢٣﴾ كَرِيمًا a word قَوْلًا to them

20. On each — these as well as those — We bestow from the Bounties of your Lord. And the Bounties of your Lord can never be forbidden. **21.** See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment. **22.** Set not up with Allâh any other *ilâh* (god), (O man)! or you will sit down reproved, forsaken. **23.** And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.

وَٱخۡفِضۡ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحۡمَةِ وَقُل رَّبِّ ٱرۡحَمۡهُمَا كَمَا رَبَّيَانِي صَغِيرٗا ٢٤ رَّبُّكُمۡ أَعۡلَمُ بِمَا فِي نُفُوسِكُمۡۚ إِن
تَكُونُواْ صَٰلِحِينَ فَإِنَّهُۥ كَانَ لِلۡأَوَّٰبِينَ غَفُورٗا ٢٥ وَءَاتِ ذَا ٱلۡقُرۡبَىٰ حَقَّهُۥ وَٱلۡمِسۡكِينَ وَٱبۡنَ ٱلسَّبِيلِ وَلَا تُبَذِّرۡ
تَبۡذِيرًا ٢٦

(of) ٱلذُّلِّ (the) wing جَنَاحَ to them لَهُمَا and lower وَٱخۡفِضۡ
رَّبِّ and say وَقُل mercy ٱلرَّحۡمَةِ through مِنَ submission (humility)
they رَبَّيَانِي just as كَمَا bestow on them mercy ٱرۡحَمۡهُمَا O my Lord!
رَّبُّكُمۡ (when I was) small (young) ٢٤ صَغِيرٗا raised me
your نُفُوسِكُمۡ in فِي what (is) بِمَا knows best أَعۡلَمُ Your Lord
then verily فَإِنَّهُۥ righteous صَٰلِحِينَ you are تَكُونُواْ if إِن inner-selves
٢٥ غَفُورٗا to those who often turn (unto Him) لِلۡأَوَّٰبِينَ is كَانَ He
حَقَّهُۥ to kins man ذَا ٱلۡقُرۡبَىٰ and give (grant) وَءَاتِ Most-Forgiving
وَٱبۡنَ and to the poor (who do not beg) وَٱلۡمِسۡكِينَ his due (right)
٢٦ تَبۡذِيرًا spend (waste) تُبَذِّرۡ but do not وَلَا and the wayfarer ٱلسَّبِيلِ
wastefully

24. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young." **25.** Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn unto Him again and again in obedience, and in repentance. **26.** And give to the kinsman his due and to the *Miskîn* (poor) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift.

إِنَّ ٱلۡمُبَذِّرِينَ كَانُوٓاْ إِخۡوَٰنَ ٱلشَّيَٰطِينِۖ وَكَانَ ٱلشَّيۡطَٰنُ لِرَبِّهِۦ كَفُورٗا ٢٧ وَإِمَّا تُعۡرِضَنَّ عَنۡهُمُ ٱبۡتِغَآءَ رَحۡمَةٖ مِّن رَّبِّكَ تَرۡجُوهَا
فَقُل لَّهُمۡ قَوۡلٗا مَّيۡسُورٗا ٢٨ وَلَا تَجۡعَلۡ يَدَكَ مَغۡلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبۡسُطۡهَا كُلَّ ٱلۡبَسۡطِ فَتَقۡعُدَ مَلُومٗا مَّحۡسُورًا ٢٩ إِنَّ
رَبَّكَ يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ وَيَقۡدِرُۚ إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرَۢا بَصِيرٗا ٣٠

إِنَّ verily ٱلْمُبَذِّرِينَ the spendthrifts كَانُوٓا۟ are إِخْوَٰنَ brothers ٱلشَّيَٰطِينِ
(of) the devils وَكَانَ and is ٱلشَّيْطَٰنُ the devil لِرَبِّهِۦ to His
Lord كَفُورًا ﴿٢٧﴾ ever ungrateful وَإِمَّا and if تُعْرِضَنَّ you turn away عَنْهُمُ
from them ٱبْتِغَآءَ seeking رَحْمَةٍ a mercy مِّن from رَّبِّكَ your Lord
تَرْجُوهَا which you hope فَقُل then say لَّهُمْ to them قَوْلًا word
مَّيْسُورًا ﴿٢٨﴾ kind وَلَا and don't تَجْعَلْ let يَدَكَ your hand مَغْلُولَةً be tied
إِلَىٰ to عُنُقِكَ your neck وَلَا and don't تَبْسُطْهَا stretch it (forth) كُلَّ
to (its) utmost ٱلْبَسْطِ reach فَتَقْعُدَ so that you sit مَلُومًا
blameworthy مَّحْسُورًا ﴿٢٩﴾ (and in) severe poverty إِنَّ verily رَبَّكَ
your Lord يَبْسُطُ extends (enlarges) ٱلرِّزْقَ the provision لِمَن for
whom يَشَآءُ He wills وَيَقْدِرُ and straitens (for whom He wills) إِنَّهُۥ
verily He كَانَ He is بِعِبَادِهِۦ of His slaves (servants) خَبِيرًۢا All-Knower
بَصِيرًا ﴿٣٠﴾ All-Seer

27. Verily, the spendthrifts are brothers of the devils, and the (Devil-Satan) is ever ungrateful to his Lord. 28. And if you (O Muhammad ﷺ) turn away from them and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft, kind word. 29. And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach, so that you become blameworthy and in severe poverty. 30. Truly, your Lord enlarges the provision for whom He wills and straitens. Verily, He is Ever All-Knower, All-Seer of His slaves.

وَلَا تَقْتُلُوٓا۟ أَوْلَٰدَكُمْ خَشْيَةَ إِمْلَٰقٍ ۖ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْـًٔا كَبِيرًا ﴿٣١﴾ وَلَا تَقْرَبُوا۟ ٱلزِّنَىٰٓ ۖ إِنَّهُۥ كَانَ
فَٰحِشَةً وَسَآءَ سَبِيلًا ﴿٣٢﴾ وَلَا تَقْتُلُوا۟ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ ۗ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِۦ سُلْطَٰنًا
فَلَا يُسْرِف فِّى ٱلْقَتْلِ ۖ إِنَّهُۥ كَانَ مَنصُورًا ﴿٣٣﴾

وَلَا and do not تَقْتُلُوٓا۟ kill أَوْلَٰدَكُمْ your children خَشْيَةَ for fear إِمْلَٰقٍ
(of) poverty نَّحْنُ We نَرْزُقُهُمْ provide for them وَإِيَّاكُمْ and for you
إِنَّ verily قَتْلَهُمْ killing of them كَانَ is خِطْـًٔا a sin (mistake)
كَبِيرًا ﴿٣١﴾ great وَلَا and not تَقْرَبُوا۟ approach (come near) ٱلزِّنَىٰٓ
adultery/ fornication إِنَّهُۥ verily it كَانَ is فَٰحِشَةً a great sin وَسَآءَ
and it is the worst سَبِيلًا ﴿٣٢﴾ way وَلَا and do not تَقْتُلُوا۟ kill ٱلنَّفْسَ a

except إِلَّا Allah ٱللَّهُ has forbidden (to kill) حَرَّمَ which ٱلَّتِى soul
مَظْلُومًا is killed قُتِلَ and whoever وَمَن for a just cause بِٱلْحَقِّ
for his لِوَلِيِّهِۦ We have made جَعَلْنَا then surely فَقَدْ wrongfully
he exceed يُسْرِف but not فَلَا an authority سُلْطَـٰنًا heir (guardian)
helped مَنصُورًا ﴿٣٣﴾ is كَانَ verily he إِنَّهُۥ killing ٱلْقَتْلِ in فِّى limits

31. And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin. **32.** And come not near to unlawful sex. Verily, it is a *Fâhishah* and an evil way. **33.** And do not kill anyone whose killing Allâh has forbidden, except for a just cause. And whoever is killed wrongfully, We have given his heir the authority. But let him not exceed limits in the matter of taking life. Verily, he is helped (by the Islâmic law).

وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ ۚ وَأَوْفُوا۟ بِٱلْعَهْدِ ۖ إِنَّ ٱلْعَهْدَ كَانَ مَسْـُٔولًا ﴿٣٤﴾ وَأَوْفُوا۟ ٱلْكَيْلَ
إِذَا كِلْتُمْ وَزِنُوا۟ بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيمِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ
وَٱلْفُؤَادَ كُلُّ أُو۟لَـٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا ﴿٣٦﴾

wealth/property مَالَ approach (come near) تَقْرَبُوا۟ and don't وَلَا
أَحْسَنُ (it) هِىَ with what بِٱلَّتِى except إِلَّا (of) the orphan ٱلْيَتِيمِ
the age of full strength أَشُدَّهُۥ he attains يَبْلُغَ until حَتَّىٰ (is) best
the covenant ٱلْعَهْدَ verily إِنَّ the covenant بِٱلْعَهْدِ and fulfil وَأَوْفُوا۟
and وَأَوْفُوا۟ a responsibility (questioned about) مَسْـُٔولًا ﴿٣٤﴾ is كَانَ
and وَزِنُوا۟ you measure كِلْتُمْ when إِذَا measure ٱلْكَيْلَ give full
good خَيْرٌ that is ذَٰلِكَ straight ٱلْمُسْتَقِيمِ with balance بِٱلْقِسْطَاسِ weigh
and not وَلَا interpretation (in the end) تَأْوِيلًا ﴿٣٥﴾ and better وَأَحْسَنُ
عِلْمٌ of which بِهِۦ you have لَكَ not لَيْسَ what مَا follow تَقْفُ
وَٱلْفُؤَادَ and the sight وَٱلْبَصَرَ the hearing ٱلسَّمْعَ verily إِنَّ knowledge
for it عَنْهُ is كَانَ (of) those أُو۟لَـٰٓئِكَ each كُلُّ and the heart
questioned مَسْـُٔولًا ﴿٣٦﴾

34. And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily, the covenant will be questioned about. **35.** And give full measure when you measure, and

weigh with a balance that is straight. That is good (advantageous) and better in the end. 36. And follow not that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allâh).

وَلَا تَمۡشِ فِي ٱلۡأَرۡضِ مَرَحًاۖ إِنَّكَ لَن تَخۡرِقَ ٱلۡأَرۡضَ وَلَن تَبۡلُغَ ٱلۡجِبَالَ طُولٗا ٣٧ كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُۥ عِندَ رَبِّكَ
مَكۡرُوهٗا ٣٨ ذَٰلِكَ مِمَّآ أَوۡحَىٰٓ إِلَيۡكَ رَبُّكَ مِنَ ٱلۡحِكۡمَةِۗ وَلَا تَجۡعَلۡ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتُلۡقَىٰ فِي جَهَنَّمَ مَلُومٗا مَّدۡحُورًا ٣٩
أَفَأَصۡفَىٰكُمۡ رَبُّكُم بِٱلۡبَنِينَ وَٱتَّخَذَ مِنَ ٱلۡمَلَٰٓئِكَةِ إِنَٰثًاۚ إِنَّكُمۡ لَتَقُولُونَ قَوۡلًا عَظِيمٗا ٤٠

with conceit مَرَحًا the earth ٱلۡأَرۡضِ on فِي walk تَمۡشِ and don't وَلَا
ٱلۡأَرۡضَ penetrate تَخۡرِقَ will never لَن verily you إِنَّكَ (and arrogance)
the ٱلۡجِبَالَ attain (reach) تَبۡلُغَ and will never وَلَن the earth
سَيِّئُهُۥ is (was) كَانَ that ذَٰلِكَ all كُلُّ in height طُولٗا ٣٧ mountains
that (is) ذَٰلِكَ (is) hateful مَكۡرُوهٗا ٣٨ your Lord رَبِّكَ to عِندَ its evil
مِنَ your lord رَبُّكَ to you إِلَيۡكَ revealed أَوۡحَىٰٓ (part) of what مِمَّآ
ٱللَّهِ with مَعَ set up تَجۡعَلۡ and don't وَلَا the wisdom ٱلۡحِكۡمَةِ of
فِي lest you should be thrown فَتُلۡقَىٰ another ءَاخَرَ god إِلَٰهًا Allah
أَفَأَصۡفَىٰكُمۡ (and) rejected مَّدۡحُورًا ٣٩ blameworthy مَلُومٗا Hell جَهَنَّمَ into
and taken وَٱتَّخَذَ sons بِٱلۡبَنِينَ your Lord رَبُّكُم has preferred for you
females إِنَٰثًا the angels ٱلۡمَلَٰٓئِكَةِ from among مِنَ (for Himself)
statement قَوۡلًا you utter لَتَقُولُونَ verily you إِنَّكُمۡ (daughters)
(great) awful عَظِيمٗا ٤٠

37. And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height. 38. All the bad aspects of these (the above mentioned things) are hateful to your Lord. 39. This is (part) of *Al-Hikmah* which your Lord has revealed to you (O Muhammad ﷺ). And set not up with Allâh any other *ilâh* (god) lest you should be thrown into Hell, blameworthy and rejected (from Allâh's Mercy). 40. Has then your Lord (O pagans of Makkah!) preferred for you sons, and taken for Himself from among the angels daughters? Verily, you indeed utter an awful saying.

وَلَقَدۡ صَرَّفۡنَا فِي هَٰذَا ٱلۡقُرۡءَانِ لِيَذَّكَّرُواْ وَمَا يَزِيدُهُمۡ إِلَّا نُفُورٗا ٤١ قُل لَّوۡ كَانَ مَعَهُۥٓ ءَالِهَةٞ كَمَا يَقُولُونَ إِذٗا لَّٱبۡتَغَوۡاْ إِلَىٰ ذِي ٱلۡعَرۡشِ
سَبِيلٗا ٤٢ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يَقُولُونَ عُلُوّٗا كَبِيرٗا ٤٣ تُسَبِّحُ لَهُ ٱلسَّمَٰوَٰتُ ٱلسَّبۡعُ وَٱلۡأَرۡضُ وَمَن فِيهِنَّۚ وَإِن مِّن شَيۡءٍ إِلَّا يُسَبِّحُ
بِحَمۡدِهِۦ وَلَٰكِن لَّا تَفۡقَهُونَ تَسۡبِيحَهُمۡۚ إِنَّهُۥ كَانَ حَلِيمًا غَفُورٗا ٤٤

ٱلْقُرْءَانِ this هَٰذَا in فِى We have explained صَرَّفْنَا and surely وَلَقَدْ
it يَزِيدُهُمْ but not وَمَا that they may take heed لِيَذَّكَّرُوا۟ Qur'an
كَانَ if لَّوْ say قُل aversion ﴿٤١﴾ نُفُورًا except إِلَّا increases them
يَقُولُونَ as كَمَا (other) gods ءَالِهَةٌ alongwith Him مَعَهُۥٓ there were
to إِلَىٰ they would have certainly sought لَّٱبْتَغَوْا۟ then إِذًا they say
Glorified سُبْحَٰنَهُۥ a way ﴿٤٢﴾ سَبِيلًا (of the) Throne ٱلْعَرْشِ the Lord ذِى
عُلُوًّا they say يَقُولُونَ above what عَمَّا and Exalted is He وَتَعَٰلَىٰ is He
the ٱلسَّمَٰوَٰتُ to Him لَهُ glorify تُسَبِّحُ great ﴿٤٣﴾ كَبِيرًا height (degree)
فِيهِنَّ and all that وَمَن and the earth وَٱلْأَرْضُ the seven ٱلسَّبْعُ heavens
but إِلَّا a thing شَىْءٍ (of) مِّن and (there is) not وَإِن (is) in them
you تَفْقَهُونَ not لَّا but وَلَٰكِن His Praise بِحَمْدِهِۦ glorifies يُسَبِّحُ
حَلِيمًا is كَانَ verily He إِنَّهُۥ their glorification تَسْبِيحَهُمْ understand
Oft-Forgiving ﴿٤٤﴾ غَفُورًا Ever-Forbearing

41. And surely, We have explained in this Qur'ân that they (the disbelievers) may take heed, but it increases them in naught save aversion. **42.** Say (O Muhammad ﷺ to these polytheists, pagans): "If there had been other *âlihah* (gods) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne. **43.** Glorified and Exalted is He High above (the great falsehood) that they say! **44.** The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.

وَإِذَا قَرَأْتَ ٱلْقُرْءَانَ جَعَلْنَا بَيْنَكَ وَبَيْنَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ حِجَابًا مَّسْتُورًا ﴿٤٥﴾ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن
يَفْقَهُوهُ وَفِىٓ ءَاذَانِهِمْ وَقْرًا ۚ وَإِذَا ذَكَرْتَ رَبَّكَ فِى ٱلْقُرْءَانِ وَحْدَهُۥ وَلَّوْا۟ عَلَىٰٓ أَدْبَٰرِهِمْ نُفُورًا ﴿٤٦﴾ نَّحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِۦٓ إِذْ
يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰٓ إِذْ يَقُولُ ٱلظَّٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٤٧﴾

We make جَعَلْنَا the Qur'an ٱلْقُرْءَانَ you recite قَرَأْتَ and when وَإِذَا
do لَا those who ٱلَّذِينَ and between وَبَيْنَ between you بَيْنَكَ (put)
a veil (barrier) حِجَابًا in the Hereafter بِٱلْءَاخِرَةِ believe يُؤْمِنُونَ not
over (on) عَلَىٰ and We have put وَجَعَلْنَا invisible (unseen) ﴿٤٥﴾ مَّسْتُورًا
they should يَفْقَهُوهُ lest أَن coverings أَكِنَّةً their hearts قُلُوبِهِمْ
deafness (heavy وَقْرًا their ears ءَاذَانِهِمْ and in وَفِىٓ understand it
(of) your Lord رَبَّكَ you made mention ذَكَرْتَ and when وَإِذَا load)

أَدْبَـٰرِهِمْ on عَلَىٰٓ they turn وَلَّوْا۟ alone وَحْدَهُۥ the Qur'an ٱلْقُرْءَانِ in فِى
أَعْلَمُ We نَّحْنُ in extreme dislikeness ﴿٤٦﴾ نُفُورًا their backs (fleeing)
when إِذْ with it بِهِۦٓ they listen يَسْتَمِعُونَ of what بِمَا know best
(take) نَجْوَىٰٓ they هُمْ and when وَإِذْ to you إِلَيْكَ they listen يَسْتَمِعُونَ
إِن the wrong-doers ٱلظَّـٰلِمُونَ say يَقُولُ when إِذْ secret counsel
bewitched ﴿٤٧﴾ مَّسْحُورًا a man رَجُلًا but إِلَّا you follow تَتَّبِعُونَ none

45. And when you (Muhammad ﷺ) recite the Qur'ân, We put between you and those who believe not in the Hereafter, an invisible veil. **46.** And We have put coverings over their hearts lest, they should understand it (the Qur'ân), and in their ears deafness. And when you make mention of your Lord Alone in the Qur'ân, they turn on their backs, fleeing in extreme dislike. **47.** We know best of what they listen to, when they listen to you. And when they take secret counsel, then the *Zâlimûn* say: "You follow none but a bewitched man."

ٱنظُرْ كَيْفَ ضَرَبُوا۟ لَكَ ٱلْأَمْثَالَ فَضَلُّوا۟ فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾ وَقَالُوٓا۟ أَءِذَا كُنَّا عِظَـٰمًا وَرُفَـٰتًا أَءِنَّا لَمَبْعُوثُونَ خَلْقًا
جَدِيدًا ﴿٤٩﴾ ۞ قُلْ كُونُوا۟ حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾ أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِى صُدُورِكُمْ ۚ فَسَيَقُولُونَ مَن يُعِيدُنَا ۖ قُلِ ٱلَّذِى
فَطَرَكُمْ أَوَّلَ مَرَّةٍ ۚ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَىٰ هُوَ ۖ قُلْ عَسَىٰٓ أَن يَكُونَ قَرِيبًا ﴿٥١﴾

for you لَكَ they have put forward ضَرَبُوا۟ how كَيْفَ see ٱنظُرْ
and not فَلَا so they have gone astray فَضَلُّوا۟ examples ٱلْأَمْثَالَ
is it أَءِذَا and they say وَقَالُوٓا۟ find a way ﴿٤٨﴾ سَبِيلًا they can يَسْتَطِيعُونَ
أَءِنَّا and fragments (ashes) وَرُفَـٰتًا bones عِظَـٰمًا we are كُنَّا when
a ﴿٤٩﴾ جَدِيدًا creation خَلْقًا be resurrected لَمَبْعُوثُونَ should we really
أَوْ iron ﴿٥٠﴾ حَدِيدًا or أَوْ stones حِجَارَةً be you كُونُوا۟ say قُلْ ۞ new
فِى is greater يَكْبُرُ of what (We created) مِّمَّا a creation خَلْقًا or
يُعِيدُنَا who مَن then they will say فَسَيَقُولُونَ your breasts صُدُورِكُمْ in
فَطَرَكُمْ He Who ٱلَّذِى say قُلِ shall return us (bring us back to life)
إِلَيْكَ then they will shake فَسَيُنْغِضُونَ time مَرَّةٍ first أَوَّلَ created you
it (will هُوَ when مَتَىٰ and say وَيَقُولُونَ their heads رُءُوسَهُمْ at you
near (soon) ﴿٥١﴾ قَرِيبًا it is أَن يَكُونَ perhaps عَسَىٰٓ say قُلْ be)

48. See what examples they have put forward for you. So they have gone astray, and never can they find a way. **49.** And they say: "When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation?" **50.** Say (O Muhammad ﷺ): "Be you stones or iron," **51.** "Or some created thing that is yet greater (or harder) in your breasts." Then, they will say: "Who shall bring us back (to life)?" Say: "He Who created you first!" Then, they will shake their heads at you and say: "When will that be?" Say: "Perhaps it is near!"

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِۦ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴿٥٢﴾ وَقُل لِّعِبَادِى يَقُولُوا۟ ٱلَّتِى هِىَ أَحْسَنُ ۚ إِنَّ
ٱلشَّيْطَٰنَ يَنزَغُ بَيْنَهُمْ ۚ إِنَّ ٱلشَّيْطَٰنَ كَانَ لِلْإِنسَٰنِ عَدُوًّا مُّبِينًا ﴿٥٣﴾ رَّبُّكُمْ أَعْلَمُ بِكُمْ ۖ إِن يَشَأْ يَرْحَمْكُمْ أَوْ إِن يَشَأْ
يُعَذِّبْكُمْ ۚ وَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ وَكِيلًا ﴿٥٤﴾

and فَتَسْتَجِيبُونَ He will call you يَدْعُوكُمْ (on the) Day (when) يَوْمَ
and you will think وَتَظُنُّونَ with His Praise بِحَمْدِهِۦ you will answer
وَقُل a little (while) قَلِيلًا ﴿٥٢﴾ but إِلَّا you have stayed لَّبِثْتُمْ that إِن
those ٱلَّتِى that they should say يَقُولُوا۟ to My slaves لِّعِبَادِى and say
يَنزَغُ Satan ٱلشَّيْطَٰنَ truly إِنَّ (are) best أَحْسَنُ which هِىَ (words)
لِلْإِنسَٰنِ is كَانَ Satan ٱلشَّيْطَٰنَ surely إِنَّ amongst them بَيْنَهُمْ sows
أَعْلَمُ your Lord رَّبُّكُمْ a plain مُّبِينًا ﴿٥٣﴾ an enemy عَدُوًّا to man
He will have يَرْحَمْكُمْ He wills يَشَأْ if إِن you بِكُمْ knows best
He will punish يُعَذِّبْكُمْ He wills يَشَأْ if إِن or أَوْ mercy on you
over them عَلَيْهِمْ We have sent you أَرْسَلْنَٰكَ and not وَمَآ you
(as) a guardian وَكِيلًا ﴿٥٤﴾

52. On the Day when He will call you, and you will answer (His Call) with (words of) His praise and obedience, and you will think that you have stayed (in this world) but a little while! **53.** And say to My slaves that they should (only) say those words that are the best. (Because) Satan verily, sows a state of conflict and disagreements among them. Surely, Satan is to man a plain enemy. **54.** Your Lord knows you best; if He wills, He will have mercy on you, or if He wills, He will punish you. And We have not sent you (O Muhammad ﷺ) as a guardian over them.

وَرَبُّكَ أَعْلَمُ بِمَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَلَقَدْ فَضَّلْنَا بَعْضَ ٱلنَّبِيِّۦنَ عَلَىٰ بَعْضٍ ۖ وَءَاتَيْنَا دَاوُۥدَ زَبُورًا ﴿٥٥﴾ قُلِ ٱدْعُوا۟ ٱلَّذِينَ
زَعَمْتُم مِّن دُونِهِۦ فَلَا يَمْلِكُونَ كَشْفَ ٱلضُّرِّ عَنكُمْ وَلَا تَحْوِيلًا ﴿٥٦﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ
ٱلْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُۥ وَيَخَافُونَ عَذَابَهُۥٓ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾

(are) فِى all those who بِمَن knows best أَعْلَمُ and your Lord وَرَبُّكَ
فَضَّلْنَا and indeed وَلَقَدْ and the earth وَٱلْأَرْضِ the heavens ٱلسَّمَـٰوَٰتِ in
over عَلَىٰ (of) the Prophets ٱلنَّبِيِّـۧنَ some بَعْضَ We have preferred
the ﴿٥٥﴾ زَبُورًا David دَاوُۥدَ and We gave وَءَاتَيْنَا others بَعْضٍ (above)
you زَعَمْتُم those whom ٱلَّذِينَ call unto ٱدْعُوا۟ say قُلِ Psalms
neither فَلَا besides Him مِّن دُونِهِۦ pretend (claimed to be gods)
the adversity ٱلضُّرِّ to remove كَشْفَ they have the power يَمْلِكُونَ
ٱلَّذِينَ those أُو۟لَـٰٓئِكَ to shift (it) ﴿٥٦﴾ تَحْوِيلًا nor وَلَا from you عَنكُمْ
رَبِّهِمُ to إِلَىٰ desire (seek) يَبْتَغُونَ they call upon يَدْعُونَ whom
أَقْرَبُ which of them أَيُّهُمْ the means of access ٱلْوَسِيلَةَ their lord
(for) His رَحْمَتَهُۥ and they hope وَيَرْجُونَ (should be) the nearest
عَذَابَ verily إِنَّ His Torment عَذَابَهُۥٓ and they fear وَيَخَافُونَ Mercy
(something to ﴿٥٧﴾ مَحْذُورًا is كَانَ (of) your Lord رَبِّكَ the Torment
be) afraid of

55. And your Lord knows best all who are in the heavens and the earth. And indeed, We have preferred some of the Prophets above others, and to David We gave the Zabûr (Psalms). **56.** Say (O Muhammad ﷺ): "Call upon those — besides Him — whom you pretend. They have neither the power to remove the adversity from you nor even to shift it from you to another person." **57.** Those whom they call upon desire (for themselves) means of access to their Lord (Allâh), as to which of them should be the nearest; and they hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is (something) to be afraid of!

وَإِن مِّن قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ ٱلْقِيَـٰمَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا ۚ كَانَ ذَٰلِكَ فِى ٱلْكِتَـٰبِ
مَسْطُورًا ﴿٥٨﴾ وَمَا مَنَعَنَآ أَن نُّرْسِلَ بِٱلْـَٔايَـٰتِ إِلَّآ أَن كَذَّبَ بِهَا ٱلْأَوَّلُونَ ۚ وَءَاتَيْنَا ثَمُودَ ٱلنَّاقَةَ مُبْصِرَةً فَظَلَمُوا۟ بِهَا ۚ وَمَا
نُرْسِلُ بِٱلْـَٔايَـٰتِ إِلَّا تَخْوِيفًا ﴿٥٩﴾

We نَحْنُ but إِلَّا a town قَرْيَةٍ (of) مِّن and (there is) not وَإِن
(of) ٱلْقِيَـٰمَةِ the Day يَوْمِ before قَبْلَ shall destroy it مُهْلِكُوهَا
شَدِيدًا punishment عَذَابًا punish it مُعَذِّبُوهَا or أَوْ Resurrection
﴿٥٨﴾ مَسْطُورًا the Book ٱلْكِتَـٰبِ in فِى that ذَٰلِكَ is كَانَ (with) severe
the بِٱلْـَٔايَـٰتِ send نُّرْسِلَ to أَن stopped us مَنَعَنَآ and not وَمَا written
the people ٱلْأَوَّلُونَ them بِهَا denied كَذَّبَ that أَن but إِلَّآ Signs

the ٱلنَّاقَةَ (to) Thamud ثَمُودَ and We gave (sent) وَءَاتَيْنَا of old
بِهَا but they did wrong فَظَلَمُوا as a clear Sign مُبْصِرَةً she-camel
except إِلَّا the Signs بِٱلْءَايَٰتِ We send نُرْسِلُ and not وَمَا to her
to warn (scare) تَخْوِيفًا ﴿٥٩﴾

58. And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of our Decrees) **59.** And nothing stops Us from sending the *Ayât* but that the people of old denied them. And We sent the she-camel to Thamûd as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِٱلنَّاسِ ۚ وَمَا جَعَلْنَا ٱلرُّءْيَا ٱلَّتِىٓ أَرَيْنَٰكَ إِلَّا فِتْنَةً لِّلنَّاسِ وَٱلشَّجَرَةَ ٱلْمَلْعُونَةَ فِى ٱلْقُرْءَانِ ۚ
وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَٰنًا كَبِيرًا ﴿٦٠﴾ وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ قَالَ
ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٦١﴾

verily إِنَّ (to) you لَكَ We said قُلْنَا and (remember) when وَإِذْ
and وَمَا mankind بِٱلنَّاسِ has encompassed أَحَاطَ your lord رَبَّكَ
We showed أَرَيْنَٰكَ which ٱلَّتِىٓ the vision ٱلرُّءْيَا We made جَعَلْنَا not
and the tree وَٱلشَّجَرَةَ for mankind لِّلنَّاسِ a trial فِتْنَةً but إِلَّا you
and We warn وَنُخَوِّفُهُمْ the Qur'an ٱلْقُرْءَانِ in فِى accursed ٱلْمَلْعُونَةَ
save إِلَّا it increases them يَزِيدُهُمْ but not فَمَا them (frighten)
great كَبِيرًا ﴿٦٠﴾ oppression , transgression and disobedience طُغْيَٰنًا
to the angels لِلْمَلَٰٓئِكَةِ We said قُلْنَا and (remember)when وَإِذْ
إِلَّآ so they prostrated فَسَجَدُوٓا۟ unto Adam لِءَادَمَ prostrate ٱسْجُدُوا۟
to one لِمَنْ shall I prostrate ءَأَسْجُدُ he said قَالَ Iblis إِبْلِيسَ except
(from) clay طِينًا ﴿٦١﴾ you created خَلَقْتَ whom

60. And (remember) when We told you: "Verily, your Lord has encompassed mankind." And We made not the vision which we showed you but a trial for mankind, and (likewise) the accursed tree (*Zaqqûm*, mentioned) in the Qur'ân. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allâh. **61.** And (remember) when We said to the angels: "Prostrate yourselves unto Adam." They prostrated themselves except *Iblîs* (Satan). He said: "Shall I prostrate myself to one whom You created from clay?"

قَالَ أَرَءَيْتَكَ هَٰذَا ٱلَّذِى كَرَّمْتَ عَلَىَّ لَئِنْ أَخَّرْتَنِ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُۥٓ إِلَّا قَلِيلًا ﴿٦٢﴾ قَالَ ٱذْهَبْ
فَمَن تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَآؤُكُمْ جَزَآءً مَّوْفُورًا ﴿٦٣﴾ وَٱسْتَفْزِزْ مَنِ ٱسْتَطَعْتَ مِنْهُم بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم
بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِى ٱلْأَمْوَٰلِ وَٱلْأَوْلَٰدِ وَعِدْهُمْ ۚ وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ إِلَّا غُرُورًا ﴿٦٤﴾

كَرَّمْتَ whom ٱلَّذِى this هَٰذَا do You see أَرَءَيْتَكَ (Iblis) said قَالَ
You give me أَخَّرْتَنِ if لَئِنْ above me عَلَىَّ You have honoured
I لَأَحْتَنِكَنَّ (of) Resurrection ٱلْقِيَٰمَةِ the Day يَوْمِ to إِلَىٰ respite
but إِلَّا his offspring (all) ذُرِّيَّتَهُۥٓ will surely seize and mislead
تَبِعَكَ and whosoever فَمَن go ٱذْهَبْ (Allah) said قَالَ a few قَلِيلًا ﴿٦٢﴾
Hell (will be) جَهَنَّمَ then surely فَإِنَّ of them مِنْهُمْ follows you
an مَّوْفُورًا ﴿٦٣﴾ recompense جَزَآءً the recompense of all of you جَزَآؤُكُمْ
of مِنْهُم you can ٱسْتَطَعْتَ whom مَنِ and befool وَٱسْتَفْزِزْ ample
on عَلَيْهِم and make assaults وَأَجْلِبْ with your voice بِصَوْتِكَ them
وَشَارِكْهُمْ and your infantry وَرَجِلِكَ with your cavalry بِخَيْلِكَ them
and children وَٱلْأَوْلَٰدِ wealth ٱلْأَمْوَٰلِ (in) فِى and share with them
promises them يَعِدُهُمُ and not وَمَا and promise them وَعِدْهُمْ
deceit غُرُورًا ﴿٦٤﴾ but إِلَّا Satan ٱلشَّيْطَٰنُ

62. [*Iblîs* (Satan)] said: "See this one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely, seize and mislead his offspring (by sending them astray) all but a few!" **63.** (Allâh) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) — an ample recompense. **64.** "And befool them gradually those whom you can among them with your voice, make assaults on them with your cavalry and your infantry, share with them wealth and children, and make promises to them." But Satan promises them nothing but deceit.

إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَٰنٌ ۚ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٦٥﴾ رَّبُّكُمُ ٱلَّذِى يُزْجِى لَكُمُ ٱلْفُلْكَ فِى ٱلْبَحْرِ
لِتَبْتَغُوا۟ مِن فَضْلِهِۦٓ ۚ إِنَّهُۥ كَانَ بِكُمْ رَحِيمًا ﴿٦٦﴾ وَإِذَا مَسَّكُمُ ٱلضُّرُّ فِى ٱلْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّآ إِيَّاهُ ۖ فَلَمَّا نَجَّىٰكُمْ إِلَى
ٱلْبَرِّ أَعْرَضْتُمْ ۚ وَكَانَ ٱلْإِنسَٰنُ كَفُورًا ﴿٦٧﴾

عَلَيْهِمْ for you لَكَ (there is) not لَيْسَ My slaves عِبَادِى verily إِنَّ
is your Lord بِرَبِّكَ and sufficient وَكَفَىٰ an authority سُلْطَٰنٌ over them

يُزْجِى (is He) Who ٱلَّذِى your Lord رَّبُّكُمُ as a Guardian وَكِيلًا ﴿٦٥﴾
the ٱلْبَحْرِ through (in) فِى the ship ٱلْفُلْكَ for you لَكُمُ drives
His Bounty فَضْلِهِۦٓ of مِن in order that you may seek لِتَبْتَغُوا۟ sea
Most Merciful رَحِيمًا ﴿٦٦﴾ towards you بِكُمْ is كَانَ truly He إِنَّهُۥ
the ٱلْبَحْرِ upon فِى harm ٱلضُّرُّ touches you مَسَّكُمُ and when وَإِذَا
إِيَّاهُ except إِلَّآ you call upon تَدْعُونَ those that مَن vanish ضَلَّ sea
He salvages you (brings نَجَّىٰكُمْ but when فَلَمَّا Him (Allah Alone)
ٱلْإِنسَٰنُ and is وَكَانَ you turn away أَعْرَضْتُمْ land ٱلْبَرِّ to إِلَى you safe)
ever-ungrateful كَفُورًا ﴿٦٧﴾ man

65. "Verily, My slaves — you have no authority over them. And All-Sufficient is your Lord as a Guardian." **66.** Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His Bounty. Truly, He is Ever Most Merciful towards you. **67.** And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allâh Alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful.

أَفَأَمِنتُمْ أَن يَخْسِفَ بِكُمْ جَانِبَ ٱلْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا۟ لَكُمْ وَكِيلًا ﴿٦٨﴾ أَمْ أَمِنتُمْ أَن يُعِيدَكُمْ
فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ ٱلرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا۟ لَكُمْ عَلَيْنَا بِهِۦ تَبِيعًا ﴿٦٩﴾ ۞ وَلَقَدْ
كَرَّمْنَا بَنِىٓ ءَادَمَ وَحَمَلْنَٰهُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلْنَٰهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا
تَفْضِيلًا ﴿٧٠﴾

He will يَخْسِفَ that (not) أَن do you then feel secure أَفَأَمِنتُمْ
يُرْسِلَ or أَوْ (of) the land ٱلْبَرِّ side جَانِبَ you بِكُمْ swallow up
لَا then ثُمَّ a violent sand-storm حَاصِبًا against you عَلَيْكُمْ send
or أَمْ a guardian وَكِيلًا ﴿٦٨﴾ for you لَكُمْ you shall find تَجِدُوا۟ not
to فِيهِ He will return you يُعِيدَكُمْ that أَن do you feel secure أَمِنتُمْ
against عَلَيْكُمْ and send فَيُرْسِلَ a second أُخْرَىٰ time تَارَةً it (sea)
and drown you فَيُغْرِقَكُم wind ٱلرِّيحِ of مِّنَ a hurricane قَاصِفًا you
you تَجِدُوا۟ not لَا then ثُمَّ you disbelieved كَفَرْتُمْ because of بِمَا
an تَبِيعًا ﴿٦٩﴾ therein بِهِۦ against Us عَلَيْنَا for you لَكُمْ will find
ءَادَمَ Children بَنِىٓ We honoured كَرَّمْنَا and indeed وَلَقَدْ ۞ avenger

land ٱلْبَرِّ on فِى and We have carried them وَحَمَلْنَٰهُمْ (of) Adam
(of) with مِّنَ and have provided them وَرَزَقْنَٰهُم and sea وَٱلْبَحْرِ
عَلَىٰ and We have preferred them وَفَضَّلْنَٰهُمْ good things ٱلطَّيِّبَٰتِ
تَفْضِيلًا ﴿٧٠﴾ We created خَلَقْنَا of those whom مِّمَّنْ many كَثِيرٍ over
(with) a marked preference

68. Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sand-storm? Then, you shall find no *Wakîl*. **69.** Or do you feel secure that He will not send you back a second time to sea and send against you a hurricane of wind and drown you because of your disbelief? Then you will not find any avenger therein against Us. **70.** And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with *At-Tayyibât* (lawful good things), and have preferred them above many of those whom We have created with a marked preferment.

يَوْمَ نَدْعُوا۟ كُلَّ أُنَاسٍۭ بِإِمَٰمِهِمْ ۖ فَمَنْ أُوتِىَ كِتَٰبَهُۥ بِيَمِينِهِۦ فَأُو۟لَٰٓئِكَ يَقْرَءُونَ كِتَٰبَهُمْ وَلَا يُظْلَمُونَ
فَتِيلًا ﴿٧١﴾ وَمَن كَانَ فِى هَٰذِهِۦٓ أَعْمَىٰ فَهُوَ فِى ٱلْءَاخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٢﴾

all كُلَّ We shall call نَدْعُوا۟ (and remember) the Day (when) يَوْمَ
then whosoever فَمَنْ with their leader بِإِمَٰمِهِمْ human beings أُنَاسٍۭ
فَأُو۟لَٰٓئِكَ in his right hand بِيَمِينِهِۦ his book كِتَٰبَهُۥ is given أُوتِىَ
وَلَا their book (records) كِتَٰبَهُمْ will read يَقْرَءُونَ such (those)
in the فَتِيلًا ﴿٧١﴾ they will be dealt with unjustly يُظْلَمُونَ and not
this (world) هَٰذِهِۦٓ in فِى is (was) كَانَ and whoever وَمَن least
أَعْمَىٰ the Hereafter ٱلْءَاخِرَةِ in فِى then he (will be) فَهُوَ blind أَعْمَىٰ
the Path سَبِيلًا ﴿٧٢﴾ and more astray from وَأَضَلُّ blind

71. (And remember) the Day when We shall call together all human beings with their (respective) *Imâm*. So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least. **72.** And whoever is blind in this world, will be blind in the Hereafter, and more astray from the Path.

وَإِن كَادُوا۟ لَيَفْتِنُونَكَ عَنِ ٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ لِتَفْتَرِىَ عَلَيْنَا غَيْرَهُۥ ۖ وَإِذًا لَّٱتَّخَذُوكَ خَلِيلًا ﴿٧٣﴾ وَلَوْلَآ أَن
ثَبَّتْنَٰكَ لَقَدْ كِدتَّ تَرْكَنُ إِلَيْهِمْ شَيْـًٔا قَلِيلًا ﴿٧٤﴾ إِذًا لَّأَذَقْنَٰكَ ضِعْفَ ٱلْحَيَوٰةِ وَضِعْفَ ٱلْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ
عَلَيْنَا نَصِيرًا ﴿٧٥﴾

tempt you away لَيَفْتِنُونَكَ they were about to كَادُوا and verily وَإِن
unto إِلَيْكَ We have revealed أَوْحَيْنَا that which الَّذِي from عَنِ
(something) other غَيْرَهُ against Us عَلَيْنَا to fabricate لِتَفْتَرِيَ you
they would certainly have taken you لَاتَّخَذُوكَ and then وَإِذًا than it
We made you ثَبَّتْنَاكَ (that) أَن and had not وَلَوْلَا a friend خَلِيلًا ﴿٧٣﴾
would have تَرْكَنُ you nearly كِدتَّ verily لَقَدْ stand firm
then (in that إِذًا a little قَلِيلًا ﴿٧٤﴾ bit شَيْئًا to them إِلَيْهِمْ inclined
a double ضِعْفَ We would have made you taste لَأَذَقْنَاكَ case)
and a double portion (of وَضِعْفَ (of) this life الْحَيَاةِ (portion)
you would تَجِدُ not لَا then ثُمَّ (after) death الْمَمَاتِ punishment)
any helper نَصِيرًا ﴿٧٥﴾ against Us عَلَيْنَا for you لَكَ have found
(supporter)

73. Verily, they were about to tempt you away from that which We have revealed (the Qur'ân) unto you (O Muhammad ﷺ), to fabricate something other than it against Us, and then they would certainly have taken you a *Khalîl*! **74.** And had We not made you stand firm, you would nearly have inclined to them a little. **75.** In that case We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us.

وَإِن كَادُوا لَيَسْتَفِزُّونَكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذًا لَّا يَلْبَثُونَ خِلَافَكَ إِلَّا قَلِيلًا ﴿٧٦﴾ سُنَّةَ مَن قَدْ
أَرْسَلْنَا قَبْلَكَ مِن رُّسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٧﴾ أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَىٰ غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ
إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾

to frighten you لَيَسْتَفِزُّونَكَ they were about كَادُوا and verily وَإِن
مِنْهَا that they might drive you لِيُخْرِجُوكَ the land الْأَرْضِ from مِنَ
they would يَلْبَثُونَ not لَا and then (in that case) وَإِذًا out of it
a little while قَلِيلًا ﴿٧٦﴾ except إِلَّا after you خِلَافَكَ have stayed
We أَرْسَلْنَا indeed قَدْ (with) whom مَن (this was Our) Way سُنَّةَ
and not وَلَا Our Messengers رُسُلِنَا of مِن before you قَبْلَكَ sent
أَقِمِ any alteration تَحْوِيلًا ﴿٧٧﴾ for Our Way لِسُنَّتِنَا you will find تَجِدُ
غَسَقِ till إِلَىٰ from mid-day لِدُلُوكِ الشَّمْسِ prayer الصَّلَاةَ perform

in ٱلْفَجْرِ and (recite the) Quran وَقُرْءَانَ (of) night ٱلَّيْلِ darkness
ٱلْفَجْرِ the recitation of the Quran قُرْءَانَ verily إِنَّ the early dawn
ever witnessed مَشْهُودًا ﴿٧٨﴾ is كَانَ in the early down

76. And verily, they were about to frighten you so much as to drive you out from the land. But in that case, they would not have stayed (therein) after you, except for a little while. **77.** (This was Our) *Sunnah* (rule or way) with the Messengers We sent before you (O Muhammad ﷺ), and you will not find any alteration in Our *Sunnah*. **78.** Perform *As-Salât* from mid-day till the darkness of the night, and recite the Qur'ân in the early dawn. Verily, the recitation of the Qur'ân in the early dawn is ever witnessed.

وَمِنَ ٱلَّيْلِ فَتَهَجَّدْ بِهِۦ نَافِلَةً لَّكَ عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾ وَقُل رَّبِّ أَدْخِلْنِى مُدْخَلَ صِدْقٍ وَأَخْرِجْنِى
مُخْرَجَ صِدْقٍ وَٱجْعَل لِّى مِن لَّدُنكَ سُلْطَٰنًا نَّصِيرًا ﴿٨٠﴾ وَقُلْ جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَٰطِلُ ۚ إِنَّ ٱلْبَٰطِلَ كَانَ زَهُوقًا ﴿٨١﴾

perform the فَتَهَجَّدْ the night ٱلَّيْلِ and in (some parts of) وَمِنَ
for لَّكَ as an additional prayer نَافِلَةً with it (Quran) بِهِۦ night prayer
your Lord رَبُّكَ will raise you يَبْعَثَكَ that أَن it may be عَسَىٰٓ you
رَّبِّ and say وَقُل (of) praise worthy مَّحْمُودًا ﴿٧٩﴾ (to) a station مَقَامًا
(in) good (truth) صِدْقٍ one entering مُدْخَلَ make me enter أَدْخِلْنِى my Lord
(in) good (truth) صِدْقٍ one expelled مُخْرَجَ and bring me out وَأَخْرِجْنِى
an سُلْطَٰنًا You لَّدُنكَ from مِن (for) me لِّى and make (grant) وَٱجْعَل
the truth ٱلْحَقُّ came جَآءَ and say وَقُلْ helper نَّصِيرًا ﴿٨٠﴾ authority
ٱلْبَٰطِلَ surely إِنَّ the falsehood ٱلْبَٰطِلُ and vanished وَزَهَقَ
bound to vanish زَهُوقًا ﴿٨١﴾ is كَانَ falsehood

79. And in some parts of the night (also) offer the *Salât* (prayer) with it as an additional prayer for you (O Muhammad ﷺ). It may be that your Lord will raise you to *Maqâm Mahmûd*. **80.** And say (O Muhammad ﷺ): My Lord! Let my entry be good, and my exit be good. And grant me from You an authority to help me. **81.** And say: "Truth has come and falsehood has vanished. Surely, falsehood is ever bound to vanish."

وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۙ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾ وَإِذَآ أَنْعَمْنَا عَلَى ٱلْإِنسَٰنِ أَعْرَضَ
وَنَـَٔا بِجَانِبِهِۦ ۖ وَإِذَا مَسَّهُ ٱلشَّرُّ كَانَ يَـُٔوسًا ﴿٨٣﴾ قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِۦ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا ﴿٨٤﴾

هُوَ that مَا the Qur'an ٱلْقُرْءَانِ from مِنَ and We send down وَنُنَزِّلُ
to the لِّلْمُؤْمِنِينَ and a mercy وَرَحْمَةٌ is a healing (cure) شِفَآءٌ which
the wrong-doers ٱلظَّـٰلِمِينَ it increases يَزِيدُ and not وَلَا believers
We bestow Our Grace أَنْعَمْنَا and when وَإِذَآ loss ﴿٨٢﴾ خَسَارًا but إِلَّا
and becomes far away وَنَـَٔا he turns away أَعْرَضَ man ٱلْإِنسَـٰنِ on عَلَى
touches مَسَّهُ and when وَإِذَا (from the Right Path) at his side بِجَانِبِهِۦ
كُلٌّ say قُلْ in great despair ﴿٨٣﴾ يَـُٔوسًا he is كَانَ evil ٱلشَّرُّ him
فَرَبُّكُمْ his manner شَاكِلَتِهِۦ (on) according to عَلَىٰ acts يَعْمَلُ each
is best أَهْدَىٰ who هُوَ of him بِمَنْ knows best أَعْلَمُ and your Lord
path ﴿٨٤﴾ سَبِيلًا guided

82. And We send down of the Qur'ân that which is a healing and a mercy to those who believe, and it increases the *Zâlimûn* nothing but loss. **83.** And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant. And when evil touches him, he is in great despair. **84.** Say (O Muhammad ﷺ to mankind): "Each one does according to *Shakilatihi*, and your Lord knows best of him whose path is right."

وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ ۖ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾ وَلَئِن شِئْنَا لَنَذْهَبَنَّ بِٱلَّذِىٓ
أَوْحَيْنَآ إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِۦ عَلَيْنَا وَكِيلًا ﴿٨٦﴾ إِلَّا رَحْمَةً مِّن رَّبِّكَ ۚ إِنَّ فَضْلَهُۥ كَانَ عَلَيْكَ كَبِيرًا ﴿٨٧﴾ قُل لَّئِنِ
ٱجْتَمَعَتِ ٱلْإِنسُ وَٱلْجِنُّ عَلَىٰٓ أَن يَأْتُوا۟ بِمِثْلِ هَـٰذَا ٱلْقُرْءَانِ لَا يَأْتُونَ بِمِثْلِهِۦ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾

قُلِ the soul (spirit) ٱلرُّوحِ about عَنِ and they ask you وَيَسْـَٔلُونَكَ
(of) my Lord رَبِّى Command أَمْرِ (is) of مِنْ the soul ٱلرُّوحُ say
knowledge ٱلْعِلْمِ of مِّنَ you have been given أُوتِيتُم and not وَمَآ
لَنَذْهَبَنَّ We willed شِئْنَا and if وَلَئِن a little ﴿٨٥﴾ قَلِيلًا but إِلَّا
We have أَوْحَيْنَآ that which بِٱلَّذِىٓ We could surely take away
for لَكَ you would find تَجِدُ not لَا then ثُمَّ to you إِلَيْكَ revealed
any protector ﴿٨٦﴾ وَكِيلًا against Us عَلَيْنَا in that بِهِۦ you
your Lord رَّبِّكَ from مِّن as a Mercy رَحْمَةً except إِلَّا (guardian)
ever ﴿٨٧﴾ كَبِيرًا unto you عَلَيْكَ is كَانَ His Grace فَضْلَهُۥ verily إِنَّ
the mankind ٱلْإِنسُ were together ٱجْتَمَعَتِ if لَّئِنِ say قُل great
هَـٰذَا the like بِمِثْلِ bring يَأْتُوا۟ to أَن (on) عَلَىٰٓ and the jinn وَٱلْجِنُّ

the بِمِثْلِهِۦ they can bring يَأْتُونَ not لَا Quran ٱلْقُرْءَانِ (of) this
some of them بَعْضُهُمْ was/were كَانَ even if وَلَوْ like thereof
helper/supporter ظَهِيرًا ﴿٨٨﴾ to some others لِبَعْضٍ

85. And they ask you (O Muhammad ﷺ) concerning the *Rûh* (the spirit). Say: "The *Rûh* (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little." **86.** And if We willed, We could surely, take away that which We have revealed to you. Then you would find no protector for you against Us in that respect. **87.** Except as a mercy from your Lord. Verily, His Grace unto you (O Muhammad ﷺ) is ever great. **88.** Say: "If the mankind and the jinn were together to produce the like of this Qur'ân, they could not produce the like thereof, even if they helped one another."

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ فَأَبَىٰٓ أَكْثَرُ ٱلنَّاسِ إِلَّا كُفُورًا ﴿٨٩﴾ وَقَالُوا۟ لَن نُّؤْمِنَ لَكَ حَتَّىٰ
تَفْجُرَ لَنَا مِنَ ٱلْأَرْضِ يَنۢبُوعًا ﴿٩٠﴾ أَوْ تَكُونَ لَكَ جَنَّةٌ مِّن نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ ٱلْأَنْهَٰرَ خِلَٰلَهَا تَفْجِيرًا ﴿٩١﴾ أَوْ
تُسْقِطَ ٱلسَّمَآءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِىَ بِٱللَّهِ وَٱلْمَلَٰٓئِكَةِ قَبِيلًا ﴿٩٢﴾

to mankind لِلنَّاسِ We have fully explained صَرَّفْنَا and indeed وَلَقَدْ
every (kind) كُلِّ of مِن Quran ٱلْقُرْءَانِ this هَٰذَا in فِي (people)
ٱلنَّاسِ most أَكْثَرُ but refuse فَأَبَىٰٓ (of) parable/similitude مَثَلٍ
not لَن and they say وَقَالُوا۟ disbelief كُفُورًا ﴿٨٩﴾ but إِلَّا people
you cause to تَفْجُرَ until حَتَّىٰ in you لَكَ we shall believe نُّؤْمِنَ
a spring يَنۢبُوعًا ﴿٩٠﴾ the earth ٱلْأَرْضِ from مِنَ for us لَنَا gush forth
نَّخِيلٍ of مِّن a garden جَنَّةٌ for you لَكَ there is تَكُونَ or أَوْ
and you cause to gush forth فَتُفَجِّرَ and grapes وَعِنَبٍ date-palms
or أَوْ abundantly تَفْجِيرًا ﴿٩١﴾ in their midst خِلَٰلَهَا rivers ٱلْأَنْهَٰرَ
you have زَعَمْتَ as كَمَا the heaven ٱلسَّمَآءَ you cause to fall تُسْقِطَ
you تَأْتِىَ or أَوْ in pieces كِسَفًا upon us عَلَيْنَا claimed (pretended)
before us (face قَبِيلًا ﴿٩٢﴾ and the angels وَٱلْمَلَٰٓئِكَةِ Allah بِٱللَّهِ bring
to face)

89. And indeed We have fully explained to mankind, in this Qur'ân, every kind of similitude, but most of mankind refuse but disbelief. **90.** And they say: "We shall not believe in you (O Muhammad ﷺ), until you cause a spring to gush forth from

the earth for us; **91.** "Or you have a garden of date palms and grapes, and cause rivers to gush forth in their midst abundantly; **92.** "Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allâh and the angels before (us) face to face;

أَوْ يَكُونَ لَكَ بَيْتٌ مِّن زُخْرُفٍ أَوْ تَرْقَىٰ فِي ٱلسَّمَآءِ وَلَن نُّؤْمِنَ لِرُقِيِّكَ حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَٰبًا نَّقْرَؤُهُۥ قُلْ سُبْحَانَ رَبِّى
هَلْ كُنتُ إِلَّا بَشَرًا رَّسُولًا ﴿٩٣﴾ وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤْمِنُوٓا۟ إِذْ جَآءَهُمُ ٱلْهُدَىٰٓ إِلَّآ أَن قَالُوٓا۟ أَبَعَثَ ٱللَّهُ بَشَرًا رَّسُولًا ﴿٩٤﴾ قُل
لَّوْ كَانَ فِى ٱلْأَرْضِ مَلَٰٓئِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ ٱلسَّمَآءِ مَلَكًا رَّسُولًا ﴿٩٥﴾

زُخْرُفٍ of مِّن a house بَيْتٌ for you لَكَ (there) is يَكُونَ or أَوْ
the ٱلسَّمَآءِ into فِى you ascend up تَرْقَىٰ or أَوْ adornable materials
حَتَّىٰ in your ascension لِرُقِيِّكَ and we shall not believe وَلَن نُّؤْمِنَ sky
that نَّقْرَؤُهُۥ a Book كِتَٰبًا for us عَلَيْنَا you bring down تُنَزِّلَ until
هَلْ my Lord رَبِّى Glorified is سُبْحَانَ say قُلْ we would read
(sent as) a Messenger ﴿٩٣﴾ رَّسُولًا a man بَشَرًا but إِلَّا I am كُنتُ what
إِذْ believe يُؤْمِنُوٓا۟ to أَن people ٱلنَّاسَ and nothing prevented وَمَا مَنَعَ
that أَن except إِلَّآ the guidance ٱلْهُدَىٰٓ came to them جَآءَهُمُ when
as ﴿٩٤﴾ رَّسُولًا a man بَشَرًا Allah ٱللَّهُ did send أَبَعَثَ they said قَالُوٓا۟
the earth ٱلْأَرْضِ on فِى there were كَانَ if لَّوْ say قُل a Messenger
لَنَزَّلْنَا in peace مُطْمَئِنِّينَ walking (about) يَمْشُونَ angels مَلَٰٓئِكَةٌ
مِّنَ to them عَلَيْهِم then we would certainly have sent down
as a Messenger ﴿٩٥﴾ رَّسُولًا an angel مَلَكًا the heaven ٱلسَّمَآءِ from

93. "Or you have a house of *Zukhruf*, or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read." Say (O Muhammad ﷺ): "Glorified (and Exalted) be my Lord! Am I anything but a man, sent as a Messenger?" **94.** And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allâh sent a man as (His) Messenger?" **95.** Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."

قُلْ كَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ ۚ إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرًۢا بَصِيرًا ﴿٩٦﴾ وَمَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ ۖ وَمَن
يُضْلِلْ فَلَن تَجِدَ لَهُمْ أَوْلِيَآءَ مِن دُونِهِۦ ۖ وَنَحْشُرُهُمْ يَوْمَ ٱلْقِيَٰمَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا ۖ مَّأْوَىٰهُمْ جَهَنَّمُ

كُلَّمَا خَبَتْ زِدْنَٰهُمْ سَعِيرًا ﴿٩٧﴾ ذَٰلِكَ جَزَآؤُهُم بِأَنَّهُمْ كَفَرُوا۟ بِـَٔايَٰتِنَا وَقَالُوٓا۟ أَءِذَا كُنَّا عِظَٰمًا وَرُفَٰتًا أَءِنَّا
لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٩٨﴾

بَيْنِى (for) a witness شَهِيدًۢا Allah بِٱللَّهِ sufficient is كَفَىٰ say قُلْ
is كَانَ verily He إِنَّهُۥ and between you وَبَيْنَكُمْ between me
and وَمَن All-Seer ﴿٩٦﴾ بَصِيرًا All-Knower خَبِيرًۢا of His slaves بِعِبَادِهِۦ
وَمَن led aright ٱلْمُهْتَدِ he is فَهُوَ Allah ٱللَّهُ guides يَهْدِ He whom
you will find تَجِدَ never فَلَن He sends astray يُضْلِلْ and He whom
and We وَنَحْشُرُهُمْ besides Him مِن دُونِهِۦ protectors أَوْلِيَآءَ for them لَهُمْ
on عَلَىٰ (of) Resurrection ٱلْقِيَٰمَةِ on the Day يَوْمَ shall gather them
مَّأْوَىٰهُمْ and deaf وَصُمًّا and dumb وَبُكْمًا blind عُمْيًا their faces وُجُوهِهِمْ
it abates خَبَتْ whenever كُلَّمَا (will be) Hell جَهَنَّمُ their abode
the fierceness of Fire ﴿٩٧﴾ سَعِيرًا we shall increase (for them) زِدْنَٰهُمْ
كَفَرُوا۟ because they بِأَنَّهُمْ their recompense جَزَآؤُهُم that is ذَٰلِكَ
we كُنَّا when أَءِذَا and they said وَقَالُوٓا۟ Our Signs بِـَٔايَٰتِنَا denied
لَمَبْعُوثُونَ shall we أَءِنَّا and fragments (ashes) وَرُفَٰتًا bones عِظَٰمًا are
new ﴿٩٨﴾ جَدِيدًا as creation خَلْقًا really be resurrected (raised again)

96. Say: "Sufficient is Allâh for a witness between me and you. Verily, He is Ever the All-Knower, the All-Seer of His slaves." **97.** And he whom Allâh guides, he is led aright; but he whom He sends astray, for such you will find no *Auliyâ'* besides Him, and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire. **98.** That is their recompense, because they denied Our *Ayât* and said: "When we are bones and fragments, shall we really be raised up as a new creation?"

۞ أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ قَادِرٌ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَّا رَيْبَ فِيهِ فَأَبَى
ٱلظَّٰلِمُونَ إِلَّا كُفُورًا ﴿٩٩﴾ قُل لَّوْ أَنتُمْ تَمْلِكُونَ خَزَآئِنَ رَحْمَةِ رَبِّىٓ إِذًا لَّأَمْسَكْتُمْ خَشْيَةَ ٱلْإِنفَاقِ ۚ وَكَانَ ٱلْإِنسَٰنُ
قَتُورًا ﴿١٠٠﴾ وَلَقَدْ ءَاتَيْنَا مُوسَىٰ تِسْعَ ءَايَٰتٍۭ بَيِّنَٰتٍ ۖ فَسْـَٔلْ بَنِىٓ إِسْرَٰٓءِيلَ إِذْ جَآءَهُمْ فَقَالَ لَهُۥ فِرْعَوْنُ إِنِّى لَأَظُنُّكَ
يَٰمُوسَىٰ مَسْحُورًا ﴿١٠١﴾

خَلَقَ Who ٱلَّذِى Allah ٱللَّهَ that أَنَّ they see يَرَوْا۟ do not ۞أَوَلَمْ
(is) Able قَادِرٌ and the earth وَٱلْأَرْضَ the heavens ٱلسَّمَٰوَٰتِ created
and He وَجَعَلَ the like of them مِثْلَهُمْ create يَخْلُقَ to أَن (on) عَلَىٰٓ
(there is) no لَّا an appointed term أَجَلًا for them لَهُمْ has made
the wrong-doers ٱلظَّٰلِمُونَ but refused فَأَبَى in it فِيهِ doubt رَيْبَ
possess تَمْلِكُونَ you أَنتُمْ if لَّوْ say قُل disbelief كُفُورًا ﴿٩٩﴾ but إِلَّا
إِذًا (of) my Lord رَبِّىٓ (of) the Mercy رَحْمَةِ the treasures خَزَآئِنَ
ٱلْإِنفَاقِ for fear خَشْيَةَ you would surely hold back لَّأَمْسَكْتُمْ then
وَلَقَدْ ever miserly قَتُورًا ﴿١٠٠﴾ man ٱلْإِنسَٰنُ and is وَكَانَ (of) spending
ءَايَٰتٍۭ nine تِسْعَ Moses مُوسَىٰ We have given ءَاتَيْنَا and indeed
إِسْرَٰٓءِيلَ the Children (sons) بَنِىٓ then ask فَسْـَٔلْ clear بَيِّنَٰتٍ signs
to لَهُۥ then said فَقَالَ he came to them جَآءَهُمْ when إِذْ (of) Israel
think you (are) indeed لَأَظُنُّكَ verily I إِنِّى Pharaoh فِرْعَوْنُ him
bewitched مَسْحُورًا ﴿١٠١﴾ O Moses يَٰمُوسَىٰ

99. See they not that Allâh, Who created the heavens and the earth, is Able to create the like of them. And He has decreed for them an appointed term, whereof there is no doubt. But the *Zâlimûn* refuse but disbelief. **100.** Say (to the disbelievers): "If you possessed the treasure of the Mercy of my Lord, then you would surely, hold back (from spending) for fear of (being exhausted), and man is ever miserly!" **101.** And indeed We gave Moses nine clear signs. Ask then the Children of Israel, when he came to them, then Pharaoh said to him: "O Moses! I think you are indeed bewitched."

قَالَ لَقَدْ عَلِمْتَ مَآ أَنزَلَ هَٰٓؤُلَآءِ إِلَّا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ بَصَآئِرَ وَإِنِّى لَأَظُنُّكَ يَٰفِرْعَوْنُ مَثْبُورًا ﴿١٠٢﴾ فَأَرَادَ أَن
يَسْتَفِزَّهُم مِّنَ ٱلْأَرْضِ فَأَغْرَقْنَٰهُ وَمَن مَّعَهُۥ جَمِيعًا ﴿١٠٣﴾ وَقُلْنَا مِنۢ بَعْدِهِۦ لِبَنِىٓ إِسْرَٰٓءِيلَ ٱسْكُنُوا۟ ٱلْأَرْضَ فَإِذَا جَآءَ وَعْدُ
ٱلْءَاخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿١٠٤﴾ وَبِٱلْحَقِّ أَنزَلْنَٰهُ وَبِٱلْحَقِّ نَزَلَ ۗ وَمَآ أَرْسَلْنَٰكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٥﴾

has sent down أَنزَلَ none مَآ you know عَلِمْتَ verily لَقَدْ he said قَالَ
(of) the ٱلسَّمَٰوَٰتِ the Lord رَبُّ but إِلَّا these (signs) هَٰٓؤُلَآءِ
and truly I وَإِنِّى as clear signs بَصَآئِرَ and the earth وَٱلْأَرْضِ heavens
(are) doomed to مَثْبُورًا ﴿١٠٢﴾ O Pharaoh يَٰفِرْعَوْنُ think you لَأَظُنُّكَ
مِّنَ turn them out يَسْتَفِزَّهُم to أَن so he wanted فَأَرَادَ destruction

مَّعَهُۥ and who وَمَن but We drowned him فَأَغْرَقْنَٰهُ the land ٱلْأَرْضِ of
after him مِنۢ بَعْدِهِۦ and We said وَقُلْنَا all ﴿١٠٣﴾ جَمِيعًا (were) with him
(in) ٱلْأَرْضَ you dwell ٱسْكُنُوا۟ (of) Israel إِسْرَٰٓءِيلَ to the Children لِبَنِىٓ
last ٱلْءَاخِرَةِ the promise وَعْدُ comes جَآءَ then when فَإِذَا the land
and وَبِٱلْحَقِّ as a mixed crowd ﴿١٠٤﴾ لَفِيفًا you بِكُمْ We shall bring جِئْنَا
it نَزَلَ and with the truth وَبِٱلْحَقِّ We sent it down أَنزَلْنَٰهُ with truth
except إِلَّا We sent you أَرْسَلْنَٰكَ and not وَمَآ has descended
and a warner ﴿١٠٥﴾ وَنَذِيرًا as a bearer of glad-tidings مُبَشِّرًا

102. (Moses) said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth. And I think you are, indeed, O Pharaoh doomed to destruction away from all good!" **103.** So he resolved to turn them out of the land (of Egypt). But We drowned him and all who were with him. **104.** And We said to the Children of Israel after him: "Dwell in the land, then, when the final and the last promise comes near, We shall bring you altogether as mixed crowd. **105.** And with truth We have sent it down, and with truth it has descended. And We have sent you (O Muhammad ﷺ) as nothing but a bearer of glad tidings, and a warner.

وَقُرْءَانًا فَرَقْنَٰهُ لِتَقْرَأَهُۥ عَلَى ٱلنَّاسِ عَلَىٰ مُكْثٍ وَنَزَّلْنَٰهُ تَنزِيلًا ﴿١٠٦﴾ قُلْ ءَامِنُوا۟ بِهِۦٓ أَوْ لَا تُؤْمِنُوٓا۟ ۚ إِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ مِن قَبْلِهِۦٓ إِذَا
يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾ وَيَقُولُونَ سُبْحَٰنَ رَبِّنَآ إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾ وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ
وَيَزِيدُهُمْ خُشُوعًا ۩ ﴿١٠٩﴾

which We have divided (into parts) فَرَقْنَٰهُ and (it is) a Quran وَقُرْءَانًا
at عَلَىٰ men ٱلنَّاسِ unto عَلَى in order that you might recite it لِتَقْرَأَهُۥ
by stages ﴿١٠٦﴾ تَنزِيلًا and We have revealed it وَنَزَّلْنَٰهُ intervals مُكْثٍ
إِنَّ believe تُؤْمِنُوٓا۟ do not لَا or أَوْ in it بِهِۦٓ believe ءَامِنُوا۟ say قُلْ
مِن قَبْلِهِۦٓ knowledge ٱلْعِلْمَ were given أُوتُوا۟ those who ٱلَّذِينَ verily
they fall يَخِرُّونَ to them عَلَيْهِمْ it is recited يُتْلَىٰ when إِذَا before it
and they وَيَقُولُونَ in prostration ﴿١٠٧﴾ سُجَّدًا on their faces لِلْأَذْقَانِ down
the وَعْدُ was كَانَ truly إِن our Lord رَبِّنَآ Glory is (to) سُبْحَٰنَ say
and وَيَخِرُّونَ must be fulfilled ﴿١٠٨﴾ لَمَفْعُولًا (of) our Lord رَبِّنَا Promise
and it وَيَزِيدُهُمْ weeping يَبْكُونَ on their faces لِلْأَذْقَانِ they fall down
in humility ﴿١٠٩﴾ ۩ خُشُوعًا adds them

106. And (it is) a Qur'ân which We have divided, in order that you might recite it to men at intervals. And We have revealed it by stages. **107.** Say (O Muhammad ﷺ to them): "Believe in it or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration." **108.** And they say: "Glory be to our Lord! Truly, the Promise of our Lord must be fulfilled." **109.** And they fall down on their faces weeping and it increases their humility.

قُلِ ادْعُوا اللَّهَ أَوِ ادْعُوا الرَّحْمَٰنَ ۖ أَيًّا مَّا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَٰلِكَ
سَبِيلًا ﴿١١٠﴾ وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُن لَّهُ وَلِيٌّ مِّنَ الذُّلِّ ۖ وَكَبِّرْهُ تَكْبِيرًا ﴿١١١﴾

the الرَّحْمَٰنَ invoke ادْعُوا or أَوِ Allah اللَّهَ invoke ادْعُوا say قُلِ
for فَلَهُ you invoke تَدْعُوا by whatever (name) أَيًّا مَّا Most Gracious
تَجْهَرْ and do not وَلَا the Best الْحُسْنَىٰ Names الْأَسْمَاءُ Him (belong)
make it in a low تُخَافِتْ بِهَا nor وَلَا in your prayer بِصَلَاتِكَ say loudly
وَقُلِ a way سَبِيلًا ﴿١١٠﴾ these ذَٰلِكَ between بَيْنَ and seek وَابْتَغِ voice
has not لَمْ Who الَّذِي (is) to Allah لِلَّهِ all the praise الْحَمْدُ and say
شَرِيكٌ for (Him) لَّهُ and there is not وَلَمْ يَكُن a son وَلَدًا taken يَتَّخِذْ
for لَّهُ nor there is وَلَمْ يَكُن (His) Dominion الْمُلْكِ in فِي a partner
وَكَبِّرْهُ submissiveness (low) الذُّلِّ out of مِّنَ any protector وَلِيٌّ Him
(with all) magnificence تَكْبِيرًا ﴿١١١﴾ and magnify Him

110. Say (O Muhammad ﷺ): "Invoke Allâh or invoke the Most Gracious (Allâh), by whatever name you invoke Him, for to Him belong the Best Names. And offer your *Salât* (prayer) neither aloud nor in a low voice, but follow a way between. **111.** And say: "All the praises and thanks be to Allâh, Who has not begotten a son, and Who has no partner in (His) Dominion, nor He is low to have a *Walî*. And magnify Him with all magnificence."

سُورَةُ الْكَهْفِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَنزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَل لَّهُ عِوَجًا ۜ ﴿١﴾ قَيِّمًا لِّيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ
الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ﴿٢﴾ مَّاكِثِينَ فِيهِ أَبَدًا ﴿٣﴾ وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ
وَلَدًا ﴿٤﴾ مَّا لَهُم بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ ۚ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ ۚ إِن يَقُولُونَ إِلَّا كَذِبًا ﴿٥﴾

عَلَىٰ has sent down أَنزَلَ Who ٱلَّذِىٓ (is) to Allah لِلَّهِ all praise ٱلْحَمْدُ
placed يَجْعَل and has not وَلَمْ the Book ٱلْكِتَٰبَ His slave عَبْدِهِ to
(He has made it) Straight قَيِّمًا any crookedness عِوَجَا ﴿١﴾ for it لَّهُۥ
from مِّن (of) severe شَدِيدًا punishment بَأْسًا to give warning لِّيُنذِرَ
(to) the ٱلْمُؤْمِنِينَ and to give glad tidings وَيُبَشِّرَ Him لَّدُنْهُ
أَنَّ righteous deeds ٱلصَّٰلِحَٰتِ work يَعْمَلُونَ who ٱلَّذِينَ believers
(they مَّٰكِثِينَ a good حَسَنًا ﴿٢﴾ reward أَجْرًا they shall have لَهُمْ that
ٱلَّذِينَ and warn وَيُنذِرَ forever أَبَدًا ﴿٣﴾ therein فِيهِ shall) abide
وَلَدًا ﴿٤﴾ Allah ٱللَّهُ has taken ٱتَّخَذَ say (said) قَالُوا۟ those who
عِلْمٍ (from) مِنْ about it بِهِۦ they have لَهُم not مَّا a son
mighty is كَبُرَتْ had their fathers لِءَابَآئِهِمْ nor وَلَا knowledge
their أَفْوَٰهِهِمْ of مِنْ (that) comes out تَخْرُجُ the word كَلِمَةً
a lie كَذِبًا ﴿٥﴾ but إِلَّا they say/utter يَقُولُونَ nothing إِن mouths

Sûrat 18. *Al-Kahf*

(The Cave)

In the Name of Allâh
the Most Gracious, the Most Merciful

1. All the praises and thanks be to Allâh, Who has sent down to His slave (Muhammad ﷺ) the Book, and has not placed therein any crookedness. **2.** (He has made it) straight to give warning of a severe punishment from Him, and to give glad tidings to the believers, who do righteous deeds, that they shall have a fair reward. **3.** They shall abide therein for ever. **4.** And to warn those who say, "Allâh has begotten a son." **5.** No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths. They utter nothing but a lie.

فَلَعَلَّكَ بَٰخِعٌ نَّفْسَكَ عَلَىٰٓ ءَاثَٰرِهِمْ إِن لَّمْ يُؤْمِنُوا۟ بِهَٰذَا ٱلْحَدِيثِ أَسَفًا ﴿٦﴾ إِنَّا جَعَلْنَا مَا عَلَى ٱلْأَرْضِ زِينَةً لَّهَا
لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٧﴾ وَإِنَّا لَجَٰعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨﴾ أَمْ حَسِبْتَ أَنَّ أَصْحَٰبَ ٱلْكَهْفِ
وَٱلرَّقِيمِ كَانُوا۟ مِنْ ءَايَٰتِنَا عَجَبًا ﴿٩﴾ إِذْ أَوَى ٱلْفِتْيَةُ إِلَى ٱلْكَهْفِ فَقَالُوا۟ رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا
رَشَدًا ﴿١٠﴾

over عَلَىٰ yourself نَّفْسَكَ kill بَٰخِعٌ perhaps you would فَلَعَلَّكَ
in بِهَٰذَا they believe يُؤْمِنُوا۟ not لَّمْ if إِن their footsteps ءَاثَٰرِهِمْ
have جَعَلْنَا verily We إِنَّا in grief أَسَفًا ﴿٦﴾ narration ٱلْحَدِيثِ this
adornment زِينَةً the earth ٱلْأَرْضِ (is) on عَلَى that which مَا made
as to which أَيُّهُمْ in order that We may test them لِنَبْلُوَهُمْ for it لَّهَا
and verily We وَإِنَّا in deeds عَمَلًا ﴿٧﴾ (are) best أَحْسَنُ of them
﴿٨﴾ جُرُزًا soil صَعِيدًا (is) on it عَلَيْهَا what مَا We shall make لَجَٰعِلُونَ
(the) people أَصْحَٰبَ that أَنَّ you think حَسِبْتَ or (did) أَمْ a bare dry
(they) were كَانُوا۟ and the Inscription وَٱلرَّقِيمِ (of the) Cave ٱلْكَهْفِ
(remember) إِذْ a wonder عَجَبًا ﴿٩﴾ Our Signs ءَايَٰتِنَا among مِنْ
to إِلَى the young men ٱلْفِتْيَةُ (sought refuge) fled أَوَى when
bestow on us ءَاتِنَا Our Lord! رَبَّنَآ so they said فَقَالُوا۟ the cave ٱلْكَهْفِ
and facilitate وَهَيِّئْ Mercy رَحْمَةً Yourself لَّدُنكَ from مِن (grant us)
(in) the right way رَشَدًا ﴿١٠﴾ our affair أَمْرِنَا from مِنْ for us لَنَا

6. Perhaps, you, would kill yourself (O Muhammad ﷺ) in grief, over their footsteps, because they believe not in this narration (the Qur'ân). **7.** Verily, we have made that which is on earth as an adornment for it, in order that We may test them as to which of them are best in deeds. **8.** And verily, We shall make all that is on it (the earth) a bare dry soil. **9.** Do you think that the people of the Cave and the Inscription were a wonder among Our Signs? **10.** (Remember) when the young men fled for refuge to the Cave. They said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!"

فَضَرَبْنَا عَلَىٰٓ ءَاذَانِهِمْ فِى ٱلْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾ ثُمَّ بَعَثْنَٰهُمْ لِنَعْلَمَ أَىُّ ٱلْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوٓا۟ أَمَدًا ﴿١٢﴾ نَّحْنُ
نَقُصُّ عَلَيْكَ نَبَأَهُم بِٱلْحَقِّ ۚ إِنَّهُمْ فِتْيَةٌ ءَامَنُوا۟ بِرَبِّهِمْ وَزِدْنَٰهُمْ هُدًى ﴿١٣﴾ وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا۟ فَقَالُوا۟
رَبُّنَا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَن نَّدْعُوَا۟ مِن دُونِهِۦٓ إِلَٰهًا ۖ لَّقَدْ قُلْنَآ إِذًا شَطَطًا ﴿١٤﴾

in فِى their ears ءَاذَانِهِمْ on عَلَىٰٓ therefore We covered فَضَرَبْنَا
then ثُمَّ a number (of) عَدَدًا ﴿١١﴾ years سِنِينَ the cave ٱلْكَهْفِ
ٱلْحِزْبَيْنِ which أَىُّ that We might know لِنَعْلَمَ We raised them up بَعَثْنَٰهُمْ
for what لِمَا (was best at) calculating أَحْصَىٰ (of) the two parties
narrate نَقُصُّ We نَّحْنُ time period أَمَدًا ﴿١٢﴾ they had tarried لَبِثُوٓا۟

truly they إِنَّهُمْ with truth بِٱلْحَقِّ their story نَبَأَهُم unto you عَلَيْكَ
in their Lord بِرَبِّهِمْ who believed ءَامَنُوا۟ young men فِتْيَةٌ (were)
وَرَبَطْنَا عَلَىٰ (in) guidance هُدًى ﴿١٣﴾ and We increased them وَزِدْنَٰهُمْ
قَامُوا۟ when إِذْ their hearts قُلُوبِهِمْ and We made firm & strong
(is) the Lord رَبُّ Our Lord رَبُّنَا and said فَقَالُوا۟ they stood up
تَدْعُوَا۟ shall never لَن and the earth وَٱلْأَرْضِ (of) the heavens ٱلسَّمَٰوَٰتِ
indeed لَقَدْ any god إِلَٰهًا other than Him مِن دُونِهِۦٓ we call upon
شَطَطًا ﴿١٤﴾ then إِذًا (if we did) we should have uttered (said) قُلْنَآ
an enormity (in disbelief)

11. Therefore, We covered up their hearing in the Cave for a number of years. **12.** Then We raised them up, that We might test which of the two parties was best at calculating the time period that they had tarried. **13.** We narrate unto you (O Muhammad ﷺ) their story with truth: Truly, they were young men who believed in their Lord (Allâh), and We increased them in guidance. **14.** And We made their hearts firm and strong when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any *ilâh* (god) other than Him; if we did, we should indeed have uttered an enormity in disbelief.

هَٰٓؤُلَآءِ قَوْمُنَا ٱتَّخَذُوا۟ مِن دُونِهِۦٓ ءَالِهَةً ۖ لَّوْلَا يَأْتُونَ عَلَيْهِم بِسُلْطَٰنٍۭ بَيِّنٍ ۖ فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ
كَذِبًا ﴿١٥﴾ وَإِذِ ٱعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا ٱللَّهَ فَأْوُۥٓا۟ إِلَى ٱلْكَهْفِ يَنشُرْ لَكُمْ رَبُّكُم مِّن رَّحْمَتِهِۦ وَيُهَيِّئْ لَكُم مِّنْ
أَمْرِكُم مِّرْفَقًا ﴿١٦﴾

who have taken for ٱتَّخَذُوا۟ our people قَوْمُنَا these (are) هَٰٓؤُلَآءِ
يَأْتُونَ why not لَّوْلَا gods ءَالِهَةً other than Him مِن دُونِهِۦٓ worship
and فَمَنْ clear بَيِّنٍ authority بِسُلْطَٰنٍۭ for them عَلَيْهِم they bring
عَلَى invents ٱفْتَرَىٰ than he who مِمَّنِ does more wrong أَظْلَمُ who
you ٱعْتَزَلْتُمُوهُمْ and when وَإِذِ a lie كَذِبًا ﴿١٥﴾ Allah ٱللَّهِ against
they worship يَعْبُدُونَ and that which وَمَا withdraw from them
the ٱلْكَهْفِ (to) in إِلَى then seek refuge فَأْوُۥٓا۟ Allah ٱللَّهَ except إِلَّا
رَّحْمَتِهِۦ from مِّن your Lord رَبُّكُم for you لَكُمْ will open يَنشُرْ Cave
أَمْرِكُم (from) مِّنْ for you لَكُم and will make وَيُهَيِّئْ His Mercy
ease مِّرْفَقًا ﴿١٦﴾ your affair

15. "These our people have taken for worship *âlihah* (gods) other than Him (Allâh). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allâh. **16.** "And when you withdraw from them, and that which they worship, except Allâh, then seek refuge in the Cave; your Lord will open a way for you from His Mercy and will make easy for you your affair."

۞ وَتَرَى ٱلشَّمْسَ إِذَا طَلَعَت تَّزَٰوَرُ عَن كَهْفِهِمْ ذَاتَ ٱلْيَمِينِ وَإِذَا غَرَبَت تَّقْرِضُهُمْ ذَاتَ ٱلشِّمَالِ وَهُمْ فِى فَجْوَةٍ
مِّنْهُ ذَٰلِكَ مِنْ ءَايَٰتِ ٱللَّهِ مَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُۥ وَلِيًّا مُّرْشِدًا ﴿١٧﴾ وَتَحْسَبُهُمْ
أَيْقَاظًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ ٱلْيَمِينِ وَذَاتَ ٱلشِّمَالِ وَكَلْبُهُم بَٰسِطٌ ذِرَاعَيْهِ بِٱلْوَصِيدِ لَوِ ٱطَّلَعْتَ عَلَيْهِمْ
لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعْبًا ﴿١٨﴾

it طَلَعَت when إِذَا the sun ٱلشَّمْسَ and you might have seen ۞ وَتَرَى
ٱلْيَمِينِ to ذَاتَ their cave كَهْفِهِمْ from عَن it declines تَّزَٰوَرُ rose
it turns away from تَّقْرِضُهُمْ it set غَرَبَت and when وَإِذَا the right
in فِى while they (lay) وَهُمْ the left ٱلشِّمَالِ towards ذَاتَ them
(out) of مِنْ that (is) ذَٰلِكَ of it (the Cave) مِّنْهُ the midst فَجْوَةٍ
ٱللَّهُ guides يَهْدِ he whom مَن (of) Allah ٱللَّهِ the Signs ءَايَٰتِ
and he وَمَن the rightly guided ٱلْمُهْتَدِ he(is) فَهُوَ Allah
for لَهُۥ you will find تَجِدَ never فَلَن He sends astray يُضْلِلْ whom
and you will think them وَتَحْسَبُهُمْ guiding مُّرْشِدًا ﴿١٧﴾ friend وَلِيًّا him
and we وَنُقَلِّبُهُمْ asleep رُقُودٌ while they (are) وَهُمْ awake أَيْقَاظًا
the left ٱلشِّمَالِ and on وَذَاتَ the right ٱلْيَمِينِ on ذَاتَ turn them
his two forelegs ذِرَاعَيْهِ stretching forth بَٰسِطٌ and their dog وَكَلْبُهُم
at them عَلَيْهِمْ you looked ٱطَّلَعْتَ had لَوِ at the entrance بِٱلْوَصِيدِ
فِرَارًا from them مِنْهُمْ you would certainly have turned back لَوَلَّيْتَ
مِنْهُمْ and you would cretainly have been filled وَلَمُلِئْتَ in flight
with awe رُعْبًا ﴿١٨﴾ of them

17. And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the midst of the Cave. That is (one) of the *Ayât* of Allâh. He whom Allâh guides, he is the rightly-guided; but he whom He sends astray, for him you will find no *Walî* (guiding friend) to lead him. **18.** And you would have thought them awake, whereas they were asleep. And We turned them on their right and on their left

sides, and their dog stretching forth his two forelegs at the entrance. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.

وَكَذَٰلِكَ بَعَثْنَٰهُمْ لِيَتَسَآءَلُوا۟ بَيْنَهُمْ ۚ قَالَ قَآئِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ ۖ قَالُوا۟ لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ ۚ قَالُوا۟ رَبُّكُمْ
أَعْلَمُ بِمَا لَبِثْتُمْ فَٱبْعَثُوٓا۟ أَحَدَكُم بِوَرِقِكُمْ هَٰذِهِۦٓ إِلَى ٱلْمَدِينَةِ فَلْيَنظُرْ أَيُّهَآ أَزْكَىٰ طَعَامًا فَلْيَأْتِكُم بِرِزْقٍ
مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾

وَكَذَٰلِكَ and likewise (thus) بَعَثْنَٰهُمْ We awakened them لِيَتَسَآءَلُوا۟
that they might question بَيْنَهُمْ among them قَالَ said قَآئِلٌ
a speaker مِّنْهُمْ from them كَمْ how long لَبِثْتُمْ have you
stayed قَالُوا۟ they said لَبِثْنَا we have stayed يَوْمًا a day أَوْ or بَعْضَ
a part يَوْمٍ (of) a day قَالُوا۟ they said رَبُّكُمْ Your Lord أَعْلَمُ knows
best بِمَا how long لَبِثْتُمْ you have stayed فَٱبْعَثُوٓا۟ so send
أَحَدَكُم one of you بِوَرِقِكُمْ with your silver coin هَٰذِهِۦٓ (this) إِلَى
to ٱلْمَدِينَةِ the city فَلْيَنظُرْ and let him find out أَيُّهَآ which is أَزْكَىٰ
the purest (is) طَعَامًا food فَلْيَأْتِكُم and let him bring to you
بِرِزْقٍ some (provision) مِّنْهُ of it وَلْيَتَلَطَّفْ and let him be kind
(careful) وَلَا and not يُشْعِرَنَّ let know بِكُمْ of you أَحَدًا ﴿١٩﴾
anyone

19. Likewise, We awakened them that they might question one another. A speaker from among them said: "How long have you stayed (here)?" They said: "We have stayed (perhaps) a day or part of a day." They said: "Your Lord (Alone) knows best how long you have stayed. So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you. And let him be careful and let no man know of you.

إِنَّهُمْ إِن يَظْهَرُوا۟ عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِى مِلَّتِهِمْ وَلَن تُفْلِحُوٓا۟ إِذًا أَبَدًا ﴿٢٠﴾ وَكَذَٰلِكَ أَعْثَرْنَا
عَلَيْهِمْ لِيَعْلَمُوٓا۟ أَنَّ وَعْدَ ٱللَّهِ حَقٌّ وَأَنَّ ٱلسَّاعَةَ لَا رَيْبَ فِيهَآ إِذْ يَتَنَٰزَعُونَ بَيْنَهُمْ أَمْرَهُمْ ۖ فَقَالُوا۟ ٱبْنُوا۟ عَلَيْهِم بُنْيَٰنًا ۖ
رَّبُّهُمْ أَعْلَمُ بِهِمْ ۚ قَالَ ٱلَّذِينَ غَلَبُوا۟ عَلَىٰٓ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا ﴿٢١﴾

إِنَّهُمْ verily they إِن if يَظْهَرُوا۟ they learn عَلَيْكُمْ of you يَرْجُمُوكُمْ they
will stone you (to death) أَوْ or يُعِيدُوكُمْ they turn you back فِى

you will be تُفْلِحُوٓا	and never وَلَن	their religion مِلَّتِهِمْ	into
أَعْثَرْنَا	and thus وَكَذَٰلِكَ	ever أَبَدًا ﴿٢٠﴾	in that case إِذًا successful
that they (people) might لِيَعْلَمُوٓا	their case عَلَيْهِمْ	We made known	
وَأَنَّ (is) true حَقٌّ	(of) Allah ٱللَّهِ	the Promise وَعْدَ	that أَنَّ know
about فِيهَآ	doubt رَيْبَ	(there is) no لَا	the Hour ٱلسَّاعَةَ and that
among بَيْنَهُمْ	they disputed يَتَنَٰزَعُونَ	(remember) when إِذْ	it
construct ٱبْنُوا	they said فَقَالُوا	about their case أَمْرَهُمْ	themselves
knows best أَعْلَمُ	their Lord رَّبُّهُمْ	a building بُنْيَٰنًا	over them عَلَيْهِم
(on) عَلَىٰٓ	won غَلَبُوا	those who ٱلَّذِينَ	said قَالَ about them بِهِمْ
over them عَلَيْهِم	we verily shall take لَنَتَّخِذَنَّ	their point أَمْرِهِمْ	
		a place of worship (mosque) مَّسْجِدًا ﴿٢١﴾	

20. "For, if they come to know of you, they will stone you or turn you back to their religion; and in that case you will never be successful." **21.** And thus We made their case known, that they might know that the Promise of Allâh is true, and that there can be no doubt about the Hour. (Remember) when they disputed among themselves about their case, they said: "Construct a building over them; their Lord knows best about them;" (then) those who won their point said: "We verily, shall build a place of worship over them."

سَيَقُولُونَ ثَلَٰثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِٱلْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ
كَلْبُهُمْ قُل رَّبِّىٓ أَعْلَمُ بِعِدَّتِهِم مَّا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَآءً ظَٰهِرًا وَلَا تَسْتَفْتِ فِيهِم مِّنْهُمْ
أَحَدًا ﴿٢٢﴾

the forth of رَّابِعُهُمْ	(they were) three ثَلَٰثَةٌ	they	say سَيَقُولُونَ
خَمْسَةٌ	and they will say وَيَقُولُونَ	(being) their dog كَلْبُهُمْ	them
being their dog كَلْبُهُمْ	the sixth of them سَادِسُهُمْ	(they were)five	
and they will say وَيَقُولُونَ	at the Unseen بِٱلْغَيْبِ	guessing رَجْمًا	
كَلْبُهُمْ	and the eighth of them وَثَامِنُهُمْ	(they were) seven سَبْعَةٌ	
their بِعِدَّتِهِم	knows best أَعْلَمُ	my Lord رَّبِّىٓ	say قُل being their dog
so فَلَا	a few قَلِيلٌ	but إِلَّا	knows them يَعْلَمُهُمْ none مَّا number
(with) proof مِرَآءً	except إِلَّا	about them فِيهِمْ	debate تُمَارِ not
مِّنْهُمْ	about them فِيهِم	consult تَسْتَفْتِ	and do not وَلَا clear ظَٰهِرًا
	anyone ﴿٢٢﴾ أَحَدًا	of them (Jews & Christians)	

22. (Some) say they were three, the dog being the fourth among them; and say they were five, the dog being the sixth, — guessing at the Unseen; say they were seven, and the dog being the eighth. Say (O Muhammad ﷺ): "My Lord knows best their number; none knows them but a few." So debate not except with the clear proof. And consult not any of them about the people of the Cave.

وَلَا تَقُولَنَّ لِشَاْىْءٍ إِنِّى فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ وَٱذْكُر رَّبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰٓ أَن يَهْدِيَنِ
رَبِّى لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا ﴿٢٤﴾ وَلَبِثُوا۟ فِى كَهْفِهِمْ ثَلَٰثَ مِا۟ئَةٍ سِنِينَ وَٱزْدَادُوا۟ تِسْعًا ﴿٢٥﴾ قُلِ ٱللَّهُ أَعْلَمُ بِمَا لَبِثُوا۟ ۖ لَهُۥ
غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ أَبْصِرْ بِهِۦ وَأَسْمِعْ ۚ مَا لَهُم مِّن دُونِهِۦ مِن وَلِىٍّ وَلَا يُشْرِكُ فِى حُكْمِهِۦٓ أَحَدًا ﴿٢٦﴾

فَاعِلٌ verily I إِنِّى of anything لِشَاْىْءٍ say تَقُولَنَّ and not وَلَا
يَشَآءَ that أَن except إِلَّآ tomorrow غَدًا ﴿٢٣﴾ that ذَٰلِكَ shall do
when إِذَا Your Lord رَّبَّكَ and remember وَٱذْكُر Allah ٱللَّهُ wills
يَهْدِيَنِ that أَن it may be عَسَىٰٓ and say وَقُلْ you forget نَسِيتَ
هَٰذَا than مِنْ unto a nearer way لِأَقْرَبَ My Lord رَبِّى guides me
their كَهْفِهِمْ in فِى and they stayed وَلَبِثُوا۟ (of) guidance رَشَدًا ﴿٢٤﴾ this
and add وَٱزْدَادُوا۟ years سِنِينَ hundred مِا۟ئَةٍ three ثَلَٰثَ Cave
how long بِمَا knows best أَعْلَمُ Allah ٱللَّهُ say قُلِ nine تِسْعًا ﴿٢٥﴾
(is the knowledge of) the غَيْبُ with Him لَهُۥ they stayed لَبِثُوا۟
how أَبْصِرْ and the earth وَٱلْأَرْضِ (of) the heavens ٱلسَّمَٰوَٰتِ Unseen
مَا and how clearly He hears وَأَسْمِعْ (with it) بِهِۦ clearly He sees
helper وَلِىٍّ any مِن other than Him مِّن دُونِهِۦ they have لَهُم not
His Decision حُكْمِهِۦٓ in فِى He makes to share يُشْرِكُ and not وَلَا
anyone أَحَدًا ﴿٢٦﴾ and Rule

23. And never say of anything, "I shall do such and such thing tomorrow." **24.** Except, "If Allâh wills!" And remember your Lord when you forget and say: "It may be that my Lord guides me unto a nearer way of truth than this." **25.** And they stayed in their Cave three hundred years, adding nine. **26.** Say: "Allâh knows best how long they stayed. With Him is the Unseen of the heavens and the earth. How clearly He sees, and hears (everything)! They have no *Walî* other than Him, and He makes none to share in His Decision and His Rule."

وَٱتۡلُ مَآ أُوحِيَ إِلَيۡكَ مِن كِتَابِ رَبِّكَۖ لَا مُبَدِّلَ لِكَلِمَٰتِهِۦ وَلَن تَجِدَ مِن دُونِهِۦ مُلۡتَحَدٗا ٢٧ وَٱصۡبِرۡ نَفۡسَكَ مَعَ
ٱلَّذِينَ يَدۡعُونَ رَبَّهُم بِٱلۡغَدَوٰةِ وَٱلۡعَشِيِّ يُرِيدُونَ وَجۡهَهُۥۖ وَلَا تَعۡدُ عَيۡنَاكَ عَنۡهُمۡ تُرِيدُ زِينَةَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ وَلَا تُطِعۡ
مَنۡ أَغۡفَلۡنَا قَلۡبَهُۥ عَن ذِكۡرِنَا وَٱتَّبَعَ هَوَىٰهُ وَكَانَ أَمۡرُهُۥ فُرُطٗا ٢٨

مِن to you إِلَيۡكَ has been revealed أُوحِيَ what مَآ and recite وَٱتۡلُ
can مُبَدِّلَ none لَا (of) Your Lord رَبِّكَ the Book كِتَابِ of
مِن find تَجِدَ and you will never وَلَن His Words لِكَلِمَٰتِهِۦ change
and keep patiently وَٱصۡبِرۡ as a refuge ٢٧ مُلۡتَحَدٗا other than Him دُونِهِۦ
their رَبَّهُم call يَدۡعُونَ those who ٱلَّذِينَ with مَعَ yourself نَفۡسَكَ
يُرِيدُونَ and the evening وَٱلۡعَشِيِّ in the morning بِٱلۡغَدَوٰةِ Lord
your عَيۡنَاكَ let overlook تَعۡدُ and not وَلَا His Face وَجۡهَهُۥ seeking
the life ٱلۡحَيَوٰةِ the beauty زِينَةَ desiring تُرِيدُ them عَنۡهُمۡ eyes
أَغۡفَلۡنَا him who مَنۡ obey تُطِعۡ and not وَلَا (of) the worldly ٱلدُّنۡيَا
Our ذِكۡرِنَا of عَن his heart قَلۡبَهُۥ We have made heedless
his own lusts هَوَىٰهُ and one who follows وَٱتَّبَعَ Remembrance
lost ٢٨ فُرُطٗا whose affair أَمۡرُهُۥ and has been وَكَانَ

27. And recite what has been revealed to you (O Muhammad ﷺ) of the Book (the Qur'ân) of your Lord. None can change His Words, and none will you find as a refuge other than Him. **28.** And keep yourself (O Muhammad ﷺ) patiently with those who call on their Lord morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, and who follows his own lusts, and whose affair has been lost.

وَقُلِ ٱلۡحَقُّ مِن رَّبِّكُمۡۖ فَمَن شَآءَ فَلۡيُؤۡمِن وَمَن شَآءَ فَلۡيَكۡفُرۡۚ إِنَّآ أَعۡتَدۡنَا لِلظَّٰلِمِينَ نَارًا أَحَاطَ بِهِمۡ سُرَادِقُهَاۚ وَإِن
يَسۡتَغِيثُواْ يُغَاثُواْ بِمَآءٖ كَٱلۡمُهۡلِ يَشۡوِي ٱلۡوُجُوهَۚ بِئۡسَ ٱلشَّرَابُ وَسَآءَتۡ مُرۡتَفَقًا ٢٩ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ
ٱلصَّٰلِحَٰتِ إِنَّا لَا نُضِيعُ أَجۡرَ مَنۡ أَحۡسَنَ عَمَلًا ٣٠

فَمَن Your Lord رَّبِّكُمۡ (is) from مِن the truth ٱلۡحَقُّ and say وَقُلِ
and وَمَن let him believe فَلۡيُؤۡمِن wills شَآءَ then whosoever
verily We إِنَّآ let him disbelieve فَلۡيَكۡفُرۡ wills شَآءَ whosoever
أَحَاطَ a Fire نَارًا for the wrong-doers لِلظَّٰلِمِينَ have prepared أَعۡتَدۡنَا

يَسْتَغِيثُوا۟ and if وَإِن its walls سُرَادِقُهَا them بِهِمْ will surround
like كَٱلْمُهْلِ water بِمَآءٍ they will be granted يُغَاثُوا۟ they ask for help
terrible is بِئْسَ the faces ٱلْوُجُوهَ that will scald يَشْوِى boiling oil
the resting place ﴿٢٩﴾ مُرْتَفَقًا and terrible is وَسَآءَتْ the drink ٱلشَّرَابُ
ٱلصَّٰلِحَٰتِ and do وَعَمِلُوا۟ believe ءَامَنُوا۟ those who ٱلَّذِينَ verily إِنَّ
the أَجْرَ shall lose نُضِيعُ not لَا certainly We إِنَّا righteous deeds
deeds ﴿٣٠﴾ عَمَلًا does good أَحْسَنَ (of) him who مَنْ reward

29. And say: "The truth is from your Lord." Then whosoever wills, let him believe; and whosoever wills, let him disbelieve. Verily, We have prepared for the *Zâlimûn*, a Fire whose walls will be surrounding them. And if they ask for help, they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil *Murtafaq*! **30.** Verily, as for those who believed and did righteous deeds, certainly We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost.

أُوْلَٰٓئِكَ لَهُمْ جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِّن سُندُسٍ
وَإِسْتَبْرَقٍ مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلْأَرَآئِكِ نِعْمَ ٱلثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ﴿٣١﴾ ۞ وَٱضْرِبْ لَهُم مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ
مِنْ أَعْنَٰبٍ وَحَفَفْنَٰهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ﴿٣٢﴾

Aden عَدْنٍ (are) Gardens جَنَّٰتُ for them لَهُمْ those أُوْلَٰٓئِكَ
يُحَلَّوْنَ rivers ٱلْأَنْهَٰرُ beneath them مِن تَحْتِهِمُ flows تَجْرِى (everlasting)
of مِن bracelets أَسَاوِرَ of (with) مِنْ in it فِيهَا they will be adorned
خُضْرًا clothes (garments) ثِيَابًا and they wear وَيَلْبَسُونَ gold ذَهَبٍ
they will مُّتَّكِـِٔينَ and thick silk وَإِسْتَبْرَقٍ fine silk سُندُسٍ of مِّن green
ٱلثَّوَابُ how good نِعْمَ raised thrones ٱلْأَرَآئِكِ on عَلَى in it فِيهَا recline
(is) the resting ﴿٣١﴾ مُرْتَفَقًا and how excellent وَحَسُنَتْ (is) the reward
رَّجُلَيْنِ the example مَّثَلًا to them لَهُم and put forward ۞ وَٱضْرِبْ place
جَنَّتَيْنِ to one of them لِأَحَدِهِمَا We had given جَعَلْنَا (of) two men
and We had surrounded وَحَفَفْنَٰهُمَا grapes أَعْنَٰبٍ of مِنْ two gardens
between them بَيْنَهُمَا and We made وَجَعَلْنَا with date-palms بِنَخْلٍ them
cultivated fields ﴿٣٢﴾ زَرْعًا

31. These! For them will be *'Adn* (Eden) Paradise; wherein rivers flow underneath them; therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk. They will recline therein on raised thrones. How good is the reward, and what an excellent *Murtafaq*! **32.** And put forward to them the example of two men: unto one of them We had given two gardens of grapes, and We had surrounded both with date palms; and had put between them green crops.

كِلْتَا ٱلْجَنَّتَيْنِ ءَاتَتْ أُكُلَهَا وَلَمْ تَظْلِم مِّنْهُ شَيْـًٔا ۚ وَفَجَّرْنَا خِلَٰلَهُمَا نَهَرًا ﴿٣٣﴾ وَكَانَ لَهُۥ ثَمَرٌ فَقَالَ لِصَٰحِبِهِۦ وَهُوَ يُحَاوِرُهُۥٓ أَنَا۠
أَكْثَرُ مِنكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٤﴾ وَدَخَلَ جَنَّتَهُۥ وَهُوَ ظَالِمٌ لِّنَفْسِهِۦ قَالَ مَآ أَظُنُّ أَن تَبِيدَ هَٰذِهِۦٓ أَبَدًا ﴿٣٥﴾ وَمَآ أَظُنُّ
ٱلسَّاعَةَ قَآئِمَةً وَلَئِن رُّدِدتُّ إِلَىٰ رَبِّى لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنقَلَبًا ﴿٣٦﴾

its produce أُكُلَهَا brought forth ءَاتَتْ the gardens ٱلْجَنَّتَيْنِ both كِلْتَا
and (We) وَفَجَّرْنَا the least شَيْـًٔا of it مِّنْهُ did wrong تَظْلِم and not وَلَمْ
a river نَهَرًا ﴿٣٣﴾ in the midst of them خِلَٰلَهُمَا caused to gush forth
لِصَٰحِبِهِۦ and he said فَقَالَ fruit ثَمَرٌ for him لَهُۥ and there was وَكَانَ
أَنَا۠ (was) talking to him يُحَاوِرُهُۥٓ while he وَهُوَ to his companion
and stronger وَأَعَزُّ in wealth مَالًا than you مِنكَ more أَكْثَرُ I(am)
his garden جَنَّتَهُۥ and he entered وَدَخَلَ (in respect of) men نَفَرًا ﴿٣٤﴾
مَآ he said قَالَ to himself لِّنَفْسِهِۦ (was) unjust ظَالِمٌ while he وَهُوَ
this (garden) هَٰذِهِۦٓ will perish تَبِيدَ that أَن I think أَظُنُّ not
will قَآئِمَةً the Hour ٱلسَّاعَةَ I think أَظُنُّ and not وَمَآ ever أَبَدًا ﴿٣٥﴾
my رَبِّى to إِلَىٰ I am brought back رُّدِدتُّ and if وَلَئِن ever come
مُنقَلَبًا ﴿٣٦﴾ than this مِّنْهَا better خَيْرًا I surely shall find لَأَجِدَنَّ Lord
as an end

33. Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them. **34.** And he had property (or fruit) and he said to his companion, in the course of mutual talk: "I am more than you in wealth and stronger in respect of men." **35.** And he went into his garden while in a state, unjust to himself. He said: "I think not that this will ever perish. **36.** "And I think not the Hour will ever come, and if indeed I am brought back to my Lord, I surely, shall find better than this when I return to Him."

قَالَ لَهُۥ صَاحِبُهُۥ وَهُوَ يُحَاوِرُهُۥٓ أَكَفَرْتَ بِٱلَّذِى خَلَقَكَ مِن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ سَوَّىٰكَ رَجُلًا ﴿٣٧﴾ لَّٰكِنَّا۠ هُوَ ٱللَّهُ رَبِّى وَلَآ
أُشْرِكُ بِرَبِّىٓ أَحَدًا ﴿٣٨﴾ وَلَوْلَآ إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَآءَ ٱللَّهُ لَا قُوَّةَ إِلَّا بِٱللَّهِ ۚ إِن تَرَنِ أَنَا۠ أَقَلَّ مِنكَ مَالًا
وَوَلَدًا ﴿٣٩﴾

يُحَاوِرُهُۥٓ while he وَهُوَ his companion صَاحِبُهُۥ to him لَهُۥ said قَالَ
in Him Who بِٱلَّذِى do you disbelieve? أَكَفَرْتَ was talking to him
نُّطْفَةٍ out of مِن then ثُمَّ dust تُرَابٍ out of مِن created you خَلَقَكَ
لَّٰكِنَّا۠ into a man رَجُلًا ﴿٣٧﴾ fashioned you سَوَّىٰكَ then ثُمَّ semen/sperm
I shall أُشْرِكُ and not وَلَآ My Lord رَبِّى (is) Allah ٱللَّهُ He هُوَ but
had it not been وَلَوْلَآ anyone أَحَدًا ﴿٣٨﴾ with my Lord بِرَبِّىٓ associate
you قُلْتَ your garden جَنَّتَكَ you entered دَخَلْتَ when إِذْ (good)
(there لَا Allah ٱللَّهُ wills شَآءَ that which مَا would have said
you see me تَرَنِ if إِن with Allah بِٱللَّهِ but إِلَّا power قُوَّةَ is) no
and وَوَلَدًا ﴿٣٩﴾ in wealth مَالًا than you مِنكَ less أَقَلَّ I (am) أَنَا۠
children

37. His companion said to him during the talk with him: "Do you disbelieve in Him Who created you out of dust, then out of *Nutfah*, then fashioned you into a man? **38.** "But as for my part, (I believe) that He is Allâh, my Lord, and none shall I associate as partner with my Lord. **39.** "It was better for you to say, when you entered your garden: 'That which Allâh wills! There is no power but with Allâh!' If you see me less than you in wealth, and children,

فَعَسَىٰ رَبِّىٓ أَن يُؤْتِيَنِ خَيْرًا مِّن جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ ٱلسَّمَآءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ﴿٤٠﴾ أَوْ يُصْبِحَ مَآؤُهَا
غَوْرًا فَلَن تَسْتَطِيعَ لَهُۥ طَلَبًا ﴿٤١﴾ وَأُحِيطَ بِثَمَرِهِۦ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَآ أَنفَقَ فِيهَا وَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ
يَٰلَيْتَنِى لَمْ أُشْرِكْ بِرَبِّىٓ أَحَدًا ﴿٤٢﴾

will give me يُؤْتِيَنِ (that) أَن my Lord رَبِّىٓ it may be that فَعَسَىٰ
عَلَيْهَا and will send وَيُرْسِلَ your garden جَنَّتِكَ than مِّن better خَيْرًا
then it will فَتُصْبِحَ the sky ٱلسَّمَآءِ from مِّنَ a torment حُسْبَانًا on it
its مَآؤُهَا will become يُصْبِحَ or أَوْ slippery زَلَقًا ﴿٤٠﴾ earth صَعِيدًا be
you will be تَسْتَطِيعَ so that never فَلَن deep-sunken غَوْرًا water
and were surrounded (encircled) وَأُحِيطَ to seek طَلَبًا ﴿٤١﴾ it لَهُۥ able

his hands كَفَّيْهِ twisting يُقَلِّبُ and he began فَأَصْبَحَ his fruits بِثَمَرِهِۦ
while it (was) وَهِىَ on it فِيهَا he had spent أَنفَقَ what مَآ over عَلَىٰ
and he وَيَقُولُ its trellises عُرُوشِهَا on عَلَىٰ destroyed (empty) خَاوِيَةٌ
to my Lord بِرَبِّىٓ I had ascribed أُشْرِكْ not لَمْ would that يَٰلَيْتَنِى said
anyone أَحَدًا ﴿٤٢﴾

40. "It may be that my Lord will give me something better than your garden, and will send on it *Husbân* from the sky, then it will be a slippery earth. **41.** "Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it." **42.** So his fruits were encircled (with ruin). And he remained clapping his hands (with sorrow) over what he had spent upon it, while it was all destroyed on its trellises, and he could only say: "Would that I had ascribed no partners to my Lord!"

وَلَمْ تَكُن لَّهُۥ فِئَةٌ يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ وَمَا كَانَ مُنتَصِرًا ﴿٤٣﴾ هُنَالِكَ ٱلْوَلَٰيَةُ لِلَّهِ ٱلْحَقِّ ۚ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٤﴾
وَٱضْرِبْ لَهُم مَّثَلَ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ ٱلرِّيَٰحُ ۗ وَكَانَ
ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ مُّقْتَدِرًا ﴿٤٥﴾

a group (of men) فِئَةٌ for him لَّهُۥ was تَكُن and not وَلَمْ
he كَانَ nor وَمَا Allah ٱللَّهِ other than مِن دُونِ to help him يَنصُرُونَهُۥ
لِلَّهِ power/authority ٱلْوَلَٰيَةُ there هُنَالِكَ victorious مُنتَصِرًا ﴿٤٣﴾ was
(is) the Best خَيْرٌ He هُوَ the True God ٱلْحَقِّ (will be) for Allah
وَٱضْرِبْ for the final end عُقْبًا ﴿٤٤﴾ and the Best وَخَيْرٌ for reward ثَوَابًا
ٱلدُّنْيَا the life ٱلْحَيَوٰةِ the example مَّثَلَ for them لَهُم and put forward
مِنَ which We send down أَنزَلْنَٰهُ like water كَمَآءٍ (of) the worldly
the نَبَاتُ with it بِهِۦ and mingles فَٱخْتَلَطَ the sky ٱلسَّمَآءِ from
dry هَشِيمًا and becomes فَأَصْبَحَ (of) the earth ٱلْأَرْضِ vegetation
Allah ٱللَّهُ and is وَكَانَ the winds ٱلرِّيَٰحُ which scatter تَذْرُوهُ stalks
Omnipotent مُّقْتَدِرًا ﴿٤٥﴾ thing شَىْءٍ every كُلِّ over عَلَىٰ

43. And he had no group of men to help him against Allâh, nor could he defend himself. **44.** There (on the Day of Resurrection), *Al-Walâyah* will be for Allâh (Alone), the True God. He (Allâh) is the Best for reward and the Best for the final end. **45.** And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth

mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allâh is Able to do everything.

ٱلْمَالُ وَٱلْبَنُونَ زِينَةُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَٱلْبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾ وَيَوْمَ نُسَيِّرُ ٱلْجِبَالَ وَتَرَى
ٱلْأَرْضَ بَارِزَةً وَحَشَرْنَٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾ وَعُرِضُوا۟ عَلَىٰ رَبِّكَ صَفًّا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَٰكُمْ أَوَّلَ مَرَّةٍۭ ۚ بَلْ
زَعَمْتُمْ أَلَّن نَّجْعَلَ لَكُم مَّوْعِدًا ﴿٤٨﴾

ٱلْحَيَوٰةِ (are) the adornment زِينَةُ and children وَٱلْبَنُونَ wealth ٱلْمَالُ
the ٱلصَّٰلِحَٰتُ but that lasting وَٱلْبَٰقِيَٰتُ (of) the worldly ٱلدُّنْيَا the life
ثَوَابًا Your Lord رَبِّكَ with عِندَ (are) better خَيْرٌ righteous deeds
and وَيَوْمَ (in respect of) hope ﴿٤٦﴾ أَمَلًا and better وَخَيْرٌ for rewards
the ٱلْجِبَالَ We shall cause to move نُسَيِّرُ (remember) the Day
as a levelled بَارِزَةً the earth ٱلْأَرْضَ and you will see وَتَرَى mountains
leave نُغَادِرْ and not فَلَمْ and We shall gather them وَحَشَرْنَٰهُمْ plain
عَلَىٰ and they will be set وَعُرِضُوا۟ any one ﴿٤٧﴾ أَحَدًا of them مِنْهُمْ out
you جِئْتُمُونَا now indeed لَّقَدْ in rows صَفًّا your Lord رَبِّكَ before
مَرَّةٍۭ the first أَوَّلَ We created you خَلَقْنَٰكُمْ as كَمَا have come to Us
We had نَّجْعَلَ that never أَلَّن you claimed زَعَمْتُمْ nay, but بَلْ time
a meeting ﴿٤٨﴾ مَّوْعِدًا for you لَكُم appointed

46. Wealth and children are the adornment of the life of this world. But the good righteous deeds that last, are better with your Lord for rewards and better in respect of hope. **47.** And the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a levelled plain, and we shall gather them all together so as to leave not one of them behind. **48.** And they will be set before your Lord in rows,: "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no Meeting for you."

وَوُضِعَ ٱلْكِتَٰبُ فَتَرَى ٱلْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَٰوَيْلَتَنَا مَالِ هَٰذَا ٱلْكِتَٰبِ لَا يُغَادِرُ صَغِيرَةً وَلَا
كَبِيرَةً إِلَّآ أَحْصَىٰهَا ۚ وَوَجَدُوا۟ مَا عَمِلُوا۟ حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾ وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟
إِلَّآ إِبْلِيسَ كَانَ مِنَ ٱلْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِۦٓ ۗ أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌّۢ ۚ بِئْسَ
لِلظَّٰلِمِينَ بَدَلًا ﴿٥٠﴾

فَتَرَى the Book (one's Record) ٱلْكِتَٰبُ and will be placed وَوُضِعَ
fearful مُشْفِقِينَ the criminals (sinners) ٱلْمُجْرِمِينَ and you will see
woe to يَٰوَيْلَتَنَا and they will say وَيَقُولُونَ (is) in it فِيهِ of what مِمَّا
neither لَا Book ٱلْكِتَٰبِ this هَٰذَا what is the matter with مَالِ us
a big (thing) كَبِيرَةً nor وَلَا a small (thing) صَغِيرَةً it leaves يُغَادِرُ
and they will وَوَجَدُوا۟ has recorded it with numbers أَحْصَىٰهَا but إِلَّا
present (placed before them) حَاضِرًا they did عَمِلُوا۟ what مَا find
أَحَدًا ﴿٤٩﴾ your Lord رَبُّكَ treats with injustice يَظْلِمُ and not وَلَا
to the لِلْمَلَٰٓئِكَةِ We said قُلْنَا and (remember) when وَإِذْ anyone
so they prostrated فَسَجَدُوٓا۟ to Adam لِءَادَمَ prostrate ٱسْجُدُوا۟ angels
the jinn ٱلْجِنِّ (one) of مِنَ he was كَانَ Satan إِبْلِيسَ except إِلَّآ
(of) His Lord رَبِّهِۦٓ the Command أَمْرِ he disobeyed فَفَسَقَ عَنْ
and his progeny وَذُرِّيَّتَهُۥٓ will you then take him أَفَتَتَّخِذُونَهُۥ
than Me دُونِى rather مِن as helpers/protectors أَوْلِيَآءَ (offspring)
what an بِئْسَ (are) enemies عَدُوٌّۢ to you لَكُمْ while they وَهُمْ
(is) the exchange بَدَلًا ﴿٥٠﴾ for the wrong-doers لِلظَّٰلِمِينَ evil

49. And the Book (one's Record) will be placed, and you will see the *Mujrimûn*, fearful of that which is therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice. **50.** And (remember) when We said to the angels: "Prostrate yourselves unto Adam." So they prostrated themselves except *Iblîs* (Satan). He was one of the jinn; he disobeyed the Command of his Lord. Will you then take him and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the *Zâlimûn*.

۞ مَّآ أَشْهَدتُّهُمْ خَلْقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَا خَلْقَ أَنفُسِهِمْ وَمَا كُنتُ مُتَّخِذَ ٱلْمُضِلِّينَ عَضُدًا ﴿٥١﴾ وَيَوْمَ يَقُولُ نَادُوا۟
شُرَكَآءِىَ ٱلَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا۟ لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ﴿٥٢﴾ وَرَءَا ٱلْمُجْرِمُونَ ٱلنَّارَ فَظَنُّوٓا۟ أَنَّهُم
مُّوَاقِعُوهَا وَلَمْ يَجِدُوا۟ عَنْهَا مَصْرِفًا ﴿٥٣﴾

ٱلسَّمَٰوَٰتِ the creatoin خَلْقَ I made them to witness أَشْهَدتُّهُمْ not مَّآ ۞
creation خَلْقَ and not وَلَا and the earth وَٱلْأَرْضِ (of) the heavens

to take مُتَّخِذَ I was كُنتُ nor وَمَا (of) their ownselves أَنفُسِهِمْ
and (remember) the وَيَوْمَ as helpers عَضُدًا ﴿٥١﴾ the misleaders ٱلْمُضِلِّينَ
those (so called) شُرَكَآءِىَ call نَادُوا۟ He will say يَقُولُ Day (when)
then فَدَعَوْهُمْ You claimed زَعَمْتُمْ whom ٱلَّذِينَ partners of Mine
لَهُمْ they will answer يَسْتَجِيبُوا۟ but not فَلَمْ they will cry unto them
between them بَيْنَهُم and We shall put (make) وَجَعَلْنَا (to) them
the criminals (sinners) ٱلْمُجْرِمُونَ and will see وَرَءَا a barrier مَّوْبِقًا ﴿٥٢﴾
have to مُّوَاقِعُوهَا that they أَنَّهُم and apprehend فَظَنُّوٓا۟ the Fire ٱلنَّارَ
﴿٥٣﴾ مَصْرِفًا from it عَنْهَا they will find يَجِدُوا۟ and not وَلَمْ fall therein
a way of escape

51. I (Allâh) made them not to witness the creation of the heavens and the earth and not their own creation, nor was I (Allâh) to take the misleaders as helpers. **52.** And the Day He will say:"Call those partners of Mine whom you pretended." Then they will cry unto them, but they will not answer them, and We shall put *Maubiq*. (a barrier) between them. **53.** And the *Mujrimûn*, shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.

وَلَقَدْ صَرَّفْنَا فِى هَٰذَا ٱلْقُرْءَانِ لِلنَّاسِ مِن كُلِّ مَثَلٍ ۚ وَكَانَ ٱلْإِنسَٰنُ أَكْثَرَ شَىْءٍ جَدَلًا ﴿٥٤﴾ وَمَا مَنَعَ ٱلنَّاسَ أَن
يُؤْمِنُوٓا۟ إِذْ جَآءَهُمُ ٱلْهُدَىٰ وَيَسْتَغْفِرُوا۟ رَبَّهُمْ إِلَّآ أَن تَأْتِيَهُمْ سُنَّةُ ٱلْأَوَّلِينَ أَوْ يَأْتِيَهُمُ ٱلْعَذَابُ قُبُلًا ﴿٥٥﴾ وَمَا نُرْسِلُ
ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ وَيُجَٰدِلُ ٱلَّذِينَ كَفَرُوا۟ بِٱلْبَٰطِلِ لِيُدْحِضُوا۟ بِهِ ٱلْحَقَّ ۖ وَٱتَّخَذُوٓا۟ ءَايَٰتِى وَمَآ أُنذِرُوا۟
هُزُوًا ﴿٥٦﴾

ٱلْقُرْءَانِ this هَٰذَا in فِى We explained صَرَّفْنَا and indeed وَلَقَدْ
example مَثَلٍ every (kind) كُلِّ of مِن for mankind لِلنَّاسِ Quran
﴿٥٤﴾ جَدَلًا things شَىْءٍ of most أَكْثَرَ man ٱلْإِنسَٰنُ and is وَكَانَ
people/men ٱلنَّاسَ prevents مَنَعَ and nothing وَمَا quarrelsome
has جَآءَهُمُ when إِذْ they believe (from believing) يُؤْمِنُوٓا۟ that أَن
and ask forgiveness وَيَسْتَغْفِرُوا۟ the guidance ٱلْهُدَىٰ come to them
(should) come upon تَأْتِيَهُمْ that أَن except إِلَّآ (of) their Lord رَبَّهُمْ
came يَأْتِيَهُمُ or أَوْ of the ancients ٱلْأَوَّلِينَ the way سُنَّةُ them
and not وَمَا face to face قُبُلًا ﴿٥٥﴾ the torment ٱلْعَذَابُ upon them

as مُبَشِّرِينَ except إِلَّا the Messengers ٱلْمُرْسَلِينَ We send نُرْسِلُ
and dispute وَيُجَٰدِلُ and warners وَمُنذِرِينَ bearers of glad tidings
with false (argument) بِٱلْبَٰطِلِ disbelieve كَفَرُوا۟ those who ٱلَّذِينَ
and وَٱتَّخَذُوٓا۟ the truth ٱلْحَقَّ thereby بِهِ in order to refute لِيُدْحِضُوا۟
they أُنذِرُوا۟ and that which وَمَآ My Signs, Verses ءَايَٰتِى they take
as a jest هُزُوًا ﴿٥٦﴾ are warned

54. And indeed We have put forth every kind of example in this Qur'ân, for mankind. But, man is ever more quarrelsome than anything. **55.** And nothing prevents men from believing, (now) when the guidance has come to them, and from asking forgiveness of their Lord, except that the ways of the ancients be repeated with them, or the torment be brought to them face to face? **56.** And We send not the Messengers except as givers of glad tidings and warners. But those who disbelieve, dispute with false argument, in order to refute the truth thereby. And they treat My *Ayât*, and that with which they are warned, as a jest and mockery!

وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِـَٔايَٰتِ رَبِّهِۦ فَأَعْرَضَ عَنْهَا وَنَسِىَ مَا قَدَّمَتْ يَدَاهُ ۚ إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِىٓ
ءَاذَانِهِمْ وَقْرًا ۖ وَإِن تَدْعُهُمْ إِلَى ٱلْهُدَىٰ فَلَن يَهْتَدُوٓا۟ إِذًا أَبَدًا ﴿٥٧﴾ وَرَبُّكَ ٱلْغَفُورُ ذُو ٱلرَّحْمَةِ ۖ لَوْ يُؤَاخِذُهُم بِمَا
كَسَبُوا۟ لَعَجَّلَ لَهُمُ ٱلْعَذَابَ ۚ بَل لَّهُم مَّوْعِدٌ لَّن يَجِدُوا۟ مِن دُونِهِۦ مَوْئِلًا ﴿٥٨﴾ وَتِلْكَ ٱلْقُرَىٰٓ أَهْلَكْنَٰهُمْ لَمَّا
ظَلَمُوا۟ وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا ﴿٥٩﴾

is ذُكِّرَ than he who مِمَّن does more wrong أَظْلَمُ and who وَمَنْ
but turns فَأَعْرَضَ (of) his Lord رَبِّهِۦ of the Signs بِـَٔايَٰتِ reminded
قَدَّمَتْ what (deeds) مَا and forgets وَنَسِىَ from them عَنْهَا away
عَلَىٰ have set جَعَلْنَا truly We إِنَّا his hands يَدَاهُ have sent forth
they should يَفْقَهُوهُ lest أَن veils أَكِنَّةً their hearts قُلُوبِهِمْ over
and وَإِن deafness وَقْرًا their ears ءَاذَانِهِمْ and in وَفِىٓ understand (it)
يَهْتَدُوٓا۟ never فَلَن the guidance ٱلْهُدَىٰ to إِلَى you call them تَدْعُهُمْ if
and your Lord وَرَبُّكَ ever أَبَدًا ﴿٥٧﴾ then إِذًا they will be guided
لَوْ (of) Mercy ٱلرَّحْمَةِ Owner ذُو (is) the Most-Forgiving ٱلْغَفُورُ
كَسَبُوا۟ for what بِمَا He called them to account يُؤَاخِذُهُم if
for them لَهُمُ He would have hastened لَعَجَّلَ they have earned

(their) مَّوۡعِدٌ they have لَّهُم but بَل the punishment ٱلۡعَذَابَۚ
beyond مِن دُونِهِۦ they will find يَجِدُواْ never لَّن appointed time
which مَوۡئِلٗا ⟨٥٨⟩ an escape وَتِلۡكَ and those ٱلۡقُرَىٰٓ towns أَهۡلَكۡنَٰهُمۡ
they did ظَلَمُواْ when لَمَّا We destroyed them (their inhabitants)
for their destruction لِمَهۡلِكِهِم and We appointed وَجَعَلۡنَا wrong
a fixed time مَّوۡعِدٗا ⟨٥٩⟩

57. And who does more wrong than he who is reminded of the *Ayât* of his Lord, but turns away from them, forgetting what (deeds) his hands have sent forth. Truly, We have set veils over their hearts lest they should understand this, and in their ears, deafness. And if you (O Muhammad ﷺ) call them to guidance, even then they will never be guided. **58.** And your Lord is Most Forgiving, Owner of mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape. **59.** And these towns We destroyed them when they did wrong. And We appointed a fixed time for their destruction.

وَإِذۡ قَالَ مُوسَىٰ لِفَتَىٰهُ لَآ أَبۡرَحُ حَتَّىٰٓ أَبۡلُغَ مَجۡمَعَ ٱلۡبَحۡرَيۡنِ أَوۡ أَمۡضِيَ حُقُبٗا ⟨٦٠⟩ فَلَمَّا بَلَغَا مَجۡمَعَ بَيۡنِهِمَا
نَسِيَا حُوتَهُمَا فَٱتَّخَذَ سَبِيلَهُۥ فِي ٱلۡبَحۡرِ سَرَبٗا ⟨٦١⟩ فَلَمَّا جَاوَزَا قَالَ لِفَتَىٰهُ ءَاتِنَا غَدَآءَنَا لَقَدۡ لَقِينَا مِن سَفَرِنَا هَٰذَا
نَصَبٗا ⟨٦٢⟩ قَالَ أَرَءَيۡتَ إِذۡ أَوَيۡنَآ إِلَى ٱلصَّخۡرَةِ فَإِنِّي نَسِيتُ ٱلۡحُوتَ وَمَآ أَنسَىٰنِيهُ إِلَّا ٱلشَّيۡطَٰنُ أَنۡ أَذۡكُرَهُۥۚ وَٱتَّخَذَ سَبِيلَهُۥ فِي
ٱلۡبَحۡرِ عَجَبٗا ⟨٦٣⟩

to his لِفَتَىٰهُ Moses مُوسَىٰ said قَالَ and (remember) when وَإِذۡ
أَبۡلُغَ until حَتَّىٰٓ I will give up or leave أَبۡرَحُ not لَآ boy-servant
أَمۡضِيَ or أَوۡ (of) the two seas ٱلۡبَحۡرَيۡنِ the junction مَجۡمَعَ I reach
they بَلَغَا but when فَلَمَّا years (in travelling) حُقُبٗا ⟨٦٠⟩ I spend
they forgot نَسِيَا between them بَيۡنِهِمَا the junction مَجۡمَعَ reached
ٱلۡبَحۡرِ through فِي its way سَبِيلَهُۥ and it took فَٱتَّخَذَ their fish حُوتَهُمَا
they had جَاوَزَا then when فَلَمَّا as in a tunnel سَرَبٗا ⟨٦١⟩ the sea
to his boy-servant لِفَتَىٰهُ he (Moses) said قَالَ passed further on
لَقِينَا truly have لَقَدۡ our lunch (morning meal) غَدَآءَنَا bring us ءَاتِنَا
fatigue ⟨٦٢⟩ نَصَبٗا this هَٰذَا our journey سَفَرِنَا of/in مِن we suffered
we betook أَوَيۡنَآ when إِذۡ did you see ? أَرَءَيۡتَ he said قَالَ
ٱلۡحُوتَ forgot نَسِيتُ indeed I فَإِنِّي the rock ٱلصَّخۡرَةِ to إِلَى ourselves

الشَّيْطَانُ but إِلَّا made me forget it أَنسَانِيهُ and none وَمَا the fish
its way سَبِيلَهُ and it took وَاتَّخَذَ remember it أَذْكُرَهُ to أَنْ Satan
in a strange way عَجَبًا ﴿٦٣﴾ the sea الْبَحْرِ into فِي (course)

60. And (remember) when Mûsâ (Moses) said to his boy-servant: "I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling." **61.** But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel. **62.** So when they had passed further on, Moses said to his boy-servant: "Bring us our morning meal; truly, we have suffered much fatigue in this, our journey." **63.** He said:"Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Satan made me forget to remember it. It took its course into the sea in a strange (way)!"

قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ ۚ فَارْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا ﴿٦٤﴾ فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَاهُ
مِن لَّدُنَّا عِلْمًا ﴿٦٥﴾ قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا ﴿٦٦﴾ قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٧﴾

نَبْغِ we have been كُنَّا (is) what مَا that ذَٰلِكَ he said قَالَ
قَصَصًا ﴿٦٤﴾ their footsteps آثَارِهِمَا so they went back on فَارْتَدَّا عَلَىٰ seeking
عِبَادِنَا of مِّنْ a slave عَبْدًا then they found فَوَجَدَا retracing
مِّنْ mercy رَحْمَةً on whom We had bestowed آتَيْنَاهُ Our slaves
عِلْمًا ﴿٦٥﴾ from Us مِن لَّدُنَّا and We had taught him وَعَلَّمْنَاهُ Us عِندِنَا from
I أَتَّبِعُكَ may هَلْ Moses مُوسَىٰ to him لَهُ said قَالَ knowledge
مِمَّا you teach me تُعَلِّمَنِ that أَن provided عَلَىٰ follow you
رُشْدًا ﴿٦٦﴾ that which you have been taught عُلِّمْتَ something of
لَن verily you will إِنَّكَ he (Khidr) said قَالَ knowledge/guidance
(to have) patience صَبْرًا ﴿٦٧﴾ with me مَعِيَ will be able تَسْتَطِيعَ never

64. (Moses) said: "That is what we have been seeking." So they went back retracing their footsteps. **65.** Then they found one of Our slaves, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us. **66.** Moses said to him (Khidr): "May I follow you so that you teach me something of that knowledge guidance and true path which you have been taught (by Allâh)?" **67.** He (Khidr) said: "Verily, you will not be able to have patience with me!

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِۦ خُبْرًا ﴿٦٨﴾ قَالَ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ صَابِرًا وَلَآ أَعْصِى لَكَ أَمْرًا ﴿٦٩﴾ قَالَ فَإِنِ ٱتَّبَعْتَنِى
فَلَا تَسْـَٔلْنِى عَن شَىْءٍ حَتَّىٰٓ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾ فَٱنطَلَقَا حَتَّىٰٓ إِذَا رَكِبَا فِى ٱلسَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرِقَ
أَهْلَهَا لَقَدْ جِئْتَ شَيْـًٔا إِمْرًا ﴿٧١﴾

(a thing) مَا about عَلَىٰ you have patience تَصْبِرُ and how can وَكَيْفَ awareness ﴿٦٨﴾ خُبْرًا with it بِهِۦ you compass تُحِطْ not لَمْ which ٱللَّهُ wills شَآءَ if إِن you shall find me سَتَجِدُنِىٓ (Moses) said قَالَ your لَكَ I will disobey أَعْصِى and not وَلَآ patient صَابِرًا Allah you follow ٱتَّبَعْتَنِى then if فَإِنِ he (Khidr) said قَالَ command ﴿٦٩﴾ أَمْرًا until حَتَّىٰٓ anything شَىْءٍ about عَن ask me تَسْـَٔلْنِى not فَلَا me so فَٱنطَلَقَا a mention ﴿٧٠﴾ ذِكْرًا of it مِنْهُ to you لَكَ I present أُحْدِثَ in فِى they embarked رَكِبَا when إِذَا till حَتَّىٰٓ they both proceeded he (Khidr) scuttled it (made a hole therein) خَرَقَهَا the ship ٱلسَّفِينَةِ in order to لِتُغْرِقَ have you scuttled it أَخَرَقْتَهَا (Moses) said قَالَ شَيْـًٔا you have brought جِئْتَ truly لَقَدْ its people أَهْلَهَا drown bad/evil ﴿٧١﴾ إِمْرًا a thing

68. "And how can you have patience about a thing which you know not?" **69.** (Moses) said: "If Allâh wills, you will find me patient, and I will not disobey you in aught." **70.** He (Khidr) said: "Then, if you follow me, ask me not about anything till I myself mention of it to you." **71.** So they both proceeded, till, when they embarked the ship, he (Khidr) scuttled it. Moses said: "Have you scuttled it in order to drown its people? Verily, you have committed a thing *Imr*."

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْرًا ﴿٧٢﴾ قَالَ لَا تُؤَاخِذْنِى بِمَا نَسِيتُ وَلَا تُرْهِقْنِى مِنْ أَمْرِى عُسْرًا ﴿٧٣﴾ فَٱنطَلَقَا حَتَّىٰٓ
إِذَا لَقِيَا غُلَـٰمًا فَقَتَلَهُۥ قَالَ أَقَتَلْتَ نَفْسًا زَكِيَّةًۢ بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْـًٔا نُّكْرًا ﴿٧٤﴾

لَن that you إِنَّكَ I tell (you) أَقُلْ did not أَلَمْ he (Khidr) said قَالَ (to have) patience ﴿٧٢﴾ صَبْرًا with me مَعِىَ would be able تَسْتَطِيعَ never for what بِمَا call me to account تُؤَاخِذْنِى not لَا (Moses) said قَالَ my أَمْرِى of مِنْ behard on me تُرْهِقْنِى and not وَلَا I forgot نَسِيتُ حَتَّىٰٓ then they both proceeded فَٱنطَلَقَا with difficulty ﴿٧٣﴾ عُسْرًا affair then he (Khidr) فَقَتَلَهُۥ a boy غُلَـٰمًا they met لَقِيَا when إِذَا till

person نَفْسًا have you killed أَقَتَلْتَ (Moses) said قَالَ killed him
verily لَقَدْ anyone نَفْسٍ without (killing) بِغَيْرِ an innocent زَكِيَّةً
evil (٧٤) نُّكْرًا a thing شَيْئًا you have brought جِئْتَ

72. He (Khidr) said: "Did I not tell you, that you would not be able to have patience with me?" **73.** (Moses) said: "Call me not to account for what I forgot, and be not hard upon me for my affair (with you)." **74.** Then they both proceeded, till they met a boy, and he (Khidr) killed him. Moses said: "Have you killed an innocent person who had killed none? Verily, you have committed a thing *Nukr*!"

۞ قَالَ أَلَمْ أَقُل لَّكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٥﴾ قَالَ إِن سَأَلْتُكَ عَن شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِن لَّدُنِّي
عُذْرًا ﴿٧٦﴾ فَانطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَن يَنقَضَّ
فَأَقَامَهُ ۖ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾

that you إِنَّكَ to you لَكَ say أَقُل did I not أَلَمْ (Khidr) said قَالَ ۞
﴿٧٥﴾ صَبْرًا with me مَعِيَ would be able (to have) تَسْتَطِيعَ never لَن
شَيْءٍ about عَن I ask you سَأَلْتُكَ if إِن (Moses) said قَالَ patience
keep me in your تُصَاحِبْنِي then not فَلَا after this بَعْدَهَا anything
﴿٧٦﴾ عُذْرًا me لَّدُنِّي from مِن you received بَلَغْتَ verily قَدْ company
أَتَيَا when إِذَا till حَتَّىٰ then they both proceeded فَانطَلَقَا an excuse
they asked اسْتَطْعَمَا (of) a town قَرْيَةٍ to the people أَهْلَ they came
يُضَيِّفُوهُمَا to أَن but they refused فَأَبَوْا its people أَهْلَهَا for food
a جِدَارًا in it (therein) فِيهَا then they found فَوَجَدَا entertain them
فَأَقَامَهُ collapse يَنقَضَّ to أَن that wanted/that was about يُرِيدُ wall
you شِئْتَ if لَوْ (Moses) said قَالَ so he set it up straight
﴿٧٧﴾ أَجْرًا for it عَلَيْهِ surely you could have taken لَتَّخَذْتَ had wished
wages

75. (Khidr) said: "Did I not tell you that you can have no patience with me?" **76.** [Mûsâ (Moses)] said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me." **77.** Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Khidr) set it up straight. said: "If you had wished, surely, you could have taken wages for it!"

قَالَ هَٰذَا فِرَاقُ بَيْنِي وَبَيْنِكَ ۚ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِع عَّلَيْهِ صَبْرًا ﴿٧٨﴾ أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي
الْبَحْرِ فَأَرَدتُّ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُم مَّلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾ وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَن
يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا ﴿٨٠﴾

between me بَيْنِي the parting فِرَاقُ this is هَٰذَا (Khidr) said قَالَ
مَا the interpretation بِتَأْوِيلِ I will tell you سَأُنَبِّئُكَ and you وَبَيْنِكَ
over which عَلَيْهِ you could (have) تَسْتَطِع not لَمْ (of) what

it belonged فَكَانَتْ the ship ٱلسَّفِينَةُ as for أَمَّا patience صَبْرًا ۝٧٨
فَأَرَدتُّ the sea ٱلْبَحْرِ in فِى working يَعْمَلُونَ to poor people لِمَسَٰكِينَ
as there وَكَانَ damage it أَعِيبَهَا to أَنْ so I wished
سَفِينَةٍ every كُلَّ who seized يَأْخُذُ a king مَّلِكٌ after them وَرَآءَهُم was
were فَكَانَ the boy ٱلْغُلَٰمُ and as for وَأَمَّا by force غَصْبًا ۝٧٩ ship
lest أَن and we feared فَخَشِينَآ believers مُؤْمِنَيْنِ his parents أَبَوَاهُ
and وَكُفْرًا ۝٨٠ by rebellion طُغْيَٰنًا he should oppress them يُرْهِقَهُمَا
disbelief

78. (Khidr) said: "This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience. **79.** "As for the ship, it belonged to *Masâkîn* (poor people) working in the sea. So I wished to make a defective damage in it, as there was a king behind them who seized every ship by force. **80.** "And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief.

فَأَرَدْنَآ أَن يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَوٰةً وَأَقْرَبَ رُحْمًا ۝٨١ وَأَمَّا ٱلْجِدَارُ فَكَانَ لِغُلَٰمَيْنِ يَتِيمَيْنِ فِى ٱلْمَدِينَةِ وَكَانَ
تَحْتَهُۥ كَنزٌ لَّهُمَا وَكَانَ أَبُوهُمَا صَٰلِحًا فَأَرَادَ رَبُّكَ أَن يَبْلُغَآ أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنزَهُمَا رَحْمَةً مِّن رَّبِّكَ ۚ وَمَا
فَعَلْتُهُۥ عَنْ أَمْرِى ۚ ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِع عَّلَيْهِ صَبْرًا ۝٨٢

رَبُّهُمَا should exchange for them يُبْدِلَهُمَا that أَن so we intended فَأَرَدْنَآ
in righteousness زَكَوٰةً than him مِّنْهُ (one) better خَيْرًا their Lord
the wall ٱلْجِدَارُ and as for وَأَمَّا to mercy رُحْمًا ۝٨١ and nearer وَأَقْرَبَ
ٱلْمَدِينَةِ in فِى two orphans يَتِيمَيْنِ for two boys لِغُلَٰمَيْنِ it was فَكَانَ
for لَّهُمَا a treasure كَنزٌ under it تَحْتَهُۥ and was وَكَانَ the town
فَأَرَادَ a righteous man صَٰلِحًا their father أَبُوهُمَا and was وَكَانَ them
they should attain يَبْلُغَآ that أَن your Lord رَبُّكَ so intended
their كَنزَهُمَا and take out وَيَسْتَخْرِجَا their age of full strength أَشُدَّهُمَا
and not وَمَا your Lord رَّبِّكَ from مِّن as a mercy رَحْمَةً treasure
(is) the تَأْوِيلُ that ذَٰلِكَ my own accord أَمْرِى of عَنْ I did that فَعَلْتُهُۥ
عَّلَيْهِ you could (hold) تَسْطِع not لَمْ (of) what مَا intrepretation
patience صَبْرًا ۝٨٢ over it

81. "So we intended that their Lord should change him for them for one better in righteousness and nearer to mercy. **82.** "And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did them not of my own accord. That is the interpretation of those (things) over which you could not hold patience."

وَيَسْـَٔلُونَكَ عَن ذِى ٱلْقَرْنَيْنِ ۖ قُلْ سَأَتْلُوا۟ عَلَيْكُم مِّنْهُ ذِكْرًا ﴿٨٣﴾ إِنَّا مَكَّنَّا لَهُۥ فِى ٱلْأَرْضِ وَءَاتَيْنَـٰهُ مِن كُلِّ شَىْءٍ
سَبَبًا ﴿٨٤﴾ فَأَتْبَعَ سَبَبًا ﴿٨٥﴾ حَتَّىٰٓ إِذَا بَلَغَ مَغْرِبَ ٱلشَّمْسِ وَجَدَهَا تَغْرُبُ فِى عَيْنٍ حَمِئَةٍ وَوَجَدَ عِندَهَا قَوْمًا ۗ قُلْنَا يَـٰذَا ٱلْقَرْنَيْنِ إِمَّآ
أَن تُعَذِّبَ وَإِمَّآ أَن تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾ قَالَ أَمَّا مَن ظَلَمَ فَسَوْفَ نُعَذِّبُهُۥ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِۦ فَيُعَذِّبُهُۥ عَذَابًا نُّكْرًا ﴿٨٧﴾

قُلْ Dhul-Qarnain ذِى ٱلْقَرْنَيْنِ about عَن and they ask you وَيَسْـَٔلُونَكَ
mention ﴿٨٣﴾ ذِكْرًا of him مِّنْهُ to you عَلَيْكُم I shall recite سَأَتْلُوا۟ say
the earth ٱلْأَرْضِ in فِى him لَهُۥ We established مَكَّنَّا verily إِنَّا
فَأَتْبَعَ means ﴿٨٤﴾ سَبَبًا thing شَىْءٍ every كُلِّ of مِن and gave him وَءَاتَيْنَـٰهُ
he reached بَلَغَ when إِذَا until حَتَّىٰٓ a way ﴿٨٥﴾ سَبَبًا so he followed
تَغْرُبُ he found it وَجَدَهَا (of) the sun ٱلشَّمْسِ the setting place مَغْرِبَ
وَوَجَدَ (of) black muddy water حَمِئَةٍ a spring عَيْنٍ in فِى setting
يَـٰذَا ٱلْقَرْنَيْنِ We said قُلْنَا a people قَوْمًا near it عِندَهَا and he found
وَإِمَّآ you punish (them) تُعَذِّبَ (that) أَن either إِمَّآ O Dhul-Qarnain
قَالَ with kindness ﴿٨٦﴾ حُسْنًا them فِيهِمْ you treat تَتَّخِذَ (that) أَن or
نُعَذِّبُهُۥ shall فَسَوْفَ does wrong ظَلَمَ him who مَن as for أَمَّا he said
رَبِّهِۦ unto إِلَىٰ he will be brought back يُرَدُّ then ثُمَّ we punish him
﴿٨٧﴾ نُّكْرًا (with) a torment عَذَابًا Who will punish him فَيُعَذِّبُهُۥ his Lord
terrible

83. And they ask you about Dhul-Qarnain. Say: "I shall recite to you something of his story." **84.** Verily, We established him in the earth, and We gave him the means of everything. **85.** So he followed a way. **86.** Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy water. And he found near it a people. We (Allâh) said: "O Dhul-Qarnain! Either you punish them, or treat them with kindness." **87.** He said: "As for him who does wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with a terrible torment.

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا فَلَهُۥ جَزَآءً ٱلْحُسْنَىٰ وَسَنَقُولُ لَهُۥ مِنْ أَمْرِنَا يُسْرًا ﴿٨٨﴾ ثُمَّ أَتْبَعَ سَبَبًا ﴿٨٩﴾ حَتَّىٰٓ إِذَا بَلَغَ مَطْلِعَ ٱلشَّمْسِ
وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَل لَّهُم مِّن دُونِهَا سِتْرًا ﴿٩٠﴾ كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾

صَٰلِحًا and works وَعَمِلَ believes ءَامَنَ him who مَنْ but as for وَأَمَّا
the best ٱلْحُسْنَىٰ reward جَزَآءً he shall have فَلَهُۥ righteous (deeds)
words (our أَمْرِنَا (from) مِنْ unto him لَهُۥ and we shall speak وَسَنَقُولُ
﴿٨٩﴾ سَبَبًا he followed أَتْبَعَ then ثُمَّ mild (easy) ﴿٨٨﴾ يُسْرًا matter)
the rising مَطْلِعَ he reached بَلَغَ when إِذَا until حَتَّىٰٓ (another) way
قَوْمٍ on عَلَىٰ rising تَطْلُعُ he found it وَجَدَهَا (of) the sun ٱلشَّمْسِ place
مِّن دُونِهَا for whom لَّهُم We had provided نَجْعَل not لَّمْ a people
وَقَدْ أَحَطْنَا as (it was) كَذَٰلِكَ any shelter ﴿٩٠﴾ سِتْرًا against it (the sun)
﴿٩١﴾ خُبْرًا (was) with him لَدَيْهِ whatever بِمَا and We knew
information

88. "But as for him who believes and works righteousness, he shall have the best reward, (Paradise), and we (Dhul-Qarnain) shall speak unto him mild words (as instructions)." **89.** Then he followed another way, **90.** Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allâh) had provided no shelter against the sun. **91.** So! And We knew all about him.

ثُمَّ أَتْبَعَ سَبَبًا ﴿٩٢﴾ حَتَّىٰٓ إِذَا بَلَغَ بَيْنَ ٱلسَّدَّيْنِ وَجَدَ مِن دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٣﴾ قَالُوا۟ يَٰذَا ٱلْقَرْنَيْنِ إِنَّ
يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِى ٱلْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰٓ أَن تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾ قَالَ مَا مَكَّنِّى فِيهِ رَبِّى خَيْرٌ
فَأَعِينُونِى بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾

إِذَا until حَتَّىٰٓ (another) way ﴿٩٢﴾ سَبَبًا he followed أَتْبَعَ then ثُمَّ
he وَجَدَ two mountains ٱلسَّدَّيْنِ between بَيْنَ he reached بَلَغَ when
يَكَادُونَ not لَّا a people قَوْمًا before (near) them مِن دُونِهِمَا found
يَٰذَا they said قَالُوا۟ a word ﴿٩٣﴾ قَوْلًا understood يَفْقَهُونَ who almost
and Magog وَمَأْجُوجَ Gog يَأْجُوجَ verily إِنَّ O Dhul-Qarnain ٱلْقَرْنَيْنِ
we نَجْعَلُ shall فَهَلْ the land ٱلْأَرْضِ in فِى are doing mischief مُفْسِدُونَ
on the condition عَلَىٰٓ a tribute خَرْجًا to you لَكَ pay (make)
and (between) them وَبَيْنَهُمْ between us بَيْنَنَا you make تَجْعَلَ that أَن
(in فِيهِ has granted me مَكَّنِّى what مَا he said قَالَ a barrier ﴿٩٤﴾ سَدًّا

so help فَأَعِينُونِي (is) better (than your tribute) خَيْرٌ my Lord رَبِّي it)
بَيْنَكُمْ I will make (erect) أَجْعَلْ with strength (man-power) بِقُوَّةٍ me
a barrier رَدْمًا ﴿٩٥﴾ and (between) them وَبَيْنَهُمْ between you

92. Then he followed (another) way, 93. Until, when he reached between two mountains, he found, before them (those two mountains), a people who scarcely understood a word. 94. They said: "O Dhul-Qarnain! Verily, Ya'jûj and Ma'jûj (Gog and Magog people) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?" 95. He said: "That in which my Lord had established me is better. So help me with strength, I will erect between you and them a barrier.

ءَاتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ ءَاتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا ﴿٩٦﴾ فَمَا اسْطَاعُوا أَن يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا ﴿٩٧﴾ قَالَ هَٰذَا رَحْمَةٌ مِّن رَّبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿٩٨﴾

إِذَا until حَتَّىٰ (of) iron الْحَدِيدِ pieces (blocks) زُبَرَ give me ءَاتُونِي
the two الصَّدَفَيْنِ between بَيْنَ he levelled (the gap) سَاوَىٰ when
he made it جَعَلَهُ when إِذَا until حَتَّىٰ blow انفُخُوا he said قَالَ cliffs
عَلَيْهِ to pour أُفْرِغْ bring me ءَاتُونِي he said قَالَ fire نَارًا (iron)
أَن they could اسْطَاعُوا so not فَمَا molten copper قِطْرًا ﴿٩٦﴾ over it
نَقْبًا ﴿٩٧﴾ through it لَهُ they could اسْتَطَاعُوا nor وَمَا scale it يَظْهَرُوهُ (that)
my Lord رَبِّي from مِّن (is) a mercy رَحْمَةٌ this هَٰذَا he said قَالَ dig
He جَعَلَهُ (of) my Lord رَبِّي Promise وَعْدُ comes جَاءَ but when فَإِذَا
(of) رَبِّي Promise وَعْدُ and is وَكَانَ flat (levelled) دَكَّاءَ shall make it
(is) true حَقًّا ﴿٩٨﴾ my Lord

96. "Give me pieces (blocks) of iron;" then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow;" then when he had made them (red as) fire, he said: "Bring me molten copper to pour over them." 97. So they [Ya'jûj and Ma'jûj (Gog and Magog people)] could not scale it or dig through it. 98. (Dhul-Qarnain) said: "This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true."

۞وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا ﴿٩٩﴾ وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكَافِرِينَ عَرْضًا ﴿١٠٠﴾
الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ﴿١٠١﴾ أَفَحَسِبَ الَّذِينَ كَفَرُوا أَن يَتَّخِذُوا عِبَادِي مِن
دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿١٠٢﴾

that Day يَوْمَئِذٍ some of them بَعْضَهُمْ and We shall leave ۞وَتَرَكْنَا
and will وَنُفِخَ فِي others بَعْضٍ on فِي to surge like waves يَمُوجُ
and We shall collect them فَجَمَعْنَاهُمْ the Trumpet الصُّورِ be blown into
on يَوْمَئِذٍ Hell جَهَنَّمَ and We shall present وَعَرَضْنَا all together جَمْعًا ﴿٩٩﴾
الَّذِينَ plain to view عَرْضًا ﴿١٠٠﴾ to the disbelievers لِّلْكَافِرِينَ that Day
غِطَاءٍ under فِي whose eyes أَعْيُنُهُمْ had been كَانَتْ (to) those
and وَكَانُوا My Reminder (the Quran) ذِكْرِي from عَن a covering
do أَفَحَسِبَ to hear (it) سَمْعًا ﴿١٠١﴾ could (bear) يَسْتَطِيعُونَ not لَا who
they يَتَّخِذُوا that أَن disbelieved كَفَرُوا those who الَّذِينَ then think
as protectors أَوْلِيَاءَ besides Me مِن دُونِي My slaves عِبَادِي can take
for the لِلْكَافِرِينَ Hell جَهَنَّمَ We have prepared أَعْتَدْنَا verily إِنَّا
as an entertainment نُزُلًا ﴿١٠٢﴾ disbelievers

99. And on that Day [i.e. the Day Ya'jûj and Ma'jûj will come out], We shall leave them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together. **100.** And on that Day We shall present Hell to the disbelievers, plain to view — **101.** (To) those whose eyes had been under a covering from My Reminder (this Qur'ân), and who could not bear to hear (it). **102.** Do then those who disbelieved think that they can take My slaves son of Maryam (Mary) as *Auliyâ'* besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers.

قُلْ هَلْ نُنَبِّئُكُم بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾ أُولَٰئِكَ الَّذِينَ
كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا ﴿١٠٥﴾

of the greatest بِالْأَخْسَرِينَ We inform you نُنَبِّئُكُم shall هَلْ say قُلْ
have been ضَلَّ those الَّذِينَ in respect of deeds أَعْمَالًا ﴿١٠٣﴾ losers
وَهُمْ worldly الدُّنْيَا the life الْحَيَاةِ in فِي whose efforts سَعْيُهُمْ wasted
were acquiring يُحْسِنُونَ that they أَنَّهُمْ thought يَحْسَبُونَ while they

كَفَرُوا	those who	ٱلَّذِينَ	they (are)	أُوْلَٰٓئِكَ	by their deeds	صُنْعًا ﴿١٠٤﴾	good
وَلِقَآئِهِۦ	(of) their Lord	رَبِّهِمْ	in the Signs/Verses	بِـَٔايَٰتِ	disbelieve		
their works	أَعْمَٰلُهُمْ	so are vain	فَحَبِطَتْ	and the Meeting with Him			
ٱلْقِيَٰمَةِ	(on) the Day	يَوْمَ	for them	لَهُمْ	We shall assign	نُقِيمُ	so not فَلَا
any weight	وَزْنًا ﴿١٠٥﴾	(of) Resurrection					

103. Say (O Muhammad ﷺ): "Shall We tell you the greatest losers in respect of (their) deeds? **104.** "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds. **105.** "They are those who deny the *Ayât* of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them.

ذَٰلِكَ جَزَآؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا۟ وَٱتَّخَذُوٓا۟ ءَايَٰتِى وَرُسُلِى هُزُوًا ﴿١٠٦﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ كَانَتْ لَهُمْ جَنَّٰتُ
ٱلْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾ خَٰلِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٨﴾

because	بِمَا	Hell	جَهَنَّمُ	(shall be) their recompense	جَزَآؤُهُمْ	that	ذَٰلِكَ
My Signs/Verses	ءَايَٰتِى	and took	وَٱتَّخَذُوٓا۟	they disbelieved	كَفَرُوا۟		
verily	إِنَّ	by way of mockery	هُزُوًا ﴿١٠٦﴾	and My Messengers	وَرُسُلِى		
righteous	ٱلصَّٰلِحَٰتِ	and did	وَعَمِلُوا۟	believed	ءَامَنُوا۟	those who	ٱلَّذِينَ
(of)	ٱلْفِرْدَوْسِ	Gardens	جَنَّٰتُ	for them	لَهُمْ	will be	كَانَتْ
deeds							
they shall dwell (forever)	خَٰلِدِينَ	for entertainment	نُزُلًا ﴿١٠٧﴾	Paradise			
حِوَلًا ﴿١٠٨﴾	therefrom	عَنْهَا	they will desire	يَبْغُونَ	not	لَا	therein فِيهَا
(for) removal							

106. "That shall be their recompense, Hell; because they disbelieved and took My *Ayât* and My Messengers by way of jest and mockery. **107.** "Verily, those who believe and do righteous deeds, shall have the Gardens of *Al-Firdaus* for their entertainment. **108.** "Wherein they shall dwell (forever). No desire will they have for removal therefrom."

قُل لَّوْ كَانَ ٱلْبَحْرُ مِدَادًا لِّكَلِمَٰتِ رَبِّى لَنَفِدَ ٱلْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَٰتُ رَبِّى وَلَوْ جِئْنَا بِمِثْلِهِۦ مَدَدًا ﴿١٠٩﴾ قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ
مِّثْلُكُمْ يُوحَىٰٓ إِلَىَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ ۖ فَمَن كَانَ يَرْجُوا۟ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا ﴿١١٠﴾

for the	لِّكَلِمَٰتِ	ink	مِدَادًا	the sea	ٱلْبَحْرُ	were	كَانَ	if لَّوْ	say قُل
the sea	ٱلْبَحْرُ	would be exhausted	لَنَفِدَ	(of) my Lord	رَبِّى	Words			

رَبِّي the Words كَلِمَٰتُ would be exhausted تَنفَدَ (that) أَن before قَبْلَ
مَدَدًا ﴿١٠٩﴾ like it بِمِثْلِهِۦ We brought جِئْنَا even if وَلَوْ (of) my Lord
like مِّثْلُكُمْ (am) a man بَشَرٌ I أَنَا۠ only إِنَّمَآ say قُلْ for (its) aid
your God إِلَٰهُكُمْ that أَنَّمَآ to me إِلَيَّ it has been revealed يُوحَىٰٓ you
hopes for يَرْجُوا۟ (was) كَانَ so whoever فَمَن One وَٰحِدٌ (is) God إِلَٰهٌ
deed عَمَلًا let him do فَلْيَعْمَلْ his Lord رَبِّهِۦ the Meeting (with) لِقَآءَ
in بِعِبَادَةِ associate as a partner يُشْرِكْ and not وَلَا righteous صَٰلِحًا
anyone أَحَدًۢا ﴿١١٠﴾ (of) his Lord رَبِّهِۦٓ the worship

109. Say (O Muhammad ﷺ to mankind): "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid."
110. Say (O Muhammad ﷺ): "I am only a man like you. It has been revealed to me that your *Ilâh* is One *Ilâh* (God — i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

سُورَةُ مَرْيَمَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

كٓهيعٓصٓ ﴿١﴾ ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُۥ زَكَرِيَّآ ﴿٢﴾ إِذْ نَادَىٰ رَبَّهُۥ نِدَآءً خَفِيًّا ﴿٣﴾ قَالَ رَبِّ إِنِّى وَهَنَ
ٱلْعَظْمُ مِنِّى وَٱشْتَعَلَ ٱلرَّأْسُ شَيْبًا وَلَمْ أَكُنۢ بِدُعَآئِكَ رَبِّ شَقِيًّا ﴿٤﴾ وَإِنِّى خِفْتُ ٱلْمَوَٰلِىَ مِن وَرَآءِى
وَكَانَتِ ٱمْرَأَتِى عَاقِرًا فَهَبْ لِى مِن لَّدُنكَ وَلِيًّا ﴿٥﴾

(of) the رَحْمَتِ a mention ذِكْرُ Kaf-Ha-Ya-Ain-Sad كٓهيعٓصٓ ﴿١﴾
زَكَرِيَّآ ﴿٢﴾ (to) His slave عَبْدَهُۥ (of) your Lord رَبِّكَ Mercy
to his Lord (Allah) رَبَّهُۥ he called out نَادَىٰ when إِذْ Zakariyya
إِنِّى O my Lord رَبِّ he said قَالَ in secret خَفِيًّا ﴿٣﴾ a call نِدَآءً
وَٱشْتَعَلَ of me مِنِّى bones ٱلْعَظْمُ have grown feeble وَهَنَ indeed I
أَكُنۢ and not وَلَمْ grey (hair) شَيْبًا head ٱلرَّأْسُ and has turned
O my Lord رَبِّ in my invocation to You بِدُعَآئِكَ I have been
my relatives ٱلْمَوَٰلِىَ I fear خِفْتُ and verily I وَإِنِّى unblessed شَقِيًّا ﴿٤﴾
barren عَاقِرًا my wife ٱمْرَأَتِى and is وَكَانَتِ after me مِن وَرَآءِى
an heir وَلِيًّا ﴿٥﴾ Yourself لَّدُنكَ from مِن me لِى so give فَهَبْ

Sûrat Maryam
(Mary) XIX

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Kâf-Hâ-Yâ-'Aîn-Sâd.* **2.** (This is) a mention of the mercy of your Lord to His
slave Zakariyyâ (Zachariah). **3.** When he called out his Lord (Allâh) a call in
secret. **4.** He said: "My Lord! Indeed my bones have grown feeble, and grey hair
has spread on my head, and I have never been unblest in my invocation to You, O
my Lord! **5.** "And verily, I fear my relatives after me, and my wife is barren. So
give me from Yourself an heir.

يَرِثُنِي وَيَرِثُ مِنْ ءَالِ يَعْقُوبَ وَٱجْعَلْهُ رَبِّ رَضِيًّا ۝٦ يَٰزَكَرِيَّآ إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ ٱسْمُهُۥ يَحْيَىٰ لَمْ نَجْعَل لَّهُۥ
مِن قَبْلُ سَمِيًّا ۝٧ قَالَ رَبِّ أَنَّىٰ يَكُونُ لِى غُلَٰمٌ وَكَانَتِ ٱمْرَأَتِى عَاقِرًا وَقَدْ بَلَغْتُ مِنَ ٱلْكِبَرِ عِتِيًّا ۝٨
قَالَ كَذَٰلِكَ قَالَ رَبُّكَ هُوَ عَلَىَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْـًٔا ۝٩

the ءَالِ from مِنْ and inherit وَيَرِثُ He shall inherit me يَرِثُنِي
رَبِّ and make him وَٱجْعَلْهُ (of) Jacob (Ya'qub) يَعْقُوبَ family
إِنَّا O Zakariyya يَٰزَكَرِيَّآ satisfied, pleased رَضِيًّا ۝٦ (my) Lord
ٱسْمُهُۥ of a son بِغُلَٰمٍ give you the glad tidings نُبَشِّرُكَ verily We
We have نَجْعَل not لَمْ Yahya (John) يَحْيَىٰ his name (will be)
he said قَالَ (that) name سَمِيًّا ۝٧ before مِن قَبْلُ (for) him لَّهُۥ given
وَكَانَتِ a son غُلَٰمٌ I have لِى can يَكُونُ how أَنَّىٰ my Lord رَبِّ
I بَلَغْتُ and indeed وَقَدْ barren عَاقِرًا my wife ٱمْرَأَتِى while is
قَالَ extreme عِتِيًّا ۝٨ old age ٱلْكِبَرِ (from) مِنَ have reached
عَلَىَّ it is هُوَ your Lord رَبُّكَ says (said) قَالَ so كَذَٰلِكَ He said
I have created you خَلَقْتُكَ and certainly وَقَدْ easy هَيِّنٌ for Me
anything شَيْـًٔا ۝٩ you were تَكُ when not وَلَمْ before مِن قَبْلُ

6. "Who shall inherit me, and inherit (also) the posterity of Ya'qûb (Jacob). And
make him, my Lord, one with whom You are Well-Pleased!" **7.** (Allâh said) "O
Zakariyyâ (Zachariah)! Verily, We give you the glad tidings of a son, whose name
will be Yahyâ (John). We have given that name to none before (him)." **8.** He said:
"My Lord! How can I have a son, when my wife is barren, and I have reached the
extreme old age." **9.** He said: "So (it will be). Your Lord says: It is easy for Me.
Certainly I have created you before, when you had been nothing!"

قَالَ رَبِّ ٱجْعَل لِّيٓ ءَايَةً ۚ قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَٰثَ لَيَالٍ سَوِيًّا ﴿١٠﴾ فَخَرَجَ عَلَىٰ قَوْمِهِۦ مِنَ
ٱلْمِحْرَابِ فَأَوْحَىٰٓ إِلَيْهِمْ أَن سَبِّحُوا۟ بُكْرَةً وَعَشِيًّا ﴿١١﴾ يَٰيَحْيَىٰ خُذِ ٱلْكِتَٰبَ بِقُوَّةٍ ۖ وَءَاتَيْنَٰهُ ٱلْحُكْمَ صَبِيًّا ﴿١٢﴾

لِّيٓ appoint (make) ٱجْعَل my Lord رَبِّ he (Zakariyya) said قَالَ
that not أَلَّا your sign (is) ءَايَتُكَ He said قَالَ a sign ءَايَةً for me
لَيَالٍ for three ثَلَٰثَ unto mankind ٱلنَّاسَ you shall speak تُكَلِّمَ
his قَوْمِهِۦ (on) to عَلَىٰ so he came out فَخَرَجَ together سَوِيًّا ﴿١٠﴾ nights
فَأَوْحَىٰٓ the praying place or private room ٱلْمِحْرَابِ from مِنَ people
بُكْرَةً glorify (Allah) سَبِّحُوا۟ to أَن them إِلَيْهِمْ then he told by signs
يَٰيَحْيَىٰ and in the afternoon (night) ﴿١١﴾ وَعَشِيًّا in the morning
with بِقُوَّةٍ the Scripture ٱلْكِتَٰبَ hold خُذِ O Yahya (John)
﴿١٢﴾ صَبِيًّا wisdom ٱلْحُكْمَ and We gave him وَءَاتَيْنَٰهُ strength
while a child

10. [Zakariyyâ (Zachariah)] said: "My Lord! Appoint for me a sign." He said: "Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect." **11.** Then he came out to his people from *Al-Mihrâb* and he told them by signs to glorify Allâh's Praises in the morning and in the afternoon. **12.** (It was said to his son): "O Yahyâ (John)! Hold fast the Scripture." And We gave him wisdom while yet a child.

وَحَنَانًا مِّن لَّدُنَّا وَزَكَوٰةً ۖ وَكَانَ تَقِيًّا ﴿١٣﴾ وَبَرًّۢا بِوَٰلِدَيْهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا ﴿١٤﴾ وَسَلَٰمٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ
يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٥﴾ وَٱذْكُرْ فِى ٱلْكِتَٰبِ مَرْيَمَ إِذِ ٱنتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٦﴾ فَٱتَّخَذَتْ مِن
دُونِهِمْ حِجَابًا فَأَرْسَلْنَآ إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾

and (made him) وَزَكَوٰةً Us لَّدُنَّا from مِّن and compassion وَحَنَانًا
and وَبَرًّۢا righteous ﴿١٣﴾ تَقِيًّا and he was وَكَانَ pure from sins
جَبَّارًا he was يَكُن and neither وَلَمْ to his parents بِوَٰلِدَيْهِ dutiful
on عَلَيْهِ and peace be وَسَلَٰمٌ nor disobedient ﴿١٤﴾ عَصِيًّا arrogant
he dies يَمُوتُ and the day وَيَوْمَ he was born وُلِدَ the day يَوْمَ him
to life (again) ﴿١٥﴾ حَيًّا he will be raised up يُبْعَثُ and the day وَيَوْمَ
(the مَرْيَمَ the Book (the Quran) ٱلْكِتَٰبِ in فِى and mention وَٱذْكُرْ
مِنْ she withdrew in seclusion ٱنتَبَذَتْ when إِذِ story of) Mary

فَٱتَّخَذَتْ	facing east	شَرْقِيًّا ﴿١٦﴾	to a place	مَكَانًا	her family	أَهْلِهَا	from		
so We	فَأَرْسَلْنَآ	a screen	حِجَابًا	from them	مِن دُونِهِمْ	then she	took		
and he appeared	فَتَمَثَّلَ	Our	Spirit Jibreel	رُوحَنَا	to her	إِلَيْهَا	sent		
in all respects (sound)	سَوِيًّا ﴿١٧﴾	as a man	بَشَرًا	before her	لَهَا				

13. And (made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins and he was righteous, **14.** And dutiful towards his parents, and he was neither arrogant nor disobedient. **15.** And *Salâm* (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)! **16.** And mention in the Book Maryam (Mary), when she withdrew in seclusion from her family to a place facing east. **17.** She placed a screen from them; then We sent to her Our *Ruh*, and he appeared before her in the form of a man in all respects.

قَالَتْ إِنِّىٓ أَعُوذُ بِٱلرَّحْمَٰنِ مِنكَ إِن كُنتَ تَقِيًّا ﴿١٨﴾ قَالَ إِنَّمَآ أَنَا۠ رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَٰمًا زَكِيًّا ﴿١٩﴾ قَالَتْ
أَنَّىٰ يَكُونُ لِى غُلَٰمٌ وَلَمْ يَمْسَسْنِى بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾ قَالَ كَذَٰلِكِ قَالَ رَبُّكِ هُوَ عَلَىَّ هَيِّنٌ وَلِنَجْعَلَهُۥٓ ءَايَةً
لِّلنَّاسِ وَرَحْمَةً مِّنَّا وَكَانَ أَمْرًا مَّقْضِيًّا ﴿٢١﴾

with the Most	بِٱلرَّحْمَٰنِ	seek refuge	أَعُوذُ	verily I	إِنِّىٓ	she said	قَالَتْ		
قَالَ	fear	تَقِيًّا ﴿١٨﴾	you	كُنتَ	if	إِن	from you	مِنكَ	Gracious (Allah)
from	رَبِّكِ	a messenger (angel)	رَسُولُ	I am	أَنَا۠	only	إِنَّمَآ	he said	
زَكِيًّا ﴿١٩﴾	a son	غُلَٰمًا	to you	لَكِ	that I give	لِأَهَبَ	your Lord		
a son	غُلَٰمٌ	I have	لِى	can	يَكُونُ	how	أَنَّىٰ	she said	قَالَتْ righteous
I am	أَكُ	nor	وَلَمْ	man	بَشَرٌ	has touched me	يَمْسَسْنِى	when not	وَلَمْ
رَبُّكِ	said	قَالَ	so (it will be)	كَذَٰلِكِ	he said	قَالَ	unchaste	بَغِيًّا ﴿٢٠﴾	
and that	وَلِنَجْعَلَهُۥٓ	(is) easy	هَيِّنٌ	for Me	عَلَىَّ	that	هُوَ	your Lord	
and	وَرَحْمَةً	to mankind	لِّلنَّاسِ	as a sign	ءَايَةً	We shall appoint him			
مَّقْضِيًّا ﴿٢١﴾	a matter	أَمْرًا	and it is	وَكَانَ	from Us	مِّنَّا	a mercy		
decreed (by Allah)									

18. She said: "Verily, I seek refuge with the Most Gracious (Allâh) from you, if you do fear Allâh." **19.** (The angel) said: "I am only a messenger from your Lord, (to announce) to you the gift of a righteous son." **20.** She said: "How can I have a son, when no man has touched me, nor am I unchaste?" **21.** He said: "So, your Lord said: 'That is easy for Me. And (We wish) to appoint him as a sign to mankind and a mercy from Us, and it is a matter (already) decreed.' "

۞ فَحَمَلَتْهُ فَٱنتَبَذَتْ بِهِۦ مَكَانًا قَصِيًّا ﴿٢٢﴾ فَأَجَآءَهَا ٱلْمَخَاضُ إِلَىٰ جِذْعِ ٱلنَّخْلَةِ قَالَتْ يَٰلَيْتَنِى مِتُّ قَبْلَ هَٰذَا
وَكُنتُ نَسْيًا مَّنسِيًّا ﴿٢٣﴾ فَنَادَىٰهَا مِن تَحْتِهَآ أَلَّا تَحْزَنِى قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾ وَهُزِّىٓ إِلَيْكِ بِجِذْعِ ٱلنَّخْلَةِ
تُسَٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ﴿٢٥﴾

بِهِۦ and she withdrew فَٱنتَبَذَتْ so she conceived him فَحَمَلَتْهُ ۞
and drove her فَأَجَآءَهَا far ﴿٢٢﴾ قَصِيًّا (to) a place مَكَانًا with him
(of) a date-palm ٱلنَّخْلَةِ trunk جِذْعِ to إِلَىٰ the labour pains ٱلْمَخَاضُ
هَٰذَا before قَبْلَ I had died مِتُّ would that يَٰلَيْتَنِى she said قَالَتْ
out of sight ﴿٢٣﴾ مَّنسِيًّا forgotten نَسْيًا and I had been وَكُنتُ this
أَلَّا below her تَحْتِهَآ from مِن so he (Jibreel) called unto her فَنَادَىٰهَا
your رَبُّكِ has provided جَعَلَ indeed قَدْ grieve you تَحْزَنِى not
and shake وَهُزِّىٓ a water stream ﴿٢٤﴾ سَرِيًّا under you تَحْتَكِ Lord
it تُسَٰقِطْ (of) date-palm ٱلنَّخْلَةِ the trunk بِجِذْعِ towards you إِلَيْكِ
ripe ﴿٢٥﴾ جَنِيًّا fresh date رُطَبًا upon you عَلَيْكِ will let fall

22. So she conceived him, and she withdrew with him to a far place. **23.** And the pains of childbirth drove her to the trunk of a date palm. She said: "Would that I had died before this, and had been forgotten and out of sight!" **24.** Then cried unto her from below her, saying: "Grieve not: your Lord has provided a water stream under you. **25.** "And shake the trunk of date palm towards you, it will let fall fresh ripe dates upon you."

فَكُلِى وَٱشْرَبِى وَقَرِّى عَيْنًا فَإِمَّا تَرَيِنَّ مِنَ ٱلْبَشَرِ أَحَدًا فَقُولِىٓ إِنِّى نَذَرْتُ لِلرَّحْمَٰنِ صَوْمًا فَلَنْ أُكَلِّمَ ٱلْيَوْمَ
إِنسِيًّا ﴿٢٦﴾ فَأَتَتْ بِهِۦ قَوْمَهَا تَحْمِلُهُۥ قَالُوا۟ يَٰمَرْيَمُ لَقَدْ جِئْتِ شَيْـًٔا فَرِيًّا ﴿٢٧﴾ يَٰٓأُخْتَ هَٰرُونَ مَا كَانَ أَبُوكِ ٱمْرَأَ
سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا ﴿٢٨﴾

(your) eyes عَيْنًا and cool وَقَرِّى and drink وَٱشْرَبِى so you eat فَكُلِى
anyone أَحَدًا human being ٱلْبَشَرِ from مِنَ you see تَرَيِنَّ if فَإِمَّا
(for) unto the Most لِلرَّحْمَٰنِ have vowed نَذَرْتُ I إِنِّى say you فَقُولِىٓ
today ٱلْيَوْمَ I shall speak أُكَلِّمَ so never فَلَنْ a fast صَوْمًا Gracious
him بِهِۦ then she brought فَأَتَتْ (to) any human being ﴿٢٦﴾ إِنسِيًّا
يَٰمَرْيَمُ they said قَالُوا۟ carrying him تَحْمِلُهُۥ (to) her people قَوْمَهَا
a thing شَيْـًٔا you have brought جِئْتِ indeed لَقَدْ O Maryam

was كَانَ not مَا (of) Aaron هَٰرُونَ O sister يَٰٓأُخْتَ mighty فَرِيًّا ﴿٢٧﴾
أَبُوكِ was كَانَ nor وَمَا (of) evil سَوْءٍ a man ٱمْرَأَ your father أَبُوكِ أُمُّكِ
an unchaste woman بَغِيًّا ﴿٢٨﴾ your mother

26. "So eat and drink and be glad. And if you see any human being, say: 'Verily, I have vowed a fast unto the Most Gracious (Allâh) so I shall not speak to any human being this day.'" 27. Then she brought him to her people, carrying him. They said: "O Mary! Indeed you have brought a thing *Fariyy* (a mighty thing). 28. "O sister of Hârûn (Aaron)! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."

فَأَشَارَتْ إِلَيْهِ قَالُوا۟ كَيْفَ نُكَلِّمُ مَن كَانَ فِى ٱلْمَهْدِ صَبِيًّا ﴿٢٩﴾ قَالَ إِنِّى عَبْدُ ٱللَّهِ ءَاتَىٰنِىَ ٱلْكِتَٰبَ وَجَعَلَنِى نَبِيًّا ﴿٣٠﴾
وَجَعَلَنِى مُبَارَكًا أَيْنَ مَا كُنتُ وَأَوْصَٰنِى بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ مَا دُمْتُ حَيًّا ﴿٣١﴾ وَبَرًّۢا بِوَٰلِدَتِى وَلَمْ يَجْعَلْنِى جَبَّارًا
شَقِيًّا ﴿٣٢﴾ وَٱلسَّلَٰمُ عَلَىَّ يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾

how كَيْفَ they said قَالُوا۟ to him إِلَيْهِ then she pointed فَأَشَارَتْ
the cradle ٱلْمَهْدِ in فِى is كَانَ one who مَن we can talk to نُكَلِّمُ
ٱللَّهِ a slave عَبْدُ verily I am إِنِّى He (Iesa) said قَالَ a child صَبِيًّا ﴿٢٩﴾
and وَجَعَلَنِى the Scripture ٱلْكِتَٰبَ He gave me ءَاتَىٰنِىَ (of) Allah
مُبَارَكًا and He has made me وَجَعَلَنِى a Prophet نَبِيًّا ﴿٣٠﴾ made me
and enjoined on me وَأَوْصَٰنِى I be كُنتُ wheresoever أَيْنَ مَا blessed
حَيًّا ﴿٣١﴾ as long as I am مَا دُمْتُ and Zakat وَٱلزَّكَوٰةِ the prayer بِٱلصَّلَوٰةِ
يَجْعَلْنِى and not وَلَمْ to my mother بِوَٰلِدَتِى and dutiful وَبَرًّۢا alive
عَلَىَّ and peace be وَٱلسَّلَٰمُ unblest شَقِيًّا ﴿٣٢﴾ arrogant جَبَّارًا made me
I أَمُوتُ and the day وَيَوْمَ I was born وُلِدتُّ the day يَوْمَ upon me
alive حَيًّا ﴿٣٣﴾ I shall be raised أُبْعَثُ and the day وَيَوْمَ die

29. Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?" 30. "He said: "Verily, I am a slave of Allâh, He has given me the Scripture and made me a Prophet;" 31. "And He has made me blessed wheresoever I be, and has enjoined on me *Salât*, and *Zakât*, as long as I live." 32. "And dutiful to my mother, and made me not arrogant, unblest. 33. "And *Salâm* (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"

ذَٰلِكَ عِيسَى ٱبْنُ مَرْيَمَ ۚ قَوْلَ ٱلْحَقِّ ٱلَّذِى فِيهِ يَمْتَرُونَ ﴿٣٤﴾ مَا كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدٍ ۖ سُبْحَـٰنَهُۥٓ ۚ إِذَا قَضَىٰٓ أَمْرًا
فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿٣٥﴾ وَإِنَّ ٱللَّهَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ ۚ هَـٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٣٦﴾ فَٱخْتَلَفَ ٱلْأَحْزَابُ مِنۢ بَيْنِهِمْ ۖ فَوَيْلٌ
لِّلَّذِينَ كَفَرُوا۟ مِن مَّشْهَدِ يَوْمٍ عَظِيمٍ ﴿٣٧﴾

قَوْلَ (of) Maryam مَرْيَمَ son ٱبْنُ (is) Iesa عِيسَى such ذَٰلِكَ
يَمْتَرُونَ ﴿٣٤﴾ in it فِيهِ that which ٱلَّذِى (of) truth ٱلْحَقِّ a statement
He يَتَّخِذَ that أَن for Allah لِلَّهِ it is كَانَ not مَا they dispute
when إِذَا Glorified is He سُبْحَـٰنَهُۥٓ son وَلَدٍ any مِن should take
لَهُۥ He says يَقُولُ only فَإِنَّمَا an affair (a thing) أَمْرًا He decrees قَضَىٰٓ
رَبِّى Allah ٱللَّهَ and verily وَإِنَّ and it becomes فَيَكُونُ ﴿٣٥﴾ be كُن to it
هَـٰذَا so worship Him فَٱعْبُدُوهُ and your Lord وَرَبُّكُمْ (is) my Lord
ٱلْأَحْزَابُ then differed فَٱخْتَلَفَ Straight مُّسْتَقِيمٌ ﴿٣٦﴾ (is) Path صِرَٰطٌ this
to لِّلَّذِينَ so woe فَوَيْلٌ among themselves بَيْنِهِمْ from مِنۢ the sects
يَوْمٍ meeting (witness) مَّشْهَدِ from مِن who disbelieve كَفَرُوا۟ those
great عَظِيمٍ ﴿٣٧﴾ (of) a Day

34. Such is 'Îsâ (Jesus), son of Maryam (Mary). (It is) a statement of truth, about which they doubt (or dispute). **35.** It befits not (the Majesty of) Allâh that He should beget a son. Glorified (and Exalted) be He. When He decrees a thing, He only says to it: "Be!" — and it is. **36.** said: "And verily, Allâh is my Lord and your Lord. So worship Him (Alone). That is the Straight Path.." **37.** Then the sects differed, so woe unto the disbelievers from the Meeting of a great Day.

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا ۖ لَـٰكِنِ ٱلظَّـٰلِمُونَ ٱلْيَوْمَ فِى ضَلَـٰلٍ مُّبِينٍ ﴿٣٨﴾ وَأَنذِرْهُمْ يَوْمَ ٱلْحَسْرَةِ إِذْ قُضِىَ ٱلْأَمْرُ وَهُمْ فِى غَفْلَةٍ
وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾ إِنَّا نَحْنُ نَرِثُ ٱلْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٤٠﴾ وَٱذْكُرْ فِى ٱلْكِتَـٰبِ إِبْرَٰهِيمَ ۚ إِنَّهُۥ كَانَ صِدِّيقًا نَّبِيًّا ﴿٤١﴾

the day يَوْمَ and see وَأَبْصِرْ they بِهِمْ how clearly will hear أَسْمِعْ
the ٱلظَّـٰلِمُونَ but لَـٰكِنِ they will come to Us يَأْتُونَنَا (when)
مُّبِينٍ ﴿٣٨﴾ error/astray ضَلَـٰلٍ (are) in فِى today ٱلْيَوْمَ wrong-doers
إِذْ (of) grief ٱلْحَسْرَةِ (of) Day يَوْمَ and warn them of وَأَنذِرْهُمْ plain
فِى while they وَهُمْ the case ٱلْأَمْرُ has been decided قُضِىَ when
believe يُؤْمِنُونَ ﴿٣٩﴾ not لَا and they وَهُمْ unawareness غَفْلَةٍ (are) in
and وَمَنْ the earth ٱلْأَرْضَ will inherit نَرِثُ We نَحْنُ verily إِنَّا

they shall ﴿٤٠﴾ يُرْجَعُونَ and to Us وَإِلَيْنَا (is) on it عَلَيْهَا whatsoever
إِبْرَٰهِيمَ the Book ٱلْكِتَٰبِ in فِى and mention وَٱذْكُرْ be returned
Prophet ﴿٤١﴾ نَّبِيًّا a truthful صِدِّيقًا was كَانَ verily he إِنَّهُۥ Abraham

38. How clearly will they see and hear, the Day when they will appear before Us! But the *Zalimûn* today are in plain error. **39.** And warn them (O Muhammad ﷺ) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not. **40.** Verily, We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned, **41.** And mention in the Book Ibrâhîm (Abraham). Verily, he was a man of truth, a Prophet.

إِذْ قَالَ لِأَبِيهِ يَٰٓأَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِى عَنكَ شَيْـًٔا ﴿٤٢﴾ يَٰٓأَبَتِ إِنِّى قَدْ جَآءَنِى مِنَ ٱلْعِلْمِ مَا لَمْ
يَأْتِكَ فَٱتَّبِعْنِىٓ أَهْدِكَ صِرَٰطًا سَوِيًّا ﴿٤٣﴾ يَٰٓأَبَتِ لَا تَعْبُدِ ٱلشَّيْطَٰنَ ۖ إِنَّ ٱلشَّيْطَٰنَ كَانَ لِلرَّحْمَٰنِ عَصِيًّا ﴿٤٤﴾ يَٰٓأَبَتِ إِنِّىٓ أَخَافُ
أَن يَمَسَّكَ عَذَابٌ مِّنَ ٱلرَّحْمَٰنِ فَتَكُونَ لِلشَّيْطَٰنِ وَلِيًّا ﴿٤٥﴾

why لِمَ O my father يَٰٓأَبَتِ to his father لِأَبِيهِ he said قَالَ when إِذْ
يُبْصِرُ nor وَلَا hears يَسْمَعُ not لَا that which مَا you worship تَعْبُدُ
anything ﴿٤٢﴾ شَيْـًٔا (from) you عَنكَ can avail يُغْنِى and not وَلَا sees
of مِنَ come to me جَآءَنِى surely قَدْ verily I إِنِّى O my father يَٰٓأَبَتِ
come to you يَأْتِكَ not لَمْ that which مَا the knowledge ٱلْعِلْمِ
(to) Path صِرَٰطًا I will guide you أَهْدِكَ so follow me فَٱتَّبِعْنِىٓ
you worship تَعْبُدِ not لَا O my father يَٰٓأَبَتِ the Straight ﴿٤٣﴾ سَوِيًّا
(to) لِلرَّحْمَٰنِ has been كَانَ Satan ٱلشَّيْطَٰنَ verily إِنَّ Satan ٱلشَّيْطَٰنَ
إِنِّىٓ O my father يَٰٓأَبَتِ rebel ﴿٤٤﴾ عَصِيًّا against the Most Gracious
a عَذَابٌ should touch you يَمَسَّكَ lest أَن fear أَخَافُ verily I
so that you فَتَكُونَ the Most Gracious ٱلرَّحْمَٰنِ from مِّنَ torment
a companion ﴿٤٥﴾ وَلِيًّا of Satan لِلشَّيْطَٰنِ become

42. When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything? **43.** "O my father! Verily, there has come to me of the knowledge that which came not unto you. So follow me, I will guide you to the Straight Path. **44.** "O my father! Worship not *Shaitân* (Satan). Verily, *Shaitân* (Satan) has been a rebel against the Most Gracious (Allâh). **45.** "O my father! Verily, I fear lest a torment from the Most Gracious (Allâh) should overtake you, so that you become a companion of *Shaitân* (Satan)."

قَالَ أَرَاغِبٌ أَنتَ عَنْ ءَالِهَتِي يَٰٓإِبْرَٰهِيمُ لَئِن لَّمْ تَنتَهِ لَأَرْجُمَنَّكَ وَٱهْجُرْنِي مَلِيًّا ﴿٤٦﴾ قَالَ سَلَٰمٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ
رَبِّيٓ إِنَّهُۥ كَانَ بِي حَفِيًّا ﴿٤٧﴾ وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِن دُونِ ٱللَّهِ وَأَدْعُوا۟ رَبِّي عَسَىٰٓ أَلَّآ أَكُونَ بِدُعَآءِ رَبِّي
شَقِيًّا ﴿٤٨﴾

my gods ءَالِهَتِي (from) عَنْ you أَنتَ do reject أَرَاغِبٌ he said قَالَ
indeed لَأَرْجُمَنَّكَ you stop this تَنتَهِ not لَّمْ if لَئِن O Abraham يَٰٓإِبْرَٰهِيمُ
for a long مَلِيًّا ﴿٤٦﴾ so get away from me وَٱهْجُرْنِي I will stone you
I سَأَسْتَغْفِرُ on you عَلَيْكَ peace be سَلَٰمٌ (Abraham) said قَالَ time
verily إِنَّهُۥ (of) my Lord رَبِّيٓ for you لَكَ will ask forgiveness
and وَأَعْتَزِلُكُمْ Ever Most Gracious حَفِيًّا ﴿٤٧﴾ unto me بِي is كَانَ He
you تَدْعُونَ and what وَمَا I shall turn away from you
رَبِّي and I shall call on وَأَدْعُوا۟ Allah ٱللَّهِ besides مِن دُونِ invoke
(in my بِدُعَآءِ shall be أَكُونَ I not أَلَّآ maybe عَسَىٰٓ my Lord
unblest شَقِيًّا ﴿٤٨﴾ my Lord رَبِّي invocation) in calling

46. He (the father) said: "Do you reject my gods, O Ibrâhîm (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely (before I punish you)." **47.** Ibrâhîm (Abraham) said: "Peace be on you! I will ask forgiveness of my Lord for you. Verily, He is unto me Ever Most Gracious. **48.** "And I shall turn away from you and from those whom you invoke besides Allâh. And I shall call upon my Lord and I hope that I shall not be unblest in my invocation to my Lord."

فَلَمَّا ٱعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِن دُونِ ٱللَّهِ وَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ ۖ وَكُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾ وَوَهَبْنَا لَهُم مِّن رَّحْمَتِنَا وَجَعَلْنَا
لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ﴿٥٠﴾ وَٱذْكُرْ فِي ٱلْكِتَٰبِ مُوسَىٰٓ ۚ إِنَّهُۥ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا ﴿٥١﴾ وَنَٰدَيْنَٰهُ مِن جَانِبِ ٱلطُّورِ
ٱلْأَيْمَنِ وَقَرَّبْنَٰهُ نَجِيًّا ﴿٥٢﴾

and what وَمَا he turned away from them ٱعْتَزَلَهُمْ so when فَلَمَّا
and We وَهَبْنَا Allah ٱللَّهِ besides مِن دُونِ they worship يَعْبُدُونَ
and وَكُلًّا and Jacob وَيَعْقُوبَ Isaac إِسْحَٰقَ (to) him لَهُۥٓ granted
and وَوَهَبْنَا a Prophet نَبِيًّا ﴿٤٩﴾ We made جَعَلْنَا each one (of them)
and وَجَعَلْنَا Our Mercy رَّحْمَتِنَا of (from) مِّن (to) them لَهُم We gave
عَلِيًّا ﴿٥٠﴾ (of) truth صِدْقٍ tongues لِسَانَ (for) them لَهُمْ We made
the Book (the Quran) ٱلْكِتَٰبِ in فِي and mention وَٱذْكُرْ honour

and he was	وَكَانَ	chosen	مُخْلَصًا	was	كَانَ	verily he	إِنَّهُۥ	Moses	مُوسَىٰٓ
مِن	and We called him	وَنَٰدَيْنَٰهُ	a Prophet	نَّبِيًّا ٥١	a Messenger	رَسُولًا			
and	وَقَرَّبْنَٰهُ	the right	ٱلْأَيْمَنِ	(of) the Mount	ٱلطُّورِ	side	جَانِبِ	from	
for whispering (for a talk)	نَجِيًّا ٥٢	We made him draw near							

49. So when he had turned away from them and from those whom they worshipped besides Allâh, We gave him Ishâq (Isaac) and Ya'qûb (Jacob), and each one of them We made a Prophet. 50. And We gave them of Our Mercy, and We granted them honour on the tongues. 51. And mention in the Book (this Qur'ân) Mûsâ (Moses). Verily, he was chosen and he was a Messenger (and) a Prophet. 52. And We called him from the right side of the Mount, and made him draw near to Us for a talk with him.

وَوَهَبْنَا لَهُۥ مِن رَّحْمَتِنَآ أَخَاهُ هَٰرُونَ نَبِيًّا ٥٣ وَٱذْكُرْ فِى ٱلْكِتَٰبِ إِسْمَٰعِيلَ إِنَّهُۥ كَانَ صَادِقَ ٱلْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا ٥٤ وَكَانَ
يَأْمُرُ أَهْلَهُۥ بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ وَكَانَ عِندَ رَبِّهِۦ مَرْضِيًّا ٥٥ وَٱذْكُرْ فِى ٱلْكِتَٰبِ إِدْرِيسَ إِنَّهُۥ كَانَ صِدِّيقًا نَّبِيًّا ٥٦

رَّحْمَتِنَآ	(from) out of	مِن	(for) on him	لَهُۥ	and We bestowed	وَوَهَبْنَا			
وَٱذْكُرْ	a Prophet	نَبِيًّا ٥٣	Aaron	هَٰرُونَ	his brother	أَخَاهُ	Our Mercy		
إِنَّهُۥ	Ishmael	إِسْمَٰعِيلَ	the Book (the Qur'an)	ٱلْكِتَٰبِ	in	فِى	and mention		
and he was	وَكَانَ	(in) promise	ٱلْوَعْدِ	true	صَادِقَ	was	كَانَ	verily he	
to	يَأْمُرُ	and he used	وَكَانَ	a Prophet	نَّبِيًّا ٥٤	a Messenger	رَسُولًا		
and Zakat	وَٱلزَّكَوٰةِ	the prayer	بِٱلصَّلَوٰةِ	(on) his family	أَهْلَهُۥ	command			
and	وَٱذْكُرْ	pleasing	مَرْضِيًّا ٥٥	his Lord	رَبِّهِۦ	with	عِندَ	and was	وَكَانَ
was	كَانَ	verily he	إِنَّهُۥ	Idris	إِدْرِيسَ	the Book	ٱلْكِتَٰبِ	in	فِى mention
a Prophet	نَّبِيًّا ٥٦	truthful	صِدِّيقًا						

53. And We granted him his brother Hârûn (Aaron), (also) a Prophet, out of Our Mercy. 54. And mention in the Book Ismâ'îl (Ishmael). Verily, he was true to what he promised, and he was a Messenger, (and) a Prophet. 55. And he used to enjoin on his family and his people *As-Salât* and the *Zakât*, and his Lord was pleased with him. 56. And mention in the Book Idrîs. Verily, he was a man of truth, (and) a Prophet.

وَرَفَعْنَٰهُ مَكَانًا عَلِيًّا ٥٧ أُو۟لَٰٓئِكَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّۦنَ مِن ذُرِّيَّةِ ءَادَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِن ذُرِّيَّةِ إِبْرَٰهِيمَ
وَإِسْرَٰٓءِيلَ وَمِمَّنْ هَدَيْنَا وَٱجْتَبَيْنَآ إِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُ ٱلرَّحْمَٰنِ خَرُّوا۟ سُجَّدًا وَبُكِيًّا ۩ ٥٨

أُولَٰٓئِكَ high ﴿٥٧﴾ عَلِيًّا (to) a place مَكَانًا and We raised him وَرَفَعْنَٰهُ
مِّنَ unto them عَلَيْهِم Allah ٱللَّهُ bestowed أَنْعَمَ who ٱلَّذِينَ those
(of) ءَادَمَ offspring ذُرِّيَّةِ from مِن the Prophets ٱلنَّبِيِّۦنَ from among
We carried (in the ship) حَمَلْنَا and (of) those whom وَمِمَّنْ Adam
(of) Abraham إِبْرَٰهِيمَ offspring ذُرِّيَّةِ and of وَمِن Noah نُوحٍ with مَعَ
We هَدَيْنَا and from among those whom وَمِمَّنْ and Israel وَإِسْرَٰٓءِيلَ
unto عَلَيْهِمْ were recited تُتْلَىٰ when إِذَا and chose وَٱجْتَبَيْنَآ guided
they خَرُّوا۟ (of) the Most Gracious (Allah) ٱلرَّحْمَٰنِ Verses ءَايَٰتُ them
and weeping ﴿٥٨﴾ ۩ وَبُكِيًّا prostrating سُجَّدًا fell down

57. And We raised him to a high station. **58.** Those were they unto whom Allâh bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried with Nûh (Noah), and of the offspring of Ibrâhîm (Abraham) and Israel, and from among those whom We guided and chose. When the Verses of the Most Gracious (Allâh) were recited unto them, they fell down prostrate and weeping.

۞ فَخَلَفَ مِنۢ بَعْدِهِمْ خَلْفٌ أَضَاعُوا۟ ٱلصَّلَوٰةَ وَٱتَّبَعُوا۟ ٱلشَّهَوَٰتِ ۖ فَسَوْفَ يَلْقَوْنَ غَيًّا ﴿٥٩﴾ إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا
فَأُو۟لَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ وَلَا يُظْلَمُونَ شَيْـًٔا ﴿٦٠﴾ جَنَّٰتِ عَدْنٍ ٱلَّتِى وَعَدَ ٱلرَّحْمَٰنُ عِبَادَهُۥ بِٱلْغَيْبِ ۚ إِنَّهُۥ كَانَ وَعْدُهُۥ مَأْتِيًّا ﴿٦١﴾

أَضَاعُوا۟ a posterity خَلْفٌ (after) them مِنۢ بَعْدِهِمْ then succeeded ۞ فَخَلَفَ
lusts ٱلشَّهَوَٰتِ and followed وَٱتَّبَعُوا۟ the prayer ٱلصَّلَوٰةَ who gave up
transgression ﴿٥٩﴾ غَيًّا they will meet يَلْقَوْنَ so فَسَوْفَ
and believed وَءَامَنَ repented تَابَ those who مَن except إِلَّا (error)
will enter يَدْخُلُونَ such فَأُو۟لَٰٓئِكَ righteousness صَٰلِحًا and worked وَعَمِلَ
in ﴿٦٠﴾ شَيْـًٔا they will be wronged يُظْلَمُونَ and not وَلَا Paradise ٱلْجَنَّةَ
وَعَدَ which ٱلَّتِى (of) Eden عَدْنٍ gardens جَنَّٰتِ aught (at all)
in بِٱلْغَيْبِ (to) His slaves عِبَادَهُۥ the Most Gracious ٱلرَّحْمَٰنُ promised
to be ﴿٦١﴾ مَأْتِيًّا His Promise وَعْدُهُۥ is كَانَ verily He إِنَّهُۥ the Unseen
fulfilled

59. Then, there has succeeded them a posterity who have given up *As-Salât* (the prayers) and have followed lusts. So they will be thrown in Hell. **60.** Except those who repent and believe, and work righteousness. Such will enter Paradise and

they will not be wronged in aught. **61.** (They will enter) *'Adn* (Eden) Paradise, which the Most Gracious (Allâh) has promised to His slaves in the Unseen: Verily, His Promise must come to pass.

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَٰمًا ۖ وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ﴿٦٢﴾ تِلْكَ ٱلْجَنَّةُ ٱلَّتِى نُورِثُ مِنْ عِبَادِنَا مَن كَانَ تَقِيًّا ﴿٦٣﴾
وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ ۖ لَهُۥ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَٰلِكَ ۚ وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿٦٤﴾ رَّبُّ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ وَمَا بَيْنَهُمَا فَٱعْبُدْهُ وَٱصْطَبِرْ لِعِبَٰدَتِهِۦ ۚ هَلْ تَعْلَمُ لَهُۥ سَمِيًّا ﴿٦٥﴾

but إِلَّا vain talk لَغْوًا therein فِيهَا they shall hear يَسْمَعُونَ not لَا
their رِزْقُهُمْ and they will have وَلَهُمْ salutation/peace سَلَٰمًا
and ﴿٦٢﴾ وَعَشِيًّا morning بُكْرَةً therein فِيهَا sustenance
نُورِثُ which ٱلَّتِى Paradise ٱلْجَنَّةُ such is تِلْكَ afternoon/evening
to مَن Our slaves عِبَادِنَا to مِنْ We shall give as an inheritance
we نَتَنَزَّلُ and not وَمَا pious ﴿٦٣﴾ تَقِيًّا have been كَانَ those who
(of) your رَبِّكَ by the Command بِأَمْرِ except إِلَّا (angels) descend
وَمَا before us بَيْنَ أَيْدِينَا what (is) مَا to Him (belongs) لَهُۥ Lord
between بَيْنَ and what (is) وَمَا behind us خَلْفَنَا and what (is)
forgetful ﴿٦٤﴾ نَسِيًّا your Lord رَبُّكَ is كَانَ and not وَمَا those ذَٰلِكَ
and وَمَا and the earth وَٱلْأَرْضِ (of) the heavens ٱلسَّمَٰوَٰتِ Lord رَّبُّ
and be وَٱصْطَبِرْ so worship Him فَٱعْبُدْهُ between them بَيْنَهُمَا what (is)
for Him لَهُۥ you know تَعْلَمُ do هَلْ in His worship لِعِبَٰدَتِهِۦ patient
any similar or co-equal ﴿٦٥﴾ سَمِيًّا

62. They shall not hear therein (in Paradise) any *Laghw*, but only *Salâm*. And they will have therein their sustenance, morning and afternoon. **63.** Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been *Al-Muttaqûn*. **64.** And we (angels) descend not except by the Command of your Lord (O Muhammad ﷺ). To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful — **65.** Lord of the heavens and the earth, and all that is between them, so worship Him and be constant and patient in His worship. Do you know of any who is similar to Him?

وَيَقُولُ ٱلْإِنسَٰنُ أَءِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا ﴿٦٦﴾ أَوَلَا يَذْكُرُ ٱلْإِنسَٰنُ أَنَّا خَلَقْنَٰهُ مِن قَبْلُ وَلَمْ يَكُ شَيْـًٔا ﴿٦٧﴾
فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَٱلشَّيَٰطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٨﴾ ثُمَّ لَنَنزِعَنَّ مِن كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى

ٱلرَّحۡمَٰنِ عِتِيّٗا ﴿٦٩﴾ ثُمَّ لَنَحۡنُ أَعۡلَمُ بِٱلَّذِينَ هُمۡ أَوۡلَىٰ بِهَا صِلِيّٗا ﴿٧٠﴾

shall لَسَوۡفَ I am dead مَا مِتُّ when أَءِذَا man ٱلۡإِنسَٰنُ and says وَيَقُولُ
remember يَذۡكُرُ does not أَوَلَا alive ﴿٦٦﴾ حَيًّا I be raised up أُخۡرَجُ
while وَلَمۡ before مِن قَبۡلُ We created him خَلَقۡنَٰهُ that أَنَّا man ٱلۡإِنسَٰنُ
لَنَحۡشُرَنَّهُمۡ so by your Lord فَوَرَبِّكَ anything ﴿٦٧﴾ شَيۡـٔٗا he was يَكُ not
ثُمَّ and the devils وَٱلشَّيَٰطِينَ surely We shall gather them together
Hell جَهَنَّمَ round حَوۡلَ indeed We shall bring them لَنُحۡضِرَنَّهُمۡ then
مِن indeed We shall drag out لَنَنزِعَنَّ then ثُمَّ on knees ﴿٦٨﴾ جِثِيّٗا
(was) أَشَدُّ as to which of them أَيُّهُمۡ sect شِيعَةٍ every كُلِّ from
﴿٦٩﴾ عِتِيّٗا the Most Gracious (Allah) ٱلرَّحۡمَٰنِ against عَلَى worst
بِٱلَّذِينَ know best أَعۡلَمُ verily We لَنَحۡنُ then ثُمَّ obstinate/rebellion
﴿٧٠﴾ صِلِيّٗا therein بِهَا (are) most worthy أَوۡلَىٰ (they) هُمۡ those who
(of) being burnt

66. And man says: "When I am dead, shall I then be raised up alive?" **67.** Does not man remember that We created him before, while he was nothing? **68.** So by your Lord, surely, We shall gather them together, and (also) the *Shayâtîn*, then We shall bring them round Hell on their knees. **69.** Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious (Allâh). **70.** Then, verily, We know best those who are most worthy of being burnt therein.

وَإِن مِّنكُمۡ إِلَّا وَارِدُهَاۚ كَانَ عَلَىٰ رَبِّكَ حَتۡمٗا مَّقۡضِيّٗا ﴿٧١﴾ ثُمَّ نُنَجِّي ٱلَّذِينَ ٱتَّقَواْ وَّنَذَرُ ٱلظَّٰلِمِينَ فِيهَا جِثِيّٗا ﴿٧٢﴾ وَإِذَا تُتۡلَىٰ
عَلَيۡهِمۡ ءَايَٰتُنَا بَيِّنَٰتٖ قَالَ ٱلَّذِينَ كَفَرُواْ لِلَّذِينَ ءَامَنُوٓاْ أَيُّ ٱلۡفَرِيقَيۡنِ خَيۡرٞ مَّقَامٗا وَأَحۡسَنُ نَدِيّٗا ﴿٧٣﴾ وَكَمۡ أَهۡلَكۡنَا قَبۡلَهُم مِّن قَرۡنٍ
هُمۡ أَحۡسَنُ أَثَٰثٗا وَرِءۡيٗا ﴿٧٤﴾

will pass وَارِدُهَا but إِلَّا (one) of you مِّنكُمۡ and (there is) not وَإِن
حَتۡمٗا your Lord رَبِّكَ with (on) عَلَىٰ (this) is كَانَ over it
ٱلَّذِينَ We shall save نُنَجِّي then ثُمَّ a decree ﴿٧١﴾ مَّقۡضِيّٗا accomplished
the ٱلظَّٰلِمِينَ and We shall leave وَّنَذَرُ feared ٱتَّقَواْ those who
are تُتۡلَىٰ and when وَإِذَا kneeling ﴿٧٢﴾ جِثِيّٗا therein فِيهَا wrong-doers
(said) قَالَ clear بَيِّنَٰتٖ Our Verses ءَايَٰتُنَا (on) to them عَلَيۡهِمۡ recited

ءَامَنُوٓا۟ to those who لِلَّذِينَ disbelieved كَفَرُوا۟ those who ٱلَّذِينَ say مَّقَامًا (is) best خَيْرٌ (of) the two groups ٱلْفَرِيقَيْنِ which أَىُّ believed أَهْلَكْنَا and how many وَكَمْ place نَدِيًّا ﴿٧٣﴾ and better وَأَحْسَنُ in position هُمْ a generation قَرْنٍ (from) مِّن before them قَبْلَهُم We destroyed and outward وَرِءْيًا ﴿٧٤﴾ in goods أَثَٰثًا (were) better أَحْسَنُ who appearance

71. There is not one of you but will pass over it (Hell); this is with your Lord, a Decree which must be accomplished. 72. Then We shall save those who use to fear Allâh and were dutiful to Him. And We shall leave the *Zâlimûn* therein (humbled) to their knees (in Hell). 73. And when Our Clear Verses are recited to them, those who disbelieve say to those who believe: "Which of the two groups is best in (point of) position and as regards station." 74. And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance?

قُلْ مَن كَانَ فِى ٱلضَّلَٰلَةِ فَلْيَمْدُدْ لَهُ ٱلرَّحْمَٰنُ مَدًّا ۚ حَتَّىٰٓ إِذَا رَأَوْا۟ مَا يُوعَدُونَ إِمَّا ٱلْعَذَابَ وَإِمَّا ٱلسَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُندًا ﴿٧٥﴾ وَيَزِيدُ ٱللَّهُ ٱلَّذِينَ ٱهْتَدَوْا۟ هُدًى ۗ وَٱلْبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَّرَدًّا ﴿٧٦﴾

فَلْيَمْدُدْ the error ٱلضَّلَٰلَةِ in فِى is كَانَ whoever مَن say you قُلْ the Most ٱلرَّحْمَٰنُ to him لَهُ then surely will extend مَا they see رَأَوْا۟ when إِذَا until حَتَّىٰٓ an extension مَدًّا Gracious the ٱلْعَذَابَ either إِمَّا they were promised يُوعَدُونَ that which مَنْ then they will know فَسَيَعْلَمُونَ the Hour ٱلسَّاعَةَ or وَإِمَّا torment and weaker وَأَضْعَفُ in position مَّكَانًا worst شَرٌّ (he) is هُوَ who those who ٱلَّذِينَ Allah ٱللَّهُ and increases وَيَزِيدُ in forces جُندًا ﴿٧٥﴾ and the everlasting وَٱلْبَٰقِيَٰتُ in guidance هُدًى were guided ٱهْتَدَوْا۟ your رَبِّكَ with عِندَ (are) better خَيْرٌ the righteous deeds ٱلصَّٰلِحَٰتُ for resort مَّرَدًّا ﴿٧٦﴾ and better وَخَيْرٌ for reward ثَوَابًا Lord

75. Say (O Muhammad ﷺ) whoever is in error, the Most Gracious (Allâh) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces. 76. And Allâh increases in guidance those who walk

aright. And the righteous good deeds that last, are better with your Lord, for reward and better for resort.

أَفَرَءَيْتَ ٱلَّذِى كَفَرَ بِـَٔايَـٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾ أَطَّلَعَ ٱلْغَيْبَ أَمِ ٱتَّخَذَ عِندَ ٱلرَّحْمَـٰنِ عَهْدًا ﴿٧٨﴾ كَلَّا
سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُۥ مِنَ ٱلْعَذَابِ مَدًّا ﴿٧٩﴾ وَنَرِثُهُۥ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾

in بِـَٔايَـٰتِنَا disbelieved كَفَرَ him who ٱلَّذِى have you seen أَفَرَءَيْتَ
مَالًا indeed I will be given لَأُوتَيَنَّ and said وَقَالَ Our Signs
the Unseen ٱلْغَيْبَ has he known أَطَّلَعَ and children وَوَلَدًا ﴿٧٧﴾ wealth
the Most Gracious ٱلرَّحْمَـٰنِ with/from عِندَ has he taken ٱتَّخَذَ or أَمِ
مَا We shall record سَنَكْتُبُ nay كَلَّا a covenant عَهْدًا ﴿٧٨﴾ (Allah)
مِنَ for him لَهُۥ and We shall increase وَنَمُدُّ he says يَقُولُ what
and We shall وَنَرِثُهُۥ (increase) مَدًّا ﴿٧٩﴾ the torment ٱلْعَذَابِ (from)
and he وَيَأْتِينَا he says (talks) يَقُولُ all that مَا inherit from him
alone فَرْدًا ﴿٨٠﴾ shall come to Us

77. Have you seen him who disbelieved in Our *Ayât* and said: "I shall certainly be given wealth and children." **78.** Has he known the Unseen or has he taken a covenant from the Most Gracious? **79.** Nay, We shall record what he says, and We shall increase his torment; **80.** And We shall inherit from him (at his death) all that he talks of, and he shall come to Us alone.

وَٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ ءَالِهَةً لِّيَكُونُوا۟ لَهُمْ عِزًّا ﴿٨١﴾ كَلَّا ۚ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾ أَلَمْ تَرَ أَنَّآ
أَرْسَلْنَا ٱلشَّيَـٰطِينَ عَلَى ٱلْكَـٰفِرِينَ تَؤُزُّهُمْ أَزًّا ﴿٨٣﴾ فَلَا تَعْجَلْ عَلَيْهِمْ ۖ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٨٤﴾ يَوْمَ نَحْشُرُ ٱلْمُتَّقِينَ إِلَى
ٱلرَّحْمَـٰنِ وَفْدًا ﴿٨٥﴾ وَنَسُوقُ ٱلْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا ﴿٨٦﴾

gods ءَالِهَةً Allah ٱللَّهِ besides مِن دُونِ and they have taken وَٱتَّخَذُوا۟
nay كَلَّا honour عِزًّا ﴿٨١﴾ for them لَهُمْ that they might be لِّيَكُونُوا۟
وَيَكُونُونَ their worship of them بِعِبَادَتِهِمْ but they will deny سَيَكْفُرُونَ
أَلَمْ opponents ضِدًّا ﴿٨٢﴾ against them عَلَيْهِمْ and they will be
the devils ٱلشَّيَـٰطِينَ have sent أَرْسَلْنَا that We أَنَّآ you see تَرَ do not
to push them/incite تَؤُزُّهُمْ the disbelievers ٱلْكَـٰفِرِينَ (on) against عَلَى
عَلَيْهِمْ you make haste تَعْجَلْ so not فَلَا to do evil أَزًّا ﴿٨٣﴾ them
عَدًّا ﴿٨٤﴾ to them لَهُمْ We count out نَعُدُّ only إِنَّمَا against them

the ٱلْمُتَّقِينَ We shall gather نَحْشُرُ the Day يَوْمَ a number/counting
like a ﴿٨٥﴾ وَفْدًا the Most Gracious ٱلرَّحْمَٰنِ unto إِلَى pious persons
to إِلَىٰ the criminals ٱلْمُجْرِمِينَ and We shall drive وَنَسُوقُ delegation
in a thirsty state ﴿٨٦﴾ وِرْدًا Hell جَهَنَّمَ

81. And they have taken *âlihah* (gods) besides Allâh, that they might give them honour, power and glory. **82.** Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them. **83.** See you not that We have sent the *Shayâtîn* (devils) against the disbelievers to push them to do evil. **84.** So make no haste against them; We only count out to them a (limited) number.
85. The Day We shall gather the *Muttaqûn* unto the Most Gracious (Allâh), like a delegation. **86.** And We shall drive the *Mujrimûn*, disbelievers in the Oneness of Allâh) to Hell, in a thirsty state.

لَّا يَمْلِكُونَ ٱلشَّفَٰعَةَ إِلَّا مَنِ ٱتَّخَذَ عِندَ ٱلرَّحْمَٰنِ عَهْدًا ﴿٨٧﴾ وَقَالُوا۟ ٱتَّخَذَ ٱلرَّحْمَٰنُ وَلَدًا ﴿٨٨﴾ لَّقَدْ جِئْتُمْ شَيْـًٔا إِدًّا ﴿٨٩﴾
تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ ٱلْأَرْضُ وَتَخِرُّ ٱلْجِبَالُ هَدًّا ﴿٩٠﴾ أَن دَعَوْا۟ لِلرَّحْمَٰنِ وَلَدًا ﴿٩١﴾ وَمَا يَنۢبَغِى لِلرَّحْمَٰنِ
أَن يَتَّخِذَ وَلَدًا ﴿٩٢﴾ إِن كُلُّ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ إِلَّآ ءَاتِى ٱلرَّحْمَٰنِ عَبْدًا ﴿٩٣﴾

مَنِ but إِلَّا intercession ٱلشَّفَٰعَةَ they shall own يَمْلِكُونَ not لَّا
the Most ٱلرَّحْمَٰنِ with/from عِندَ have taken ٱتَّخَذَ those who
has ٱتَّخَذَ and they (said) say وَقَالُوا۟ a covenant ﴿٨٧﴾ عَهْدًا Gracious
جِئْتُمْ indeed لَّقَدْ a son ﴿٨٨﴾ وَلَدًا the Most Gracious ٱلرَّحْمَٰنُ taken
almost تَكَادُ terrible ﴿٨٩﴾ إِدًّا a thing شَيْـًٔا you have brought forth
and is وَتَنشَقُّ whereby مِنْهُ are torn يَتَفَطَّرْنَ the heavens ٱلسَّمَٰوَٰتُ
the mountains ٱلْجِبَالُ and fall وَتَخِرُّ the earth ٱلْأَرْضُ split asunder
to the Most لِلرَّحْمَٰنِ they ascribe دَعَوْا۟ that أَن in ruins ﴿٩٠﴾ هَدًّا
for لِلرَّحْمَٰنِ it is suitable يَنۢبَغِى but not وَمَا a son ﴿٩١﴾ وَلَدًا Gracious
إِن a son ﴿٩٢﴾ وَلَدًا He should take يَتَّخِذَ that أَن the Most Gracious
the heavens ٱلسَّمَٰوَٰتِ in فِى who are مَن all كُلُّ (is) not
the Most ٱلرَّحْمَٰنِ comes (unto) ءَاتِى but إِلَّآ and the earth وَٱلْأَرْضِ
as a slave ﴿٩٣﴾ عَبْدًا Gracious (Allah)

87. None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allâh). **88.** And they say: "The Most Gracious (Allâh) has begotten a son, and the pagan Arabs say that He has

begotten daughters." **89.** Indeed you have brought forth (said) a terrible evil thing. **90.** Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, **91.** That they ascribe a son to the Most Gracious (Allâh). **92.** But it is not suitable for (the Majesty of) the Most Gracious (Allâh) that He should beget a son. **93.** There is none in the heavens and the earth but comes unto the Most Gracious (Allâh) as a slave.

لَّقَدْ أَحْصَىٰهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾ وَكُلُّهُمْ ءَاتِيهِ يَوْمَ ٱلْقِيَـٰمَةِ فَرْدًا ﴿٩٥﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ
سَيَجْعَلُ لَهُمُ ٱلرَّحْمَـٰنُ وُدًّا ﴿٩٦﴾ فَإِنَّمَا يَسَّرْنَـٰهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ ٱلْمُتَّقِينَ وَتُنذِرَ بِهِۦ قَوْمًا لُّدًّا ﴿٩٧﴾ وَكَمْ
أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هَلْ تُحِسُّ مِنْهُم مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًۢا ﴿٩٨﴾

and counted وَعَدَّهُمْ He has comprehended them أَحْصَىٰهُمْ indeed لَّقَدْ
ءَاتِيهِ and everyone of them وَكُلُّهُمْ a full counting عَدًّا ﴿٩٤﴾ them
فَرْدًا ﴿٩٥﴾ (of) Resurrection ٱلْقِيَـٰمَةِ on the Day يَوْمَ will come to Him
and وَعَمِلُوا۟ believed ءَامَنُوا۟ those who ٱلَّذِينَ verily إِنَّ alone
for لَهُمُ will bestow سَيَجْعَلُ righteous deeds ٱلصَّـٰلِحَـٰتِ worked
We يَسَّرْنَـٰهُ only فَإِنَّمَا love وُدًّا ﴿٩٦﴾ the Most Gracious ٱلرَّحْمَـٰنُ them
لِتُبَشِّرَ on your tongue بِلِسَانِكَ have made easy this (the Quran)
(to) the pious ٱلْمُتَّقِينَ with it بِهِ that you may give glad tidings
most لُّدًّا ﴿٩٧﴾ people قَوْمًا with it بِهِۦ and you warn وَتُنذِرَ persons
قَبْلَهُم We have destroyed أَهْلَكْنَا and how many وَكَمْ quarrelsome
you find تُحِسُّ can هَلْ a generation قَرْنٍ (from) مِّن before them
of لَهُمْ you hear تَسْمَعُ or أَوْ one أَحَدٍ (from) any مِّنْ of them مِنْهُم
a whisper رِكْزًۢا ﴿٩٨﴾ them

94. Verily, He knows each one of them, and has counted them a full counting. **95.** And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender). **96.** Verily, those who believe [in the Oneness of Allâh and in His Messenger (Muhammad ﷺ)] and work deeds of righteousness, the Most Gracious (Allâh) will bestow love for them (in the hearts of the believers). **97.** So We have made this (the Qur'ân) easy in your own tongue (O Muhammad ﷺ), only that you may give glad tidings to the *Muttaqûn*, and warn with it the *Ludd* (most quarrelsome) people. **98.** And how many a generation before them have We destroyed! Can you (O Muhammad ﷺ) find a single one of them or hear even a whisper of them?

سُورَةُ طه

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

طه ﴿١﴾ مَآ أَنزَلْنَا عَلَيْكَ ٱلْقُرْءَانَ لِتَشْقَىٰٓ ﴿٢﴾ إِلَّا تَذْكِرَةً لِّمَن يَخْشَىٰ ﴿٣﴾ تَنزِيلًا مِّمَّنْ خَلَقَ ٱلْأَرْضَ وَٱلسَّمَٰوَٰتِ ٱلْعُلَى ﴿٤﴾
ٱلرَّحْمَٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ ﴿٥﴾ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ ٱلثَّرَىٰ ﴿٦﴾ وَإِن تَجْهَرْ
بِٱلْقَوْلِ فَإِنَّهُۥ يَعْلَمُ ٱلسِّرَّ وَأَخْفَى ﴿٧﴾

unto you عَلَيْكَ We have sent down أَنزَلْنَا not مَآ Ta-Ha طه ﴿١﴾
but إِلَّا (to cause) that you distress لِتَشْقَىٰٓ ﴿٢﴾ the Quran ٱلْقُرْءَانَ
تَنزِيلًا fear يَخْشَىٰ ﴿٣﴾ to those who لِّمَن as a reminder تَذْكِرَةً
the earth ٱلْأَرْضَ has created خَلَقَ from Him Who مِّمَّنْ a revelation
عَلَى the Most Gracious ٱلرَّحْمَٰنُ high ٱلْعُلَى ﴿٤﴾ and the heavens وَٱلسَّمَٰوَٰتِ
all مَا to Him (belongs) لَهُۥ rose ٱسْتَوَىٰ ﴿٥﴾ the Throne ٱلْعَرْشِ over
(is) in فِى and all that وَمَا the heavens ٱلسَّمَٰوَٰتِ (is) in فِى that
and وَمَا (is) between them بَيْنَهُمَا and all that وَمَا the earth ٱلْأَرْضِ
you تَجْهَرْ and if وَإِن the soil ٱلثَّرَىٰ ﴿٦﴾ (is) under تَحْتَ all that
يَعْلَمُ then verily He فَإِنَّهُۥ statement (invocation) بِٱلْقَوْلِ speak aloud
and what is hidden وَأَخْفَى ﴿٧﴾ the secrets ٱلسِّرَّ knows

Sûrat 20. *Tâ-Hâ*

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Tâ-Hâ.* 2. We have not sent down the Qur'ân unto you (O Muhammad ﷺ) to cause you distress, 3. But only as a Reminder to those who fear (Allâh). 4. A Revelation from Him (Allâh) Who has created the earth and high heavens. 5. The Most Gracious (Allâh) rose over (*Istawâ*) the (Mighty) Throne. 6. To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil. 7. And if you (O Muhammad ﷺ) speak aloud, then verily, He knows the secret and that which is yet more hidden.

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ﴿٨﴾ وَهَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ ﴿٩﴾ إِذْ رَءَا نَارًا فَقَالَ لِأَهْلِهِ ٱمْكُثُوٓا۟ إِنِّىٓ
ءَانَسْتُ نَارًا لَّعَلِّىٓ ءَاتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجِدُ عَلَى ٱلنَّارِ هُدًى ﴿١٠﴾ فَلَمَّآ أَتَىٰهَا نُودِىَ يَٰمُوسَىٰٓ ﴿١١﴾ إِنِّىٓ أَنَا۠ رَبُّكَ فَٱخْلَعْ
نَعْلَيْكَ إِنَّكَ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى ﴿١٢﴾

to Him لَهُ He هُوَ but إِلَّا god إِلَٰهَ (there is) no لَآ Allah ٱللَّهُ
come أَتَىٰكَ and has وَهَلْ Best ٨ ٱلْحُسْنَىٰ (are) the Names ٱلْأَسْمَآءُ
نَارًا he saw رَءَا when إِذْ (of) Moses ٩ مُوسَىٰٓ story حَدِيثُ to you
verily I إِنِّىٓ you wait ٱمْكُثُوٓا۟ to his family لِأَهْلِهِ he said فَقَالَ a fire
bring you ءَاتِيكُم perhaps I can لَّعَلِّىٓ a fire نَارًا have seen ءَانَسْتُ
at عَلَى I find أَجِدُ or أَوْ some burning brand بِقَبَسٍ therefrom مِّنْهَا
نُودِىَ he came to it أَتَىٰهَا when فَلَمَّآ guidance ١٠ هُدًى the fire ٱلنَّارِ
I (am) أَنَا۠ verily إِنِّىٓ O Moses ١١ يَٰمُوسَىٰٓ he was called (by name)
verily you إِنَّكَ your shoes نَعْلَيْكَ so take off فَٱخْلَعْ your Lord رَبُّكَ
Tuwa ١٢ طُوًى the sacred ٱلْمُقَدَّسِ in the valley بِٱلْوَادِ are

8. Allâh! *Lâ ilâh illa Huwa* (none has the right to be worshipped but He)! To Him belong the Best Names. **9.** And has there come to you the story of Mûsâ (Moses)? **10.** When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire." **11.** And when he came to it (the fire), he was called by name: "O Mûsâ (Moses)! **12.** "Verily, I am your Lord! So take off your shoes; you are in the sacred valley, *Tuwa*.

وَأَنَا ٱخْتَرْتُكَ فَٱسْتَمِعْ لِمَا يُوحَىٰٓ ١٣ إِنَّنِىٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدْنِى وَأَقِمِ ٱلصَّلَوٰةَ لِذِكْرِىٓ ١٤ إِنَّ ٱلسَّاعَةَ
ءَاتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا تَسْعَىٰ ١٥ فَلَا يَصُدَّنَّكَ عَنْهَا مَن لَّا يُؤْمِنُ بِهَا وَٱتَّبَعَ هَوَىٰهُ فَتَرْدَىٰ ١٦ وَمَا
تِلْكَ بِيَمِينِكَ يَٰمُوسَىٰ ١٧

to that لِمَا so listen فَٱسْتَمِعْ chosen you ٱخْتَرْتُكَ and I have وَأَنَا
ٱللَّهُ I (am) أَنَا verily I إِنَّنِىٓ is revealed (to you) ١٣ يُوحَىٰٓ which
so worship فَٱعْبُدْنِى I أَنَا۠ but إِلَّآ god إِلَٰهَ (there is) no لَآ Allah
for My ١٤ لِذِكْرِىٓ the prayer ٱلصَّلَوٰةَ and perform وَأَقِمِ Me
أَكَادُ is coming ءَاتِيَةٌ the Hour ٱلسَّاعَةَ verily إِنَّ Remembrance
نَفْسٍۭ every كُلُّ that may be rewarded لِتُجْزَىٰ I hide it أُخْفِيهَا almost
thereafter not فَلَا it strives ١٥ تَسْعَىٰ for that which بِمَا soul
يُؤْمِنُ not لَّا one who مَن from it عَنْهَا let divert you يَصُدَّنَّكَ
his own lusts هَوَىٰهُ and follows وَٱتَّبَعَ in it بِهَا believes
in بِيَمِينِكَ that تِلْكَ and what is وَمَا lest you perish ١٦ فَتَرْدَىٰ
O Moses ١٧ يَٰمُوسَىٰ your right hand

13. "And I have chosen you. So listen to that which will be revealed (to you). **14.** "Verily, I am Allâh! *Lâ ilâha illa Ana*, so worship Me, and perform *As-Salât* for My remembrance. **15.** "Verily, the Hour is coming — and I am almost hiding it — that every person may be rewarded for that which he strives. **16.** "Therefore, let not the one who believes not therein, but follows his own lusts, divert you therefrom, lest you perish. **17.** "And what is that in your right hand, O Mûsâ (Moses)?"

قَالَ هِىَ عَصَاىَ أَتَوَكَّؤُا۟ عَلَيْهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِى وَلِىَ فِيهَا مَـَٔارِبُ أُخْرَىٰ ﴿١٨﴾ قَالَ أَلْقِهَا يَـٰمُوسَىٰ ﴿١٩﴾ فَأَلْقَىٰهَا
فَإِذَا هِىَ حَيَّةٌ تَسْعَىٰ ﴿٢٠﴾ قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا ٱلْأُولَىٰ ﴿٢١﴾ وَٱضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجْ
بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ ءَايَةً أُخْرَىٰ ﴿٢٢﴾

عَلَيْهَا I lean أَتَوَكَّؤُا۟ (is) my stick عَصَاىَ this هِىَ he said قَالَ
(on) عَلَىٰ with it بِهَا and beat down branches وَأَهُشُّ on it
(are) uses مَـَٔارِبُ in it فِيهَا and for me وَلِىَ my sheep غَنَمِى for
﴿١٩﴾ يَـٰمُوسَىٰ cast it down أَلْقِهَا He (Allah) said قَالَ other ﴿١٨﴾ أُخْرَىٰ
حَيَّةٌ it was هِىَ and behold فَإِذَا so he cast it down فَأَلْقَىٰهَا O Moses
grasp خُذْهَا He (Allah) said قَالَ moving quickly ﴿٢٠﴾ تَسْعَىٰ a snake
to its سِيرَتَهَا We shall return it سَنُعِيدُهَا fear تَخَفْ and not وَلَا it
to إِلَىٰ your hand يَدَكَ and press وَٱضْمُمْ former ﴿٢١﴾ ٱلْأُولَىٰ state
غَيْرِ مِنْ white بَيْضَآءَ it will come forth تَخْرُجْ your side جَنَاحِكَ
another ﴿٢٢﴾ أُخْرَىٰ as sign ءَايَةً disease سُوٓءٍ without any

18. He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses." **19.** (Allâh) said: "Cast it down, O Mûsâ (Moses)!" **20.** He cast it down, and behold! It was a snake, moving quickly. **21.** Allâh said:"Grasp it and fear not; We shall return it to its former state, **22.** "And press your (right) hand to your (left) side: it will come forth white (and shining), without any disease as another sign, —

لِنُرِيَكَ مِنْ ءَايَـٰتِنَا ٱلْكُبْرَى ﴿٢٣﴾ ٱذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ﴿٢٤﴾ قَالَ رَبِّ ٱشْرَحْ لِى صَدْرِى ﴿٢٥﴾ وَيَسِّرْ لِىٓ أَمْرِى ﴿٢٦﴾ وَٱحْلُلْ
عُقْدَةً مِّن لِّسَانِى ﴿٢٧﴾ يَفْقَهُوا۟ قَوْلِى ﴿٢٨﴾ وَٱجْعَل لِّى وَزِيرًا مِّنْ أَهْلِى ﴿٢٩﴾ هَـٰرُونَ أَخِى ﴿٣٠﴾ ٱشْدُدْ بِهِۦٓ أَزْرِى ﴿٣١﴾ وَأَشْرِكْهُ فِىٓ
أَمْرِى ﴿٣٢﴾ كَىْ نُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾

﴿٢٣﴾ ٱلْكُبْرَى Our Signs ءَايَـٰتِنَا (some) of مِنْ that We show you لِنُرِيَكَ
﴿٢٤﴾ طَغَىٰ verily he إِنَّهُۥ Pharaoh فِرْعَوْنَ to إِلَىٰ you go ٱذْهَبْ Greatest

open ٱشْرَحْ O my Lord رَبِّ he (Moses) said قَالَ has transgressed
my ﴿٢٦﴾ أَمْرِى for me لِىٓ and ease وَيَسِّرْ my chest ﴿٢٥﴾ صَدْرِى for me لِى
يَفْقَهُوا۟ my tongue ﴿٢٧﴾ لِّسَانِى from مِّن knot عُقْدَةً and loose وَٱحْلُلْ task
and (make) وَٱجْعَل my speech ﴿٢٨﴾ قَوْلِى that they may understand
هَٰرُونَ my family ﴿٢٩﴾ أَهْلِى from مِّنْ a helper وَزِيرًا for me لِّى appoint
my ﴿٣١﴾ أَزْرِى with him بِهِۦٓ increase ٱشْدُدْ my brother ﴿٣٠﴾ أَخِى Aaron
نُسَبِّحَكَ that كَىْ my task ﴿٣٢﴾ أَمْرِى in فِىٓ and share him وَأَشْرِكْهُ strength
much ﴿٣٣﴾ كَثِيرًا we may glorify You

23. "That We may show you (some) of Our Greater Signs. **24.** "Go to Fir'aun (Pharaoh)! Verily, he has transgressed." **25.** said: "O my Lord! Open for me my chest. **26.** "And ease my task for me; **27.** "And loose the knot (the defect) from my tongue, **28.** "That they understand my speech. **29.** "And appoint for me a helper from my family, **30.** "Hârûn (Aaron), my brother. **31.** "Increase my strength with him, **32.** "And let him share my task, **33.** "That we may glorify You much,

وَنَذْكُرَكَ كَثِيرًا ﴿٣٤﴾ إِنَّكَ كُنتَ بِنَا بَصِيرًا ﴿٣٥﴾ قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَٰمُوسَىٰ ﴿٣٦﴾ وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰٓ ﴿٣٧﴾ إِذْ
أَوْحَيْنَآ إِلَىٰٓ أُمِّكَ مَا يُوحَىٰٓ ﴿٣٨﴾ أَنِ ٱقْذِفِيهِ فِى ٱلتَّابُوتِ فَٱقْذِفِيهِ فِى ٱلْيَمِّ فَلْيُلْقِهِ ٱلْيَمُّ بِٱلسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّى وَعَدُوٌّ لَّهُۥ
وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّى وَلِتُصْنَعَ عَلَىٰ عَيْنِىٓ ﴿٣٩﴾

كُنتَ verily You إِنَّكَ much ﴿٣٤﴾ كَثِيرًا and we remember You وَنَذْكُرَكَ
قَدْ He (Allah) said قَالَ Well-Seer ﴿٣٥﴾ بَصِيرًا of us بِنَا (You) are
O Moses ﴿٣٦﴾ يَٰمُوسَىٰ your request سُؤْلَكَ you are granted أُوتِيتَ indeed
مَرَّةً on you عَلَيْكَ We conferred a favour مَنَنَّا and indeed وَلَقَدْ
أُمِّكَ (to) إِلَىٰٓ We inspired أَوْحَيْنَآ when إِذْ another ﴿٣٧﴾ أُخْرَىٰٓ time
you ٱقْذِفِيهِ that أَنِ is inspired ﴿٣٨﴾ يُوحَىٰٓ that which مَا your mother
ٱلْيَمِّ into فِى and you float it فَٱقْذِفِيهِ a box ٱلتَّابُوتِ into فِى put him
on the bank بِٱلسَّاحِلِ the river ٱلْيَمُّ then shall cast it up فَلْيُلْقِهِ river
and enemy وَعَدُوٌّ of Mine لِّى an enemy عَدُوٌّ shall take him يَأْخُذْهُ
مِّنِّى (with) love مَحَبَّةً on you عَلَيْكَ and I endued وَأَلْقَيْتُ of his لَّهُۥ
(on) under عَلَىٰ and that you may be brought up وَلِتُصْنَعَ from Me
My Eye ﴿٣٩﴾ عَيْنِىٓ

34. "And remember You much, **35.** "Verily, You are Ever a Well-Seer of us."
36. (Allâh) said: "You are granted your request, O Mûsâ (Moses)! **37.** "And indeed We conferred a favour on you another time (before). **38.** "When We inspired your mother with that which We inspired. **39.** "Saying: 'Put him into the *Tabût* (a box or a case or a chest) and put it into the river (Nile); then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.' And I endued you with love from Me, in order that you may be brought up under My Eye.

إِذْ تَمْشِىٓ أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُۥ ۖ فَرَجَعْنَٰكَ إِلَىٰٓ أُمِّكَ كَىْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَقَتَلْتَ نَفْسًا
فَنَجَّيْنَٰكَ مِنَ ٱلْغَمِّ وَفَتَنَّٰكَ فُتُونًا ۚ فَلَبِثْتَ سِنِينَ فِىٓ أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَٰمُوسَىٰ ﴿٤٠﴾ وَٱصْطَنَعْتُكَ لِنَفْسِى ﴿٤١﴾
ٱذْهَبْ أَنتَ وَأَخُوكَ بِـَٔايَٰتِى وَلَا تَنِيَا فِى ذِكْرِى ﴿٤٢﴾

shall هَلْ then said فَتَقُولُ your sister أُخْتُكَ went تَمْشِىٓ when إِذْ
who will nurse him يَكْفُلُهُۥ one مَن (on) عَلَىٰ I show you أَدُلُّكُمْ
تَقَرَّ that كَىْ your mother أُمِّكَ to إِلَىٰٓ so We restored you فَرَجَعْنَٰكَ
and وَقَتَلْتَ grieve تَحْزَنَ and not وَلَا her eye عَيْنُهَا might be cooled
ٱلْغَمِّ from مِنَ but We saved you فَنَجَّيْنَٰكَ a man نَفْسًا you did kill
then you فَلَبِثْتَ with a trial فُتُونًا and We tried you وَفَتَنَّٰكَ distress
(of) Madyan مَدْيَنَ people أَهْلِ (in) with فِىٓ years سِنِينَ stayed
يَٰمُوسَىٰ ﴿٤٠﴾ fixed term قَدَرٍ according to عَلَىٰ you came جِئْتَ then ثُمَّ
for Myself ﴿٤١﴾ لِنَفْسِى and I have chosen you وَٱصْطَنَعْتُكَ O Moses
وَلَا with My Signs بِـَٔايَٰتِى and your brother وَأَخُوكَ you أَنتَ go ٱذْهَبْ
My ﴿٤٢﴾ ذِكْرِى in فِى you both become weak تَنِيَا and not
Remembrance

40. "When your sister went and said: 'Shall I show you one who will nurse him?' So We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial. Then you stayed a number of years with the people of Madyan (Midian). Then you came here according to the fixed term which I ordained (for you), O Mûsâ (Moses)! **41.** "And I have chosen you for Myself. **42.** "Go you and your brother with My *Ayât*, and do not, you both, slacken and become weak in My remembrance.

اذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾ فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾ قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَن يَفْرُطَ عَلَيْنَا أَوْ أَن
يَطْغَىٰ ﴿٤٥﴾ قَالَ لَا تَخَافَا إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَىٰ ﴿٤٦﴾ فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ
وَلَا تُعَذِّبْهُمْ قَدْ جِئْنَاكَ بِآيَةٍ مِّن رَّبِّكَ وَالسَّلَامُ عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ ﴿٤٧﴾

has طَغَىٰ ﴿٤٣﴾ verily he إِنَّهُ Pharaoh فِرْعَوْنَ to إِلَىٰ go both اذْهَبَا
soft لَّيِّنًا word قَوْلًا to him لَهُ and speak both فَقُولَا transgressed
fear يَخْشَىٰ ﴿٤٤﴾ or أَوْ he may accept admonition يَتَذَكَّرُ perhaps he لَّعَلَّهُ
يَفْرُطَ lest أَن fear نَخَافُ verily we إِنَّنَا our Lord رَبَّنَا they said قَالَا
he يَطْغَىٰ ﴿٤٥﴾ lest أَن or أَوْ on us عَلَيْنَا he should hasten to punish
إِنَّنِي you fear تَخَافَا not لَا He (Allah) said قَالَ should transgress
and see وَأَرَىٰ ﴿٤٦﴾ I hear أَسْمَعُ with you both مَعَكُمَا verily I (am)
رَسُولَا verily we إِنَّا and say فَقُولَا so go you both to him فَأْتِيَاهُ
with us مَعَنَا so send فَأَرْسِلْ (of) your Lord رَبِّكَ (are) Messengers
you punish تُعَذِّبْهُمْ and not وَلَا (of) Israel إِسْرَائِيلَ Children بَنِي
مِّن with a Sign بِآيَةٍ we came to you جِئْنَاكَ indeed قَدْ them
him مَنِ upon عَلَىٰ and peace (will be) وَالسَّلَامُ your Lord رَّبِّكَ from
the guidance الْهُدَىٰ ﴿٤٧﴾ followed اتَّبَعَ who

43. "Go, both of you, to Fir'aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant). **44.** "And speak to him mildly, perhaps he may accept admonition or fear (Allâh)." **45.** They said: "Our Lord! Verily, we fear lest he should hasten to punish us or lest he should transgress." **46.** He (Allâh) said: "Fear not, verily, I am with you both, hearing and seeing. **47.** "So go you both to him, and say: 'Verily, we are Messengers of your Lord, so let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَن كَذَّبَ وَتَوَلَّىٰ ﴿٤٨﴾ قَالَ فَمَن رَّبُّكُمَا يَا مُوسَىٰ ﴿٤٩﴾ قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ
خَلْقَهُ ثُمَّ هَدَىٰ ﴿٥٠﴾ قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿٥١﴾ قَالَ عِلْمُهَا عِندَ رَبِّي فِي كِتَابٍ لَّا يَضِلُّ رَبِّي وَلَا يَنسَى ﴿٥٢﴾

that أَنَّ to us إِلَيْنَا it has been revealed أُوحِيَ indeed قَدْ truly إِنَّا
denied كَذَّبَ him who مَن (is) upon عَلَىٰ the torment الْعَذَابَ
then who فَمَن He (Pharaoh) said قَالَ and turned away وَتَوَلَّىٰ ﴿٤٨﴾

he (Moses) said قَالَ O Moses يَٰمُوسَىٰ ﴿٤٩﴾ (is) Lord of you two رَّبُّكُمَا
thing شَىْءٍ each كُلَّ gave أَعْطَىٰ (is) He Who ٱلَّذِىٓ our Lord رَبُّنَا
He قَالَ guided it aright هَدَىٰ ﴿٥٠﴾ then ثُمَّ its form and nature خَلْقَهُۥ
(of) the ٱلْقُرُونِ (is) the state بَالُ then what فَمَا (Pharaoh) said
that عِلْمُهَا he (Moses) said قَالَ of the old ٱلْأُولَىٰ ﴿٥١﴾ generations
a Record كِتَٰبٍ in فِى my Lord رَبِّى (is) with عِندَ knowledge
He يَنسَى ﴿٥٢﴾ nor وَلَا my Lord رَبِّى errs يَضِلُّ neither لَّا Book
forgets

48. 'Truly, it has been revealed to us that the torment will be for him who denies, and turns away'." **49.** Fir'aun (Pharaoh) said: "Who then, O Mûsâ (Moses), is the Lord of you two?" **50** said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright." **51.** said: "What about the generations of old?" **52.** [Mûsâ (Moses)] said: "The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor He forgets."

ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِۦٓ أَزْوَٰجًا مِّن نَّبَاتٍ شَتَّىٰ ﴿٥٣﴾
كُلُوا۟ وَٱرْعَوْا۟ أَنْعَٰمَكُمْ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّأُو۟لِى ٱلنُّهَىٰ ﴿٥٤﴾ ۞ مِنْهَا خَلَقْنَٰكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً
أُخْرَىٰ ﴿٥٥﴾ وَلَقَدْ أَرَيْنَٰهُ ءَايَٰتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ ﴿٥٦﴾

as a مَهْدًا the earth ٱلْأَرْضَ for you لَكُمُ made جَعَلَ He Who ٱلَّذِى
roads/ways سُبُلًا therein فِيهَا for you لَكُمْ and opened وَسَلَكَ bed
فَأَخْرَجْنَا water (rain) مَآءً the sky ٱلسَّمَآءِ from مِنَ and sent down وَأَنزَلَ
نَّبَاتٍ of مِّن kinds أَزْوَٰجًا with it بِهِۦٓ and We brought forth
أَنْعَٰمَكُمْ and pasture وَٱرْعَوْا۟ you eat كُلُوا۟ various شَتَّىٰ ﴿٥٣﴾ vegetation
(are) indeed signs لَءَايَٰتٍ this ذَٰلِكَ in فِى verily إِنَّ your cattle
of it/thereof ۞ مِنْهَا (of) understanding ٱلنُّهَىٰ ﴿٥٤﴾ for the men لِّأُو۟لِى
We shall return you نُعِيدُكُمْ and into it وَفِيهَا We created you خَلَقْنَٰكُمْ
أُخْرَىٰ ﴿٥٥﴾ once تَارَةً We shall bring out you نُخْرِجُكُمْ and from it وَمِنْهَا
كُلَّهَا Our Signs ءَايَٰتِنَا We showed him أَرَيْنَٰهُ and indeed وَلَقَدْ again
and refused وَأَبَىٰ ﴿٥٦﴾ but he denied فَكَذَّبَ all of them

53. Who has made earth for you like a bed; and has opened roads for you therein, and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation. **54.** Eat and pasture your cattle (therein); verily, in this are *Ayât* for men of understanding. **55.** Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again. **56.** And indeed We showed him all Our *Ayât*, but he denied and refused.

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَٰمُوسَىٰ ﴿٥٧﴾ فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِۦ فَٱجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَّا نُخْلِفُهُۥ
نَحْنُ وَلَآ أَنتَ مَكَانًا سُوًى ﴿٥٨﴾ قَالَ مَوْعِدُكُمْ يَوْمُ ٱلزِّينَةِ وَأَن يُحْشَرَ ٱلنَّاسُ ضُحًى ﴿٥٩﴾ فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ
كَيْدَهُۥ ثُمَّ أَتَىٰ ﴿٦٠﴾

to drive لِتُخْرِجَنَا have you come to us أَجِئْتَنَا He (Pharaoh) said قَالَ
﴿٥٧﴾ يَٰمُوسَىٰ with your magic بِسِحْرِكَ our land أَرْضِنَا of مِنْ us out
(with) بِسِحْرٍ then verily we can produce to you فَلَنَأْتِيَنَّكَ O Moses
between us بَيْنَنَا so (make) appoint فَٱجْعَلْ like this مِّثْلِهِۦ magic
we fail نُخْلِفُهُۥ neither لَّا a meeting مَوْعِدًا and between you وَبَيْنَكَ
equal (open) ﴿٥٨﴾ سُوًى in a place مَكَانًا you أَنتَ nor وَلَآ we نَحْنُ it
ٱلزِّينَةِ (is) day يَوْمُ your appointment مَوْعِدُكُمْ he (Moses) said قَالَ
the ٱلنَّاسُ will be assembled يُحْشَرَ and that وَأَن (of) the festival
فَجَمَعَ Pharaoh فِرْعَوْنُ so withdrew فَتَوَلَّىٰ forenoon ﴿٥٩﴾ ضُحًى people
he came back ﴿٦٠﴾ أَتَىٰ then ثُمَّ his plot كَيْدَهُۥ then he gathered

57. He [Fir'aun (Pharaoh)] said: "Have you come to drive us out of our land with your magic, O Mûsâ (Moses)? **58.** "Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall fail to keep, in an open place where both shall have a just and equal chance." **59.** [Mûsâ (Moses)] said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon)." **60.** So Fir'aun (Pharaoh) withdrew, devised his plot and then came back.

قَالَ لَهُم مُّوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا۟ عَلَى ٱللَّهِ كَذِبًا فَيُسْحِتَكُم بِعَذَابٍ ۖ وَقَدْ خَابَ مَنِ ٱفْتَرَىٰ ﴿٦١﴾ فَتَنَٰزَعُوٓا۟ أَمْرَهُم
بَيْنَهُمْ وَأَسَرُّوا۟ ٱلنَّجْوَىٰ ﴿٦٢﴾ قَالُوٓا۟ إِنْ هَٰذَٰنِ لَسَٰحِرَٰنِ يُرِيدَانِ أَن يُخْرِجَاكُم مِّنْ أَرْضِكُم بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ
ٱلْمُثْلَىٰ ﴿٦٣﴾

not لَا woe unto you وَيْلَكُمْ Moses مُّوسَىٰ to them لَهُم said قَالَ
فَيُسْحِتَكُم a lie كَذِبًا Allah ٱللَّهِ (on) against عَلَى you invent تَفْتَرُوا۟

خَابَ and surely وَقَدْ by a torment بِعَذَابٍ then He will destroy you
then they فَتَنَٰزَعُوٓا invented a lie افْتَرَىٰ ﴿٦١﴾ who مَنِ he failed
among them بَيْنَهُمْ their matter أَمْرَهُم debated with one another
قَالُوٓا private talk of counsel النَّجْوَىٰ ﴿٦٢﴾ and they kept secret وَأَسَرُّوا
يُرِيدَانِ two magicians لَسَٰحِرَٰنِ these هَٰذَٰنِ verily إِنْ they said
your أَرْضِكُم from مِّنْ they drive you out يُخْرِجَاكُم that أَن intend
with بِطَرِيقَتِكُمُ and go away وَيَذْهَبَا with their magic بِسِحْرِهِمَا land
superior الْمُثْلَىٰ ﴿٦٣﴾ your way

61. Mûsâ (Moses) said to them: "Woe unto you! Invent not a lie against Allâh, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allâh) will fail miserably." **62.** Then they debated one with another what they must do, and they kept their talk secret. **63.** They said: "Verily, these are two magicians. Their object is to drive you out from your land with magic, and to take you away from your superior way.

فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ ائْتُوا صَفًّا وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَىٰ ﴿٦٤﴾ قَالُوا يَٰمُوسَىٰٓ إِمَّآ أَن تُلْقِيَ وَإِمَّآ أَن نَّكُونَ أَوَّلَ مَنْ
أَلْقَىٰ ﴿٦٥﴾ قَالَ بَلْ أَلْقُوا فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَىٰ ﴿٦٦﴾ فَأَوْجَسَ فِي نَفْسِهِۦ خِيفَةً مُّوسَىٰ ﴿٦٧﴾
قُلْنَا لَا تَخَفْ إِنَّكَ أَنتَ الْأَعْلَىٰ ﴿٦٨﴾

come (assemble) ائْتُوا then ثُمَّ your plot كَيْدَكُمْ so devise فَأَجْمِعُوا
today الْيَوْمَ will be successful أَفْلَحَ and indeed وَقَدْ in a row صَفًّا
إِمَّآ O Moses يَٰمُوسَىٰٓ they said قَالُوا overcomes اسْتَعْلَىٰ ﴿٦٤﴾ he who مَنِ
the أَوَّلَ we be نَّكُونَ that أَن or وَإِمَّآ you throw تُلْقِيَ that أَن either
أَلْقُوا nay بَلْ he (Moses) said قَالَ will throw أَلْقَىٰ ﴿٦٥﴾ who مَنْ first
and their وَعِصِيُّهُمْ their ropes حِبَالُهُمْ then behold فَإِذَا throw you
that أَنَّهَا their magic سِحْرِهِمْ by مِن to him إِلَيْهِ appear يُخَيَّلُ sticks
in فِي so he conceived or felt فَأَوْجَسَ are moving fast تَسْعَىٰ ﴿٦٦﴾ they
لَا We (Allah) said قُلْنَا Moses مُّوسَىٰ ﴿٦٧﴾ a fear خِيفَةً himself نَفْسِهِۦ
الْأَعْلَىٰ ﴿٦٨﴾ you (are) أَنتَ surely you إِنَّكَ you fear تَخَفْ not
superior

64. "So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful." **65.** They said:"O Mûsâ (Moses)! Either you throw first or we be the first to throw?" **66.** [Mûsâ (Moses)] said: "Nay, throw you (first)!" Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast. **67.** So Mûsâ (Moses) conceived fear in himself. **68.** We (Allâh) said: "Fear not! Surely, you will have the upper hand.

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوٓا۟ إِنَّمَا صَنَعُوا۟ كَيْدُ سَٰحِرٍ وَلَا يُفْلِحُ ٱلسَّاحِرُ حَيْثُ أَتَىٰ ﴿٦٩﴾ فَأُلْقِىَ ٱلسَّحَرَةُ سُجَّدًا قَالُوٓا۟
ءَامَنَّا بِرَبِّ هَٰرُونَ وَمُوسَىٰ ﴿٧٠﴾ قَالَ ءَامَنتُمْ لَهُۥ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُۥ لَكَبِيرُكُمُ ٱلَّذِى عَلَّمَكُمُ ٱلسِّحْرَ فَلَأُقَطِّعَنَّ أَيْدِيَكُمْ
وَأَرْجُلَكُم مِّنْ خِلَٰفٍ وَلَأُصَلِّبَنَّكُمْ فِى جُذُوعِ ٱلنَّخْلِ وَلَتَعْلَمُنَّ أَيُّنَآ أَشَدُّ عَذَابًا وَأَبْقَىٰ ﴿٧١﴾

your right يَمِينِكَ (is) in فِى that which مَا and throw you وَأَلْقِ
they have صَنَعُوٓا۟ that which مَا it will swallow up تَلْقَفْ hand
(of) سَٰحِرٍ trick كَيْدُ they have made صَنَعُوا۟ only إِنَّمَا made
the ٱلسَّاحِرُ will be successful يُفْلِحُ and never وَلَا a magician
he may ﴿٦٩﴾ أَتَىٰ to whatever (amount of skill) حَيْثُ magician
in سُجَّدًا the magicians ٱلسَّحَرَةُ so fell down فَأُلْقِىَ possess
in the Lord بِرَبِّ we believed ءَامَنَّا they said قَالُوٓا۟ prostration
ءَامَنتُمْ he (Pharaoh) said قَالَ and Moses ﴿٧٠﴾ وَمُوسَىٰ (of) Aaron هَٰرُونَ
I give premission ءَاذَنَ that أَنْ before قَبْلَ in him لَهُۥ you believe
عَلَّمَكُمُ who ٱلَّذِى (is) your chief لَكَبِيرُكُمُ verily he إِنَّهُۥ to you لَكُمْ
أَيْدِيَكُمْ so surely I will cut off فَلَأُقَطِّعَنَّ the magic ٱلسِّحْرَ taught you
opposite خِلَٰفٍ (from) on مِّنْ and your feet وَأَرْجُلَكُم your hands
the جُذُوعِ (in) on فِى and surely I will crucify you وَلَأُصَلِّبَنَّكُمْ sides
أَيُّنَآ and surely you will know وَلَتَعْلَمُنَّ (of) date-palms ٱلنَّخْلِ trunks
and ﴿٧١﴾ وَأَبْقَىٰ in torment عَذَابًا (is) more severe أَشَدُّ which of us
more lasting

69. "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain." **70.** So the magicians fell down prostrate. They said: "We believe in the Lord of Hârûn (Aaron) and Mûsâ (Moses)." **71.** [Fir'aun (Pharaoh)] said: "Believe you in him before I give you permission? Verily, he is your chief who has taught you magic. So I will surely, cut off your hands and feet on opposite sides, and I will surely, crucify you on the trunks of date palms, and you shall surely, know which of us can give the severe and more lasting torment."

قَالُوا۟ لَن نُّؤْثِرَكَ عَلَىٰ مَا جَآءَنَا مِنَ ٱلْبَيِّنَٰتِ وَٱلَّذِى فَطَرَنَا ۖ فَٱقْضِ مَآ أَنتَ قَاضٍ ۖ إِنَّمَا تَقْضِى هَٰذِهِ ٱلْحَيَوٰةَ ٱلدُّنْيَآ ﴿٧٢﴾ إِنَّآ
ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَٰيَٰنَا وَمَآ أَكْرَهْتَنَا عَلَيْهِ مِنَ ٱلسِّحْرِ ۗ وَٱللَّهُ خَيْرٌ وَأَبْقَىٰٓ ﴿٧٣﴾ إِنَّهُۥ مَن يَأْتِ رَبَّهُۥ مُجْرِمًا فَإِنَّ لَهُۥ جَهَنَّمَ لَا
يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿٧٤﴾

what مَا on/over عَلَىٰ We prefer you نُّؤْثِرَكَ never لَن they said قَالُوا۟
and وَٱلَّذِى the clear signs ٱلْبَيِّنَٰتِ from مِنَ has come to us جَآءَنَا
whatever مَآ so decree you فَٱقْضِ created us فَطَرَنَا Him Who
you can decree (regarding) تَقْضِى only إِنَّمَا decree قَاضٍ you أَنتَ
have ءَامَنَّا verily We إِنَّآ worldly ٱلدُّنْيَآ ﴿٧٢﴾ life ٱلْحَيَوٰةَ this هَٰذِهِ
خَطَٰيَٰنَا us لَنَا that He may forgive لِيَغْفِرَ in our Lord بِرَبِّنَا believed
on it عَلَيْهِ you did compel us أَكْرَهْتَنَا and what وَمَآ our faults/sins
وَأَبْقَىٰٓ ﴿٧٣﴾ (is) Best خَيْرٌ and Allah وَٱللَّهُ the magic ٱلسِّحْرِ from مِنَ
رَبَّهُۥ comes يَأْتِ whoever مَن verily (he) إِنَّهُۥ and Most Lasting
جَهَنَّمَ for him لَهُۥ then surely فَإِنَّ as a criminal مُجْرِمًا (to) his Lord
يَحْيَىٰ ﴿٧٤﴾ nor وَلَا therein فِيهَا he will die يَمُوتُ neither لَا (is) Hell
he will live

72. They said: "We prefer you not over what have come to us of the clear signs and to Him (Allâh) Who created us. So decree whatever you desire to decree, for you can only decree (regarding) this life of the world. **73.** "Verily, we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allâh is better as regards reward in comparison to your reward, and more lasting." **74.** Verily, whoever comes to his Lord as a *Mujrim*, then surely, for him is Hell, wherein he will neither die nor live.

وَمَن يَأْتِهِۦ مُؤْمِنًا قَدْ عَمِلَ ٱلصَّٰلِحَٰتِ فَأُو۟لَٰٓئِكَ لَهُمُ ٱلدَّرَجَٰتُ ٱلْعُلَىٰ ﴿٧٥﴾ جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ
وَذَٰلِكَ جَزَآءُ مَن تَزَكَّىٰ ﴿٧٦﴾ وَلَقَدْ أَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَسْرِ بِعِبَادِى فَٱضْرِبْ لَهُمْ طَرِيقًا فِى ٱلْبَحْرِ يَبَسًا لَّا تَخَٰفُ دَرَكًا
وَلَا تَخْشَىٰ ﴿٧٧﴾

قَدْ as a believer مُؤْمِنًا comes to him يَأْتِهِۦ and whoever وَمَن
they are فَأُو۟لَٰٓئِكَ righteous deeds ٱلصَّٰلِحَٰتِ he has done عَمِلَ indeed
Gardens جَنَّٰتُ high ٱلْعُلَىٰ ﴿٧٥﴾ (are) ranks ٱلدَّرَجَٰتُ for them لَهُمُ those
خَٰلِدِينَ rivers ٱلْأَنْهَٰرُ under them مِن تَحْتِهَا flowing تَجْرِى (of) Eden عَدْنٍ
(is) جَزَآءُ and that وَذَٰلِكَ therein فِيهَا they will abide forever

and indeed وَلَقَدْ purifies himself ﴿٧٦﴾ تَزَكَّىٰ (of) him who مَن reward
you travel by أَسْرِ that أَنْ Moses مُوسَىٰٓ to إِلَىٰ We revealed أَوْحَيْنَآ
طَرِيقًا for them لَهُمْ then strike فَٱضْرِبْ with My slaves بِعِبَادِى night
دَرَكًا fearing تَخَٰفُ neither لَّا dry يَبَسًا the sea ٱلْبَحْرِ in فِى a path
being afraid (of drowning in the ﴿٧٧﴾ تَخْشَىٰ nor وَلَا to be overtaken
sea)

75. But whoever comes to Him (Allâh) as a believer (in the Oneness of Allâh), and has done righteous good deeds, for such are the high ranks, — **76.** *'Adn* (Eden) Paradise, under which rivers flow, wherein they will abide forever: such is the reward of those who purify themselves. **77.** And indeed We revealed to Mûsâ (Moses): "Travel by night with *'Ibâdi* and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid."

فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِۦ فَغَشِيَهُم مِّنَ ٱلْيَمِّ مَا غَشِيَهُمْ ﴿٧٨﴾ وَأَضَلَّ فِرْعَوْنُ قَوْمَهُۥ وَمَا هَدَىٰ ﴿٧٩﴾ يَٰبَنِىٓ إِسْرَٰٓءِيلَ قَدْ أَنجَيْنَٰكُم
مِّنْ عَدُوِّكُمْ وَوَٰعَدْنَٰكُمْ جَانِبَ ٱلطُّورِ ٱلْأَيْمَنَ وَنَزَّلْنَا عَلَيْكُمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ ﴿٨٠﴾ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ وَلَا تَطْغَوْا۟
فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِى ۖ وَمَن يَحْلِلْ عَلَيْهِ غَضَبِى فَقَدْ هَوَىٰ ﴿٨١﴾

with his hosts بِجُنُودِهِۦ Pharaoh فِرْعَوْنُ then pursued them فَأَتْبَعَهُمْ
that what مَا the sea ٱلْيَمِّ from مِّنَ but covered them فَغَشِيَهُم
قَوْمَهُۥ Pharaoh فِرْعَوْنُ and led astray وَأَضَلَّ covered them up ﴿٧٨﴾ غَشِيَهُمْ
يَٰبَنِىٓ guided (them) ﴿٧٩﴾ هَدَىٰ and not وَمَا his people (nation)
We delivered you أَنجَيْنَٰكُم indeed قَدْ (of) Israel إِسْرَٰٓءِيلَ O Children
and We made a covenant with وَوَٰعَدْنَٰكُمْ your enemy عَدُوِّكُمْ from مِّنْ
وَنَزَّلْنَا the right ٱلْأَيْمَنَ (of) the Mount ٱلطُّورِ (on the) side جَانِبَ you
and ﴿٨٠﴾ وَٱلسَّلْوَىٰ Manna ٱلْمَنَّ (on) to you عَلَيْكُمُ and We sent down
which مَا good lawful things طَيِّبَٰتِ from مِن you eat كُلُوا۟ quails
you commit تَطْغَوْا۟ and not وَلَا We have provided you رَزَقْنَٰكُمْ
on you عَلَيْكُمْ lest should descend فَيَحِلَّ therein فِيهِ oppression
غَضَبِى on whom عَلَيْهِ descends يَحْلِلْ and he وَمَن My Anger غَضَبِى
he is perished ﴿٨١﴾ هَوَىٰ indeed فَقَدْ My Anger

78. Then Fir'aun (Pharaoh) pursued them with his hosts, but the sea water completely overwhelmed them and covered them up. **79.** And Fir'aun (Pharaoh) led his people astray, and he did not guide them. **80.** O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you *Al-Manna* and quail, **81.** (Saying) eat of the *Tayyibât* wherewith We have provided you, and commit no transgression or oppression therein, lest My Anger should justly descend on you. And he on whom My Anger descends, he is indeed perished.

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا ثُمَّ ٱهْتَدَىٰ ﴿٨٢﴾ ۞ وَمَآ أَعْجَلَكَ عَن قَوْمِكَ يَٰمُوسَىٰ ﴿٨٣﴾ قَالَ هُمْ أُو۟لَآءِ عَلَىٰٓ
أَثَرِى وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ ﴿٨٤﴾ قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنۢ بَعْدِكَ وَأَضَلَّهُمُ ٱلسَّامِرِىُّ ﴿٨٥﴾

to him لِّمَن (am) indeed Most Forgiving لَغَفَّارٌ and verily I وَإِنِّي
صَٰلِحًا and does وَعَمِلَ and believes وَءَامَنَ repents تَابَ who
and وَمَآ ۞ he remains guided ٱهْتَدَىٰ ﴿٨٢﴾ then ثُمَّ righteous deeds
your people قَوْمِكَ from عَن made you hasten أَعْجَلَكَ what
(are) close أُو۟لَآءِ they هُمْ he (Moses) said قَالَ O Moses يَٰمُوسَىٰ ﴿٨٣﴾
رَبِّ to you إِلَيْكَ and I hastened وَعَجِلْتُ my footsteps أَثَرِى on عَلَىٰٓ
He (Allah) said قَالَ that You might be pleased لِتَرْضَىٰ ﴿٨٤﴾ My Lord
your قَوْمَكَ We have tried فَتَنَّا indeed قَدْ then verily We فَإِنَّا
ٱلسَّامِرِىُّ ﴿٨٥﴾ and led them astray وَأَضَلَّهُمُ after you مِنۢ بَعْدِكَ people
Samiri

82. And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them (till his death). **83.** "And what made you hasten from your people, O Mûsâ (Moses)?" **84.** He said: "They are close on my footsteps, and I hastened to You, O my Lord, that You might be pleased." **85.** (Allâh) said: "Verily, We have tried your people in your absence, and As-Sâmirî has led them astray."

فَرَجَعَ مُوسَىٰٓ إِلَىٰ قَوْمِهِۦ غَضْبَٰنَ أَسِفًا ۚ قَالَ يَٰقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا ۚ أَفَطَالَ عَلَيْكُمُ ٱلْعَهْدُ أَمْ
أَرَدتُّمْ أَن يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِى ﴿٨٦﴾ قَالُوا۟ مَآ أَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا وَلَٰكِنَّا حُمِّلْنَآ أَوْزَارًا
مِّن زِينَةِ ٱلْقَوْمِ فَقَذَفْنَٰهَا فَكَذَٰلِكَ أَلْقَى ٱلسَّامِرِىُّ ﴿٨٧﴾

غَضْبَٰنَ his people قَوْمِهِۦ to إِلَىٰ Moses مُوسَىٰ then returned فَرَجَعَ
أَلَمْ O my people يَٰقَوْمِ he said قَالَ sorrowful أَسِفًا being angry
حَسَنًا a promise وَعْدًا your Lord رَبُّكُمْ promise you يَعِدْكُمْ did not
ٱلْعَهْدُ on you عَلَيْكُمُ did then seem long (prolonged) أَفَطَالَ fair
(should) descend يَحِلَّ that أَن did you desire أَرَدتُّمْ or أَمْ promise
so فَأَخْلَفْتُم your Lord رَّبِّكُمْ from مِّن wrath غَضَبٌ on you عَلَيْكُمْ
not مَآ they said قَالُوا۟ (your) promise to me مَّوْعِدِى ﴿٨٦﴾ you broke
of our own will بِمَلْكِنَا promise to you مَوْعِدَكَ We broke أَخْلَفْنَا
of مِّن weight/load أَوْزَارًا we were made to carry حُمِّلْنَآ but وَلَٰكِنَّا
فَكَذَٰلِكَ then We cast them فَقَذَفْنَٰهَا (of) people ٱلْقَوْمِ ornaments زِينَةِ
Samiri ٱلسَّامِرِىُّ ﴿٨٧﴾ put forth أَلْقَى as

86. Then Mûsâ (Moses) returned to his people in a state of anger and sorrow. He said: "O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, that you broke your promise to me?" **87.** They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the people, then we cast them (into the fire), and that was what As-Sâmirî suggested."

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَّهُۥ خُوَارٌ فَقَالُوا۟ هَٰذَآ إِلَٰهُكُمْ وَإِلَٰهُ مُوسَىٰ فَنَسِىَ ﴿٨٨﴾ أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا
وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾ وَلَقَدْ قَالَ لَهُمْ هَٰرُونُ مِن قَبْلُ يَٰقَوْمِ إِنَّمَا فُتِنتُم بِهِۦ ۖ وَإِنَّ رَبَّكُمُ ٱلرَّحْمَٰنُ فَٱتَّبِعُونِى
وَأَطِيعُوٓا۟ أَمْرِى ﴿٩٠﴾

body جَسَدًا (of) a calf عِجْلًا for them لَهُمْ then he took out فَأَخْرَجَ
هَٰذَآ then they said فَقَالُوا۟ a low (sound) خُوَارٌ it had لَّهُۥ
(of) Moses مُوسَىٰ and the god وَإِلَٰهُ (is) your god إِلَٰهُكُمْ this
أَلَّا they see يَرَوْنَ did then not أَفَلَا but he has forgotten ﴿٨٨﴾ فَنَسِىَ
nor وَلَا a word قَوْلًا to them إِلَيْهِمْ it could return يَرْجِعُ that not
﴿٨٩﴾ نَفْعًا nor وَلَا to harm ضَرًّا (for) them لَهُمْ it had power يَمْلِكُ
مِن قَبْلُ Aaron هَٰرُونُ to them لَهُمْ said قَالَ and indeed وَلَقَدْ profit
بِهِۦ you are being tried فُتِنتُم only إِنَّمَا O my people يَٰقَوْمِ before
(is) the Most ٱلرَّحْمَٰنُ your Lord رَبَّكُمُ and verily وَإِنَّ with it

أَمْرِى ﴿٩٠﴾	and obey	وَأَطِيعُوٓا۟	you so follow me	فَٱتَّبِعُونِى	Gracious (Allah)	
						my order

88. Then he took out (of the fire) for them (a statue of) a calf which seemed to low. They said: "This is your *ilâh* (god), and the *ilâh* (god) of Mûsâ (Moses), but he has forgotten (his god).'" **89.** Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good? **90.** And Hârûn (Aaron) indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allâh) the Most Gracious, so follow me and obey my order."

قَالُوا۟ لَن نَّبْرَحَ عَلَيْهِ عَٰكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ ﴿٩١﴾ قَالَ يَٰهَٰرُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوٓا۟ ﴿٩٢﴾ أَلَّا تَتَّبِعَنِ
أَفَعَصَيْتَ أَمْرِى ﴿٩٣﴾ قَالَ يَبْنَؤُمَّ لَا تَأْخُذْ بِلِحْيَتِى وَلَا بِرَأْسِىٓ إِنِّى خَشِيتُ أَن تَقُولَ فَرَّقْتَ بَيْنَ بَنِىٓ إِسْرَٰٓءِيلَ وَلَمْ
تَرْقُبْ قَوْلِى ﴿٩٤﴾ قَالَ فَمَا خَطْبُكَ يَٰسَٰمِرِىُّ ﴿٩٥﴾

عَٰكِفِينَ	on it	عَلَيْهِ	we will stop	نَّبْرَحَ	never	لَن	they said قَالُوا۟
قَالَ	Moses	مُوسَىٰ ﴿٩١﴾	to us	إِلَيْنَا	returns	يَرْجِعَ	until حَتَّىٰ worshipping
إِذْ	stopped you	مَنَعَكَ	what	مَا	O Aaron	يَٰهَٰرُونُ	he (Moses) said
that not	أَلَّا	going astray	ضَلُّوٓا۟ ﴿٩٢﴾	you saw them	رَأَيْتَهُمْ	when	
أَمْرِى ﴿٩٣﴾	have you then disbobeyed	أَفَعَصَيْتَ	you follow me	تَتَّبِعَنِ			
not	لَا	O son of my mother	يَبْنَؤُمَّ	he Aaron	said	قَالَ	my order
إِنِّى	by my head	بِرَأْسِىٓ	nor	وَلَا	by my beard	بِلِحْيَتِى	you seize تَأْخُذْ
you	فَرَّقْتَ	you should say	تَقُولَ	lest	أَن	feared	خَشِيتُ verily I
إِسْرَٰٓءِيلَ	children	بَنِىٓ	between	بَيْنَ	have caused a division		
my word	قَوْلِى ﴿٩٤﴾	you respect	تَرْقُبْ	and not	وَلَمْ	of Israel	
(is) your matter	خَطْبُكَ	then what	فَمَا	he (Moses) said	قَالَ		
					O Samiri	يَٰسَٰمِرِىُّ ﴿٩٥﴾	

91. They said: "We will not stop worshipping it (i.e. the calf), until Mûsâ (Moses) returns to us." **92.** said: "O Hârûn (Aaron)! What prevented you when you saw them going astray; **93.** "That you followed me not? Have you then disobeyed my order?" **94.** Hesaid: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: 'You have caused a division among the Children of Israel, and you have not respected my word!' " **95.** said: "And what is the matter with you. O Sâmirî?"

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِۦ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ ٱلرَّسُولِ فَنَبَذْتُهَا وَكَذَٰلِكَ سَوَّلَتْ لِى
نَفْسِى ﴿٩٦﴾ قَالَ فَٱذْهَبْ فَإِنَّ لَكَ فِى ٱلْحَيَوٰةِ أَن تَقُولَ لَا مِسَاسَ ۖ وَإِنَّ لَكَ مَوْعِدًا لَّن تُخْلَفَهُۥ ۖ وَٱنظُرْ إِلَىٰٓ إِلَٰهِكَ
ٱلَّذِى ظَلْتَ عَلَيْهِ عَاكِفًا ۖ لَّنُحَرِّقَنَّهُۥ ثُمَّ لَنَنسِفَنَّهُۥ فِى ٱلْيَمِّ نَسْفًا ﴿٩٧﴾

they يَبْصُرُوا not لَمْ what بِمَا I saw بَصُرْتُ he (Samiri) said قَالَ
a handful (of قَبْضَةً so I seized or took فَقَبَضْتُ (with it) بِهِۦ saw
(of) the messenger (angel) ٱلرَّسُولِ hoof print أَثَرِ from مِّنْ dust)
to لِى suggested سَوَّلَتْ and thus وَكَذَٰلِكَ then threw it فَنَبَذْتُهَا
then go فَٱذْهَبْ he(Moses) said قَالَ my innerself نَفْسِى ﴿٩٦﴾ me
أَن the life ٱلْحَيَوٰةِ (is) in فِى for you لَكَ then verily فَإِنَّ away
لَكَ and verily وَإِنَّ touch مِسَاسَ not لَا you will say تَقُولَ that
وَٱنظُرْ that you will fail it تُخْلَفَهُۥ not لَّن a promise مَوْعِدًا you have
you have ظَلْتَ that which ٱلَّذِى your god إِلَٰهِكَ at إِلَىٰٓ and look
ثُمَّ certainly we will burn it لَّنُحَرِّقَنَّهُۥ devoted عَاكِفًا to it عَلَيْهِ been
the sea ٱلْيَمِّ in فِى certainly we will scatter it لَنَنسِفَنَّهُۥ then
in particles نَسْفًا ﴿٩٧﴾

96. (Sâmirî) said: "I saw what they saw not, so I took a handful (of dust) from the (hoof) print of the messenger and threw it. Thus my inner-self suggested to me."
97. Mûsâ (Moses) said: "Then go away! And verily, your (punishment) in this life will be that you will say: "Touch me not (i.e. you will live alone exiled away from mankind); and verily, (for a future torment), you have a promise that will not fail. And look at your *ilâh* (god) to which you have been devoted. We will certainly burn it, and scatter its particles in the sea."

إِنَّمَآ إِلَٰهُكُمُ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۚ وَسِعَ كُلَّ شَىْءٍ عِلْمًا ﴿٩٨﴾ كَذَٰلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ مَا قَدْ سَبَقَ ۚ وَقَدْ
ءَاتَيْنَٰكَ مِن لَّدُنَّا ذِكْرًا ﴿٩٩﴾ مَّنْ أَعْرَضَ عَنْهُ فَإِنَّهُۥ يَحْمِلُ يَوْمَ ٱلْقِيَٰمَةِ وِزْرًا ﴿١٠٠﴾ خَٰلِدِينَ فِيهِ ۖ وَسَآءَ لَهُمْ يَوْمَ ٱلْقِيَٰمَةِ
حِمْلًا ﴿١٠١﴾

(there لَآ Who ٱلَّذِى (is) Allah ٱللَّهُ your God إِلَٰهُكُمُ only إِنَّمَآ
every كُلَّ He comprehends وَسِعَ He هُوَ but إِلَّا god إِلَٰهَ is) no
عَلَيْكَ We relate نَقُصُّ thus كَذَٰلِكَ in knowledge عِلْمًا ﴿٩٨﴾ thing شَىْءٍ
قَدْ سَبَقَ (of) what مَا information أَنۢبَآءِ (from) some مِنْ to you

مِن We have given you ءَاتَيْنَٰكَ and indeed وَقَدْ happened before
أَعْرَضَ whoever مَّنْ a Reminder (the Quran) ذِكْرًا ﴿٩٩﴾ Us لَّدُنَّا from
يَوْمَ will bear يَحْمِلُ then verily he فَإِنَّهُۥ from it عَنْهُ turned away
they will خَٰلِدِينَ a burden وِزْرًا ﴿١٠٠﴾ (of) Resurrection ٱلْقِيَٰمَةِ (on) Day
(on) Day يَوْمَ for them لَهُمْ and evil will be وَسَآءَ in that فِيهِ abide
load حِمْلًا ﴿١٠١﴾ (of) Resurrection ٱلْقِيَٰمَةِ

98. Your *Ilâh* (God) is only Allâh, (the One) *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). He has full knowledge of all things. **99.** Thus We relate to you (O Muhammad ﷺ) some information of what happened before. And indeed We have given you from Us a Reminder (this Qur'ân). **100.** Whoever turns away from it, verily, they will bear a heavy burden (of sins) on the Day of Resurrection, **101.** They will abide in that (state in the Fire of Hell) — and evil indeed will it be that load for them on the Day of Resurrection;

يَوْمَ يُنفَخُ فِي ٱلصُّورِ ۚ وَنَحْشُرُ ٱلْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿١٠٢﴾ يَتَخَٰفَتُونَ بَيْنَهُمْ إِن لَّبِثْتُمْ إِلَّا عَشْرًا ﴿١٠٣﴾ نَّحْنُ أَعْلَمُ بِمَا
يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِن لَّبِثْتُمْ إِلَّا يَوْمًا ﴿١٠٤﴾ وَيَسْـَٔلُونَكَ عَنِ ٱلْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّى نَسْفًا ﴿١٠٥﴾

وَنَحْشُرُ the Trumpet ٱلصُّورِ will be blown in يُنفَخُ فِى the Day (when) يَوْمَ
زُرْقًا ﴿١٠٢﴾ that day يَوْمَئِذٍ the criminals ٱلْمُجْرِمِينَ and We shall gather
they will speak in يَتَخَٰفَتُونَ blue or blind-eyed
إِلَّا you stayed لَّبِثْتُمْ not إِن among themselves بَيْنَهُمْ whispers
what بِمَا know very well أَعْلَمُ We نَّحْنُ ten (days) عَشْرًا ﴿١٠٣﴾ except
best of them أَمْثَلُهُمْ will say يَقُولُ when إِذْ they will say يَقُولُونَ
إِلَّا you stayed لَّبِثْتُمْ not إِن in knowledge and wisdom طَرِيقَةً
about/regarding عَنِ and they ask you وَيَسْـَٔلُونَكَ a day يَوْمًا ﴿١٠٤﴾ except
رَبِّى will blast them يَنسِفُهَا then you say فَقُلْ the mountains ٱلْجِبَالِ
as particles of dust نَسْفًا ﴿١٠٥﴾ My Lord

102. The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the *Mujrimûn* blue or blind-eyed with thirst. **103.** They will speak in a very low voice to each other (saying): "You stayed not longer than ten (days)." **104.** We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!" **105.** And they ask you concerning the mountains: say, "My Lord will blast them and scatter them as particles of dust.

فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾ لَّا تَرَىٰ فِيهَا عِوَجًا وَلَآ أَمْتًا ﴿١٠٧﴾ يَوْمَئِذٍ يَتَّبِعُونَ ٱلدَّاعِىَ لَا عِوَجَ لَهُۥ وَخَشَعَتِ
ٱلْأَصْوَاتُ لِلرَّحْمَٰنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾ يَوْمَئِذٍ لَّا تَنفَعُ ٱلشَّفَٰعَةُ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَرَضِىَ لَهُۥ قَوْلًا ﴿١٠٩﴾ يَعْلَمُ
مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِۦ عِلْمًا ﴿١١٠﴾

لَّا smooth صَفْصَفًا ﴿١٠٦﴾ as a level قَاعًا then He shall leave it فَيَذَرُهَا
nor وَلَآ any crookedness عِوَجًا therein فِيهَا you will see تَرَىٰ not
they (people) shall follow يَتَّبِعُونَ on that Day يَوْمَئِذٍ curve أَمْتًا ﴿١٠٧﴾
for him لَهُۥ crookedness عِوَجَ (there is) no لَا caller ٱلدَّاعِىَ
for the Most لِلرَّحْمَٰنِ voices ٱلْأَصْوَاتُ and will be humbled وَخَشَعَتِ
a whisper هَمْسًا ﴿١٠٨﴾ but إِلَّا you shall hear تَسْمَعُ so nothing فَلَا Gracious
except إِلَّا intercession ٱلشَّفَٰعَةُ shall avail تَنفَعُ not لَّا on that Day يَوْمَئِذٍ
the Most ٱلرَّحْمَٰنُ to him لَهُ gave permission أَذِنَ the one مَنْ
a word قَوْلًا ﴿١٠٩﴾ for him لَهُۥ and He approved وَرَضِىَ Gracious (Allah)
(is) before them بَيْنَ أَيْدِيهِمْ what مَا He (Allah) knows يَعْلَمُ
وَلَا (is) behind them خَلْفَهُمْ and what وَمَا (between their hands)
knowledge عِلْمًا ﴿١١٠﴾ its بِهِۦ they will compass يُحِيطُونَ and not

106. "Then He shall leave them as a level smooth plain. **107.** "You will see therein nothing crooked or curved." **108.** On that Day mankind will follow strictly (the voice of) Allâh's caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allâh's caller). And all voices will be humbled for the Most Gracious (Allâh), and nothing shall you hear but the low voice of their footsteps. **109.** On that day no intercession shall avail, except the one for whom the Most Gracious (Allâh) has given permission and whose word is acceptable to Him. **110.** He (Allâh) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter) but they will never compass anything of His Knowledge.

۞ وَعَنَتِ ٱلْوُجُوهُ لِلْحَىِّ ٱلْقَيُّومِ ۖ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾ وَمَن يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ
ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾ وَكَذَٰلِكَ أَنزَلْنَٰهُ قُرْءَانًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ ٱلْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ﴿١١٣﴾

before the لِلْحَىِّ faces ٱلْوُجُوهُ and shall be humbled ۞ وَعَنَتِ
خَابَ while indeed وَقَدْ the Self-Subsisting ٱلْقَيُّومِ Ever-Living
a burden of ظُلْمًا ﴿١١١﴾ carried حَمَلَ he who مَنْ will be disappointed

ٱلصَّٰلِحَٰتِ (from) مِنَ works يَعْمَلْ and who وَمَن wrong-doing
then not فَلَا (is) a believer مُؤْمِنٌ and he وَهُوَ righteous deeds
هَضْمًا ﴿١١٢﴾ nor وَلَا wrong/injustice ظُلْمًا he will fear يَخَافُ
as قُرْءَانًا We have sent it down أَنزَلْنَٰهُ and thus وَكَذَٰلِكَ curtailment
فِيهِ and have explained in detail وَصَرَّفْنَا in Arabic عَرَبِيًّا a Quran
that لَعَلَّهُمْ the threats or warnings ٱلْوَعِيدِ (from) of مِنَ therein
in them لَهُمْ may generate يُحْدِثُ or أَوْ fear Allah يَتَّقُونَ they may
admonition/lesson ذِكْرًا ﴿١١٣﴾

111. And (all) faces shall be humbled before (Allâh), *Al-Hayyul-Qayyum* (the Ever Living, the One Who sustains and protects all that exists). And he who carried (a burden of) wrongdoing, will be indeed a complete failure (on that Day). **112.** And he who works deeds of righteousness, while he is a believer, then he will have no fear of injustice, nor of any curtailment. **113.** And thus We have sent it down as a Qur'ân in Arabic, and have explained therein in detail the warnings, in order that they may fear Allâh, or that it may cause them to have a lesson from it.

فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ وَلَا تَعْجَلْ بِٱلْقُرْءَانِ مِن قَبْلِ أَن يُقْضَىٰٓ إِلَيْكَ وَحْيُهُۥ وَقُل رَّبِّ زِدْنِى عِلْمًا ﴿١١٤﴾ وَلَقَدْ عَهِدْنَآ إِلَىٰٓ ءَادَمَ مِن قَبْلُ فَنَسِىَ وَلَمْ نَجِدْ لَهُۥ عَزْمًا ﴿١١٥﴾ وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ ﴿١١٦﴾

True ٱلْحَقُّ the King ٱلْمَلِكُ Allah ٱللَّهُ then High above is فَتَعَٰلَى
مِن قَبْلِ with the Quran بِٱلْقُرْءَانِ be in haste تَعْجَلْ and not وَلَا
its وَحْيُهُۥ to you إِلَيْكَ is completed يُقْضَىٰٓ that أَن before
increase me زِدْنِى my Lord رَّبِّ and you say وَقُل revelation
We made a covenant عَهِدْنَآ and indeed وَلَقَدْ in knowledge عِلْمًا ﴿١١٤﴾
وَلَمْ then he forgot فَنَسِىَ before مِن قَبْلُ Adam ءَادَمَ (to) with إِلَىٰٓ
firm will-power عَزْمًا ﴿١١٥﴾ (for) in him لَهُۥ We found نَجِدْ and not
ٱسْجُدُوا۟ to the angels لِلْمَلَٰٓئِكَةِ We said قُلْنَا and when وَإِذْ
إِلَّآ they prostrated فَسَجَدُوٓا۟ to Adam لِءَادَمَ prostrate yourselves
who refused أَبَىٰ ﴿١١٦﴾ Satan/Iblis إِبْلِيسَ except

114. Then High above all be Allâh, the True King. And be not in haste (O Muhammad ﷺ) with the Qur'ân before its revelation is completed to you, and say: "My Lord! Increase me in knowledge." **115.** And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will power. **116.** And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated themselves (all) except *Iblîs* (Satan); he refused.

فَقُلْنَا يَٰٓـَٔادَمُ إِنَّ هَٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ ٱلْجَنَّةِ فَتَشْقَىٰٓ ﴿١١٧﴾ إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ﴿١١٨﴾
وَأَنَّكَ لَا تَظْمَؤُا۟ فِيهَا وَلَا تَضْحَىٰ ﴿١١٩﴾ فَوَسْوَسَ إِلَيْهِ ٱلشَّيْطَٰنُ قَالَ يَٰٓـَٔادَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ ٱلْخُلْدِ وَمُلْكٍ
لَّا يَبْلَىٰ ﴿١٢٠﴾

(is) an عَدُوٌّ this هَٰذَا verily إِنَّ O Adam يَٰٓـَٔادَمُ then We said فَقُلْنَا
let يُخْرِجَنَّكُمَا so not فَلَا and to your wife وَلِزَوْجِكَ to you لَّكَ enemy
so that you فَتَشْقَىٰٓ ﴿١١٧﴾ Paradise ٱلْجَنَّةِ from مِنَ him expel you both
أَلَّا for you (is a promise from Us) لَكَ verily إِنَّ be distressed
تَعْرَىٰ ﴿١١٨﴾ nor وَلَا therein فِيهَا you will be hungry تَجُوعَ that never
you shall تَظْمَؤُا۟ not لَا and that you وَأَنَّكَ you will be naked
you shall suffer تَضْحَىٰ ﴿١١٩﴾ nor وَلَا therein فِيهَا suffer from thirst
Satan ٱلشَّيْطَٰنُ to him إِلَيْهِ then whispered فَوَسْوَسَ from the sun
(on) to عَلَىٰ I lead you أَدُلُّكَ shall هَلْ O Adam يَٰٓـَٔادَمُ he said قَالَ
not لَّا and (to) a kingdom وَمُلْكٍ (of) Eternity ٱلْخُلْدِ Tree شَجَرَةِ
that will waste away يَبْلَىٰ ﴿١٢٠﴾

117. Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you will be distressed. **118.** Verily, you have that you will never be hungry therein nor naked. **119.** And you (will) suffer not from thirst therein nor from the sun's heat. **120.** Then *Shaitân* (Satan) whispered to him, saying : "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"

فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءَٰتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ ٱلْجَنَّةِ ۚ وَعَصَىٰٓ ءَادَمُ رَبَّهُۥ فَغَوَىٰ ﴿١٢١﴾ ثُمَّ ٱجْتَبَٰهُ
رَبُّهُۥ فَتَابَ عَلَيْهِ وَهَدَىٰ ﴿١٢٢﴾ قَالَ ٱهْبِطَا مِنْهَا جَمِيعًۢا ۖ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَنِ
ٱتَّبَعَ هُدَاىَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ ﴿١٢٣﴾

لَهُمَا so appeared فَبَدَتْ from that مِنْهَا then they both ate فَأَكَلَا
يَخْصِفَانِ and they began وَطَفِقَا their private parts سَوْءَٰتُهُمَا to them
(of) ٱلْجَنَّةِ leaves وَرَقِ (from) with مِن on themselves عَلَيْهِمَا stick
(121) فَغَوَىٰ his Lord رَبَّهُۥ Adam ءَادَمُ and disobeyed وَعَصَىٰٓ the Garden
فَتَابَ his Lord رَبُّهُۥ chose him ٱجْتَبَٰهُ then ثُمَّ so he went astray
and gave (122) وَهَدَىٰ to him عَلَيْهِ then he turned with forgiveness
مِنْهَا get down you both ٱهْبِطَا He (Allah) said قَالَ him guidance
to some others لِبَعْضٍ some of you بَعْضُكُمْ together جَمِيعًا herefrom
مِّنِّى comes to you يَأْتِيَنَّكُم then if فَإِمَّا (are) an enemy عَدُوٌّ
هُدَاىَ followed ٱتَّبَعَ then whoever فَمَنِ guidance هُدًى from Me
nor وَلَا he shall go astray يَضِلُّ neither فَلَا My Guidance
he shall fall into distress يَشْقَىٰ (123)

121. Then they both ate of the tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of the Paradise for their covering. Thus did Adam disobey his Lord, so he went astray. **122.** Then his Lord chose him, and turned to him with forgiveness, and gave him guidance. **123.** He (Allâh) said:"Get you down, both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance he shall neither go astray, nor shall be distressed.

وَمَنْ أَعْرَضَ عَن ذِكْرِى فَإِنَّ لَهُۥ مَعِيشَةً ضَنكًا وَنَحْشُرُهُۥ يَوْمَ ٱلْقِيَٰمَةِ أَعْمَىٰ ﴿١٢٤﴾ قَالَ رَبِّ لِمَ حَشَرْتَنِىٓ أَعْمَىٰ
وَقَدْ كُنتُ بَصِيرًا ﴿١٢٥﴾ قَالَ كَذَٰلِكَ أَتَتْكَ ءَايَٰتُنَا فَنَسِيتَهَا ۖ وَكَذَٰلِكَ ٱلْيَوْمَ تُنسَىٰ ﴿١٢٦﴾ وَكَذَٰلِكَ نَجْزِى مَنْ أَسْرَفَ وَلَمْ يُؤْمِنۢ بِـَٔايَٰتِ
رَبِّهِۦ ۚ وَلَعَذَابُ ٱلْءَاخِرَةِ أَشَدُّ وَأَبْقَىٰٓ ﴿١٢٧﴾

My ذِكْرِى from عَن turns away أَعْرَضَ and whosoever وَمَنْ
ضَنكًا (is) a life مَعِيشَةً for him لَهُۥ then verily فَإِنَّ Remembrance
(on) Day يَوْمَ and We shall raise him up وَنَحْشُرُهُۥ (of) hardship
O my رَبِّ he will say قَالَ blind أَعْمَىٰ (124) (of) Resurrection ٱلْقِيَٰمَةِ
and وَقَدْ blind أَعْمَىٰ You raised me up حَشَرْتَنِىٓ why لِمَ Lord
كَذَٰلِكَ He (Allah) will say قَالَ sight بَصِيرًا (125) I had كُنتُ indeed
but you فَنَسِيتَهَا Our Signs ءَايَٰتُنَا came unto you أَتَتْكَ like this
you will be (126) تُنسَىٰ this Day ٱلْيَوْمَ and so وَكَذَٰلِكَ forgot them

أَسْرَفَ him who مَنْ We requite نَجْزِى and thus وَكَذَٰلِكَ neglected
رَبِّهِۦ in the Signs بِـَٔايَٰتِ believes يُؤْمِنۢ and not وَلَمْ transgresses
(of) the Hereafter ٱلْـَٔاخِرَةِ and surely torment وَلَعَذَابُ (of) his Lord
and more lasting وَأَبْقَىٰٓ ﴿١٢٧﴾ (is) more severe أَشَدُّ

124. "But whosoever turns away from My Reminder verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection." **125.** He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)." **126.** (Allâh) will say: "Like this: Our *Ayât* came unto you, but you disregarded them, and so this Day, you will be neglected." **127.** And thus do We requite him who transgresses beyond bounds, and believes not in the *Ayât* of his Lord; and the torment of the Hereafter is far more severe and more lasting.

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ ٱلْقُرُونِ يَمْشُونَ فِى مَسَٰكِنِهِمْ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّأُو۟لِى ٱلنُّهَىٰ ﴿١٢٨﴾ وَلَوْلَا كَلِمَةٌ
سَبَقَتْ مِن رَّبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى ﴿١٢٩﴾ فَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ
غُرُوبِهَا ۖ وَمِنْ ءَانَآئِ ٱلَّيْلِ فَسَبِّحْ وَأَطْرَافَ ٱلنَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴿١٣٠﴾

We أَهْلَكْنَا how many كَمْ them لَهُمْ He guided يَهْدِ has not أَفَلَمْ
generations ٱلْقُرُونِ (from) مِّنَ before them قَبْلَهُم have destroyed
in فِى verily إِنَّ their dwellings مَسَٰكِنِهِمْ in فِى they walk يَمْشُونَ
(of) ﴿١٢٨﴾ ٱلنُّهَىٰ for men لِّأُو۟لِى (are) signs لَءَايَٰتٍ this ذَٰلِكَ
has gone forth سَبَقَتْ a Word كَلِمَةٌ and had not وَلَوْلَا understanding
it (the judgement) would have لَكَانَ your Lord رَّبِّكَ from مِن
فَٱصْبِرْ determined مُّسَمًّى ﴿١٢٩﴾ and a term وَأَجَلٌ inevitable لِزَامًا been
وَسَبِّحْ they say يَقُولُونَ what مَا (on) with عَلَىٰ so bear you patiently
طُلُوعِ before قَبْلَ (of) your Lord رَبِّكَ the praises بِحَمْدِ and glorify
and وَمِنْ its setting غُرُوبِهَا and before وَقَبْلَ the sun ٱلشَّمْسِ rising
so you glorify فَسَبِّحْ (of) the night ٱلَّيْلِ hours ءَانَآئِ (from) during
that you may لَعَلَّكَ (of) the day ٱلنَّهَارِ and at the ends وَأَطْرَافَ
become pleased تَرْضَىٰ ﴿١٣٠﴾

128. Is it not a guidance for them how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding. **129.** And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have

come (in this world). **130.** So bear patiently (O Muhammad ﷺ) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some hours of the night, and at the ends of the day, that you may become pleased with the reward which Allâh shall give you.

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِۦٓ أَزْوَٰجًا مِّنْهُمْ زَهْرَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا لِنَفْتِنَهُمْ فِيهِ ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾ وَأْمُرْ أَهْلَكَ
بِٱلصَّلَوٰةِ وَٱصْطَبِرْ عَلَيْهَا ۖ لَا نَسْـَٔلُكَ رِزْقًا ۖ نَّحْنُ نَرْزُقُكَ ۗ وَٱلْعَٰقِبَةُ لِلتَّقْوَىٰ ﴿١٣٢﴾ وَقَالُوا۟ لَوْلَا يَأْتِينَا بِـَٔايَةٍ مِّن رَّبِّهِۦٓ ۚ أَوَلَمْ
تَأْتِهِم بَيِّنَةُ مَا فِى ٱلصُّحُفِ ٱلْأُولَىٰ ﴿١٣٣﴾

what مَا (to) for إِلَىٰ your eyes عَيْنَيْكَ you strain تَمُدَّنَّ and not وَلَا
to various أَزْوَٰجًا (with it) بِهِۦٓ We have given for enjoyment مَتَّعْنَا
(of) the life ٱلْحَيَوٰةِ the splendour زَهْرَةَ of them مِّنْهُمْ groups/pairs
(thereby) therein فِيهِ that We may test them لِنَفْتِنَهُمْ worldly ٱلدُّنْيَا
and ﴿١٣١﴾ وَأَبْقَىٰ (is) best خَيْرٌ (of) your Lord رَبِّكَ and provision وَرِزْقُ
the بِٱلصَّلَوٰةِ (on) your family أَهْلَكَ and command وَأْمُرْ more lasting
We ask of نَسْـَٔلُكَ not لَا in (on) it عَلَيْهَا and be patient وَٱصْطَبِرْ prayer
and وَٱلْعَٰقِبَةُ provide for you نَرْزُقُكَ We نَّحْنُ a provision رِزْقًا you
وَقَالُوا۟ (is) for the pious or piety ﴿١٣٢﴾ لِلتَّقْوَىٰ the good end (Paradise)
مِّن a sign بِـَٔايَةٍ he brings us يَأْتِينَا why not لَوْلَا and they say
بَيِّنَةُ come to them تَأْتِهِم has (there) not أَوَلَمْ his Lord رَّبِّهِۦٓ from
﴿١٣٣﴾ ٱلْأُولَىٰ the Scriptures ٱلصُّحُفِ (is) in فِى (of) that which مَا proof
former

131. And strain not your eyes in longing for the things We have given for enjoyment to various groups of them, the splendour of the life of this world, that We may test them thereby. But the provision of your Lord is better and more lasting. **132.** And enjoin *As-Salât* on your family, and be patient in offering them. We ask not of you a provision: We provide for you. And the good end (i.e. Paradise) is for the *Muttaqûn*. **133.** They say: "Why does he not bring us a sign (proof) from his Lord?" Has there not come to them the proof of that which is (written) in the former papers?

وَلَوْ أَنَّآ أَهْلَكْنَٰهُم بِعَذَابٍ مِّن قَبْلِهِۦ لَقَالُوا۟ رَبَّنَا لَوْلَآ أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ ءَايَٰتِكَ مِن قَبْلِ أَن نَّذِلَّ
وَنَخْزَىٰ ﴿١٣٤﴾ قُلْ كُلٌّ مُّتَرَبِّصٌ فَتَرَبَّصُوا۟ ۖ فَسَتَعْلَمُونَ مَنْ أَصْحَٰبُ ٱلصِّرَٰطِ ٱلسَّوِىِّ وَمَنِ ٱهْتَدَىٰ ﴿١٣٥﴾

with بِعَذَابٍ had destroyed them أَهْلَكْنَٰهُم We أَنَّآ and if وَلَوْ
surely they would have said لَقَالُوا۟ before this مِّن قَبْلِهِۦ a torment
رَسُولًا to us إِلَيْنَا You sent أَرْسَلْتَ why not لَوْلَآ our Lord رَبَّنَا
Your Signs ءَايَٰتِكَ that we might have followed فَنَتَّبِعَ a Messenger
and we وَنَخْزَىٰ ﴿١٣٤﴾ we were disgraced نَّذِلَّ that أَن before مِن قَبْلِ
فَتَرَبَّصُوا۟ is waiting مُّتَرَبِّصٌ each one كُلٌّ say قُلْ were humiliated
أَصْحَٰبُ who مَنْ then you shall know فَسَتَعْلَمُونَ so wait you too
وَمَنِ Even (Straight) ٱلسَّوِىِّ (of) the Path ٱلصِّرَٰطِ (are) the owners
has walked aright ﴿١٣٥﴾ ٱهْتَدَىٰ and who

134. And if We had destroyed them with a torment before this, they would surely, have said: "Our Lord! If only You had sent us a Messenger, we should certainly have followed Your *Ayât*, before we were humiliated and disgraced." **135.** Say (O Muhammad ﷺ): "Each one ﷺ is waiting, so wait you too; and you shall know who are they that are on the Straight and Even Path, and who are they that have let themselves be guided.

سُورَةُ الأَنبِيَاءِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾ مَا يَأْتِيهِم مِّن ذِكْرٍ مِّن رَّبِّهِم مُّحْدَثٍ إِلَّا اسْتَمَعُوهُ
وَهُمْ يَلْعَبُونَ ﴿٢﴾ لَاهِيَةً قُلُوبُهُمْ ۗ وَأَسَرُّوا النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَٰذَا إِلَّا بَشَرٌ مِّثْلُكُمْ ۖ أَفَتَأْتُونَ السِّحْرَ
وَأَنتُمْ تُبْصِرُونَ ﴿٣﴾ قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ ۖ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾

وَهُمْ their reckoning حِسَابُهُمْ for mankind لِلنَّاسِ draws near اقْتَرَبَ
not مَا turn away ﴿١﴾ مُّعْرِضُونَ heedlessness غَفْلَةٍ in فِي while they
from مِّن an admonition ذِكْرٍ (from) مِّن comes unto them يَأْتِيهِم
they اسْتَمَعُوهُ but إِلَّا as a recent revelation مُّحْدَثٍ their Lord رَّبِّهِم
being in a light لَاهِيَةً play ﴿٢﴾ يَلْعَبُونَ while they وَهُمْ listen to it
and they conceal or keep وَأَسَرُّوا their hearts قُلُوبُهُمْ mood occupied
do wrong ظَلَمُوا those who الَّذِينَ the private counsels النَّجْوَى secret
like مِّثْلُكُمْ a human being بَشَرٌ but إِلَّا this هَٰذَا what (is) هَلْ
while you وَأَنتُمْ (to) magic السِّحْرَ will you go to أَفَتَأْتُونَ you
the الْقَوْلَ knows يَعْلَمُ my Lord رَبِّي he said قَالَ see (it) ﴿٣﴾ تُبْصِرُونَ
and He وَهُوَ and the earth وَالْأَرْضِ the heavens السَّمَاءِ in فِي word
the All-Knower ﴿٤﴾ الْعَلِيمُ (is) the All-Hearer السَّمِيعُ

Sûrat* 21. *Al-Anbiyâ'
(The Prophets) XXI

In the Name of Allâh
the Most Gracious, the Most Merciful

1. Draws near for mankind their reckoning, while they turn away in heedlessness. **2.** Comes not unto them an admonition (a chapter of the Qur'ân) from their Lord as a recent revelation but they listen to it while they play. **3.** With their hearts occupied (with evil things). Those who do wrong, conceal their private counsels, (saying): "Is this (Muhammad ﷺ) more than a human being like you? Will you submit to magic while you see it?" **4.** He (Muhammad ﷺ) said: "My Lord knows (every) word (spoken) in the heavens and on earth. And He is the All-Hearer, the All-Knower."

بَلْ قَالُوٓا۟ أَضْغَٰثُ أَحْلَٰمٍۭ بَلِ ٱفْتَرَىٰهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِـَٔايَةٍ كَمَآ أُرْسِلَ ٱلْأَوَّلُونَ ﴿٥﴾ مَآ ءَامَنَتْ قَبْلَهُم
مِّن قَرْيَةٍ أَهْلَكْنَٰهَآ ۖ أَفَهُمْ يُؤْمِنُونَ ﴿٦﴾ وَمَآ أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِمْ ۖ فَسْـَٔلُوٓا۟ أَهْلَ ٱلذِّكْرِ إِن
كُنتُمْ لَا تَعْلَمُونَ ﴿٧﴾ وَمَا جَعَلْنَٰهُمْ جَسَدًا لَّا يَأْكُلُونَ ٱلطَّعَامَ وَمَا كَانُوا۟ خَٰلِدِينَ ﴿٨﴾

أَحْلَٰمٍۭ mysterious false أَضْغَٰثُ they (said) say قَالُوٓا۟ nay بَلْ
شَاعِرٌ he هُوَ nay بَلْ he has invented it ٱفْتَرَىٰهُ nay بَلِ dreams
أُرْسِلَ as كَمَآ a sign بِـَٔايَةٍ let him then bring us فَلْيَأْتِنَا (is) a poet
قَبْلَهُم believed ءَامَنَتْ not مَآ the ancients ٱلْأَوَّلُونَ ﴿٥﴾ were sent
which We have أَهْلَكْنَٰهَآ town قَرْيَةٍ (one) of مِّن before them
and not وَمَآ believe يُؤْمِنُونَ ﴿٦﴾ will they then أَفَهُمْ destroyed
We نُّوحِىٓ men رِجَالًا but إِلَّا before you قَبْلَكَ We sent أَرْسَلْنَا
ٱلذِّكْرِ the people أَهْلَ so you ask فَسْـَٔلُوٓا۟ to them إِلَيْهِمْ revealed
know تَعْلَمُونَ ﴿٧﴾ not لَا you (did) كُنتُمْ if إِن (of) the Reminder
يَأْكُلُونَ not لَّا bodies جَسَدًا We made them جَعَلْنَٰهُمْ and not وَمَا
خَٰلِدِينَ ﴿٨﴾ they were كَانُوا۟ nor وَمَا the food ٱلطَّعَامَ that eat
immortals

5. Nay, they say:"These (revelations of the Qur'ân which are inspired to Muhammad ﷺ) are mixed up false dreams! Nay, he has invented it! Nay, he is a poet! Let him then bring us an *Ayâh* like the ones (Prophets) that were sent before (with signs)!" **6.** Not one of the towns (populations), of those which We destroyed, believed before them (though We sent them signs); will they then believe? **7.** And We sent not before you (O Muhammad ﷺ) but men to whom We revealed. So ask the people of the Reminder [Scriptures — the Taurât (Torah), the Injeel (Gospel)] if you do not know. **8.** And We did not create them (the Messengers, with) bodies that ate not food, nor were they immortals.

ثُمَّ صَدَقْنَٰهُمُ ٱلْوَعْدَ فَأَنجَيْنَٰهُمْ وَمَن نَّشَآءُ وَأَهْلَكْنَا ٱلْمُسْرِفِينَ ﴿٩﴾ لَقَدْ أَنزَلْنَآ إِلَيْكُمْ كِتَٰبًا فِيهِ ذِكْرُكُمْ ۖ أَفَلَا
تَعْقِلُونَ ﴿١٠﴾ وَكَمْ قَصَمْنَا مِن قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنشَأْنَا بَعْدَهَا قَوْمًا ءَاخَرِينَ ﴿١١﴾ فَلَمَّآ أَحَسُّوا۟ بَأْسَنَآ إِذَا
هُم مِّنْهَا يَرْكُضُونَ ﴿١٢﴾ لَا تَرْكُضُوا۟ وَٱرْجِعُوٓا۟ إِلَىٰ مَآ أُتْرِفْتُمْ فِيهِ وَمَسَٰكِنِكُمْ لَعَلَّكُمْ تُسْـَٔلُونَ ﴿١٣﴾

فَأَنجَيْنَٰهُمْ the promise ٱلْوَعْدَ We fulfilled to them صَدَقْنَٰهُمُ then ثُمَّ
وَأَهْلَكْنَا We willed نَّشَآءُ and those whom وَمَن so We saved them
We أَنزَلْنَآ indeed لَقَدْ the extravagants ٱلْمُسْرِفِينَ ﴿٩﴾ and We destroyed
in which (is) فِيهِ a Book كِتَٰبًا to you إِلَيْكُمْ have sent down
you understand تَعْقِلُونَ ﴿١٠﴾ will then not أَفَلَا your Reminder ذِكْرُكُمْ
قَرْيَةٍ (from) مِن We have destroyed قَصَمْنَا and how many وَكَمْ
and raised up وَأَنشَأْنَا doing wrong ظَالِمَةً that was كَانَتْ a town
then when فَلَمَّآ another ءَاخَرِينَ ﴿١١﴾ people قَوْمًا after them بَعْدَهَا
مِّنْهَا they هُم behold إِذَا Our Torment بَأْسَنَآ they perceived أَحَسُّوا۟
إِلَىٰ but return وَٱرْجِعُوٓا۟ you flee تَرْكُضُوا۟ not لَا flee يَرْكُضُونَ ﴿١٢﴾ from it
and وَمَسَٰكِنِكُمْ in it فِيهِ you live a luxurious life أُتْرِفْتُمْ what مَآ to
you may be تُسْـَٔلُونَ ﴿١٣﴾ in order that لَعَلَّكُمْ to your homes
questioned

9. Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed *Al-Musrifûn*. **10.** Indeed, We have sent down for you (O mankind) a Book (the Qur'ân) in which there is *Dhikrukum*. Will you not then understand? **11.** How many a town (community) given to wrongdoing, have We destroyed, and raised up after them another people! **12.** Then, when they perceived (saw) Our Torment (coming), behold, they (tried to) flee from it. **13.** Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.

قَالُوا۟ يَٰوَيْلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ ﴿١٤﴾ فَمَا زَالَت تِّلْكَ دَعْوَىٰهُمْ حَتَّىٰ جَعَلْنَٰهُمْ حَصِيدًا خَٰمِدِينَ ﴿١٥﴾ وَمَا خَلَقْنَا ٱلسَّمَآءَ
وَٱلْأَرْضَ وَمَا بَيْنَهُمَا لَٰعِبِينَ ﴿١٦﴾ لَوْ أَرَدْنَآ أَن نَّتَّخِذَ لَهْوًا لَّٱتَّخَذْنَٰهُ مِن لَّدُنَّآ إِن كُنَّا فَٰعِلِينَ ﴿١٧﴾ بَلْ نَقْذِفُ بِٱلْحَقِّ عَلَى
ٱلْبَٰطِلِ فَيَدْمَغُهُۥ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ ٱلْوَيْلُ مِمَّا تَصِفُونَ ﴿١٨﴾

have been كُنَّا surely we إِنَّا woe to us يَٰوَيْلَنَآ they said قَالُوا۟
دَعْوَىٰهُمْ that تِّلْكَ ceased زَالَت then not فَمَا wrong-doers ظَٰلِمِينَ ﴿١٤﴾
as a field حَصِيدًا We made them جَعَلْنَٰهُمْ till حَتَّىٰ cry of theirs
the ٱلسَّمَآءَ We created خَلَقْنَا and not وَمَا that is reaped خَٰمِدِينَ ﴿١٥﴾
between them بَيْنَهُمَا and what وَمَا and the earth وَٱلْأَرْضَ heavens
We نَّتَّخِذَ that أَن We intended أَرَدْنَآ had لَوْ (as) players لَٰعِبِينَ ﴿١٦﴾

مِن surely we could have taken it لَّاتَّخَذْنَـٰهُ a pastime لَهْوًا take
nay بَلْ going to do فَـٰعِلِينَ ﴿١٧﴾ We were كُنَّا if إِن Us لَّدُنَّآ from
the falsehood ٱلْبَـٰطِلِ against عَلَى the truth بِٱلْحَقِّ We fling نَقْذِفُ
is زَاهِقٌ it هُوَ then when فَإِذَا so it destroys or brains it out فَيَدْمَغُهُۥ
تَصِفُونَ ﴿١٨﴾ for that which مِمَّا woe ٱلْوَيْلُ and to you وَلَكُمُ vanished
you ascribe

14. They cried: "Woe to us! Certainly we have been *Zâlimûn*." **15.** And that cry of theirs ceased not, till We made them as a field that is reaped, extinct (dead). **16.** We created not the heavens and the earth and all that is between them for a (mere) play. **17.** Had We intended to take a pastime (i.e. a wife or a son), We could surely, have taken it from Us, if We were going to do (that). **18.** Nay, We fling (send down) the truth (this Qur'ân) against the falsehood (disbelief), so it destroys it, and behold, it (falsehood) is vanished. And woe to you for that (lie) which you ascribe.

وَلَهُۥ مَن فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ وَمَنْ عِندَهُۥ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِۦ وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾ يُسَبِّحُونَ ٱلَّيْلَ وَٱلنَّهَارَ لَا
يَفْتُرُونَ ﴿٢٠﴾ أَمِ ٱتَّخَذُوٓا۟ ءَالِهَةً مِّنَ ٱلْأَرْضِ هُمْ يُنشِرُونَ ﴿٢١﴾ لَوْ كَانَ فِيهِمَآ ءَالِهَةٌ إِلَّا ٱللَّهُ لَفَسَدَتَا ۚ فَسُبْحَـٰنَ ٱللَّهِ رَبِّ
ٱلْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾

the ٱلسَّمَـٰوَٰتِ (is) in فِى whosoever مَن and to Him (belongs) وَلَهُۥ
(are) near عِندَهُۥ and those who وَمَنْ and the earth وَٱلْأَرْضِ heavens
عِبَادَتِهِۦ (to refrain) from عَنْ they are proud يَسْتَكْبِرُونَ not لَا Him
they يُسَبِّحُونَ they are weary يَسْتَحْسِرُونَ ﴿١٩﴾ nor وَلَا worshiping Him
they يَفْتُرُونَ ﴿٢٠﴾ never لَا and day وَٱلنَّهَارَ night ٱلَّيْلَ glorify (Him)
gods ءَالِهَةً they have taken (for worship) ٱتَّخَذُوٓا۟ or أَمِ slacken
had لَوْ raise the dead يُنشِرُونَ ﴿٢١﴾ who هُمْ the earth ٱلْأَرْضِ from مِّنَ
Allah ٱللَّهُ besides إِلَّا gods ءَالِهَةٌ therein فِيهِمَآ there been كَانَ
then Glorified is فَسُبْحَـٰنَ surely would both have been ruined لَفَسَدَتَا
(high above) what عَمَّا (of) the Throne ٱلْعَرْشِ Lord رَبِّ Allah ٱللَّهِ
they attribute (to Him) يَصِفُونَ ﴿٢٢﴾

19. To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e. the angels) are not too proud to worship Him, nor are they weary (of His worship). **20.** They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so). **21.** Or have they taken (for worship) *âlihah* (gods) from the earth who raise the dead? **22.** Had there been therein (in the heavens and the earth) *âlihah* (gods) besides Allâh, then verily, both would have been ruined. Glorified be Allâh, the Lord of the Throne, (High is He) above all that (evil) they associate with Him!

لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُونَ ﴿٢٣﴾ أَمِ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ ءَالِهَةً ۖ قُلْ هَاتُوا۟ بُرْهَـٰنَكُمْ ۖ هَـٰذَا ذِكْرُ مَن مَّعِىَ وَذِكْرُ مَن
قَبْلِى ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ٱلْحَقَّ ۖ فَهُم مُّعْرِضُونَ ﴿٢٤﴾ وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَـٰهَ إِلَّآ
أَنَا۠ فَٱعْبُدُونِ ﴿٢٥﴾ وَقَالُوا۟ ٱتَّخَذَ ٱلرَّحْمَـٰنُ وَلَدًا ۗ سُبْحَـٰنَهُۥ ۚ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٦﴾

He does يَفْعَلُ as to what عَمَّا He can be questioned يُسْـَٔلُ not لَا
they ٱتَّخَذُوا۟ or أَمِ will be questioned يُسْـَٔلُونَ ﴿٢٣﴾ while they وَهُمْ
you قُلْ gods ءَالِهَةً besides Him مِن دُونِهِۦٓ have taken (for worship)
مَن (is) Reminder ذِكْرُ this هَـٰذَا your proof بُرْهَـٰنَكُمْ bring هَاتُوا۟ say
(for) مَن and Reminder وَذِكْرُ (are) with me مَّعِىَ (for) those who
يَعْلَمُونَ not لَا most of them أَكْثَرُهُمْ but بَلْ before me قَبْلِى those
and وَمَآ (are) averse مُّعْرِضُونَ ﴿٢٤﴾ so they فَهُم the truth ٱلْحَقَّ know
رَّسُولٍ (from) any مِن before you مِن قَبْلِكَ We sent أَرْسَلْنَا not
لَآ that أَنَّهُۥ to him إِلَيْهِ We revealed نُوحِىٓ but إِلَّا Messenger
وَقَالُوا۟ so worship Me فَٱعْبُدُونِ ﴿٢٥﴾ I أَنَا۠ but إِلَّآ god إِلَـٰهَ (there is) no
the Most Gracious ٱلرَّحْمَـٰنُ has begotten ٱتَّخَذَ and they (said) say
slaves عِبَادٌ (they are) but بَلْ Glory to Him سُبْحَـٰنَهُۥ a son وَلَدًا
honoured مُّكْرَمُونَ ﴿٢٦﴾

23. He cannot be questioned as to what He does, while they will be questioned. **24.** Or have they taken for worship (other) *âlihah* (gods) besides Him? Say: "Bring your proof." This (the Qur'ân) is the Reminder for those with me and the Reminder for those before me. But most of them know not the Truth, so they are averse. **25.** And We did not send any Messenger before you (O Muhammad ﷺ) but We revealed to him (saying): *Lâ ilâha illa Ana*, so worship Me (Alone and none else)." **26.** And they say: "The Most Gracious (Allâh) has begotten a son (or children)." Glory to Him! They, are but honoured slaves.

لَا يَسْبِقُونَهُۥ بِٱلْقَوْلِ وَهُم بِأَمْرِهِۦ يَعْمَلُونَ ﴿٢٧﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ
ٱرْتَضَىٰ وَهُم مِّنْ خَشْيَتِهِۦ مُشْفِقُونَ ﴿٢٨﴾ ۞ وَمَن يَقُلْ مِنْهُمْ إِنِّىٓ إِلَٰهٌ مِّن دُونِهِۦ فَذَٰلِكَ نَجْزِيهِ جَهَنَّمَ ۚ كَذَٰلِكَ
نَجْزِى ٱلظَّٰلِمِينَ ﴿٢٩﴾ أَوَلَمْ يَرَ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَٰهُمَا ۖ وَجَعَلْنَا مِنَ ٱلْمَآءِ كُلَّ
شَىْءٍ حَىٍّ ۖ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

and they وَهُم in word بِٱلْقَوْلِ they precede Him يَسْبِقُونَهُۥ not لَا
مَا He knows يَعْلَمُ act ﴿٢٧﴾ يَعْمَلُونَ (by) on His command بِأَمْرِهِۦ
(is) behind خَلْفَهُمْ and what وَمَا (is) before them بَيْنَ أَيْدِيهِمْ what
for him لِمَنِ except إِلَّا they intercede يَشْفَعُونَ and not وَلَا them
خَشْيَتِهِۦ from مِّنْ and they وَهُم He is pleased with ٱرْتَضَىٰ whom
يَقُلْ and whosoever ۞ وَمَن stand in awe ﴿٢٨﴾ مُشْفِقُونَ fear of Him
besides مِّن دُونِهِۦ (am) a god إِلَٰهٌ verily I إِنِّىٓ of them مِنْهُمْ says
We will requite or recompense him نَجْزِيهِ then such فَذَٰلِكَ Him
﴿٢٩﴾ ٱلظَّٰلِمِينَ We recompense نَجْزِى thus كَذَٰلِكَ (with) Hell جَهَنَّمَ
those who ٱلَّذِينَ (seen) known يَرَ have not أَوَلَمْ the wrong-doers
and the وَٱلْأَرْضَ the heavens ٱلسَّمَٰوَٰتِ that أَنَّ disbelieved كَفَرُوٓا۟
then We parted فَفَتَقْنَٰهُمَا joined together رَتْقًا were كَانَتَا earth
every كُلَّ water ٱلْمَآءِ from مِنَ and We have made وَجَعَلْنَا them
they believe ﴿٣٠﴾ يُؤْمِنُونَ will then not أَفَلَا living حَىٍّ thing شَىْءٍ

27. They speak not until He has spoken, and they act on His Command. **28.** He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him. **29.** And if any of them should say: "Verily, I am an *ilâh* (a god) besides Him (Allâh)," such a one We should recompense with Hell. Thus We recompense the *Zâlimûn*. **30.** Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?

وَجَعَلْنَا فِى ٱلْأَرْضِ رَوَٰسِىَ أَن تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾ وَجَعَلْنَا ٱلسَّمَآءَ سَقْفًا
مَّحْفُوظًا ۖ وَهُمْ عَنْ ءَايَٰتِهَا مُعْرِضُونَ ﴿٣٢﴾ وَهُوَ ٱلَّذِى خَلَقَ ٱلَّيْلَ وَٱلنَّهَارَ وَٱلشَّمْسَ وَٱلْقَمَرَ ۖ كُلٌّ فِى فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾
وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ ٱلْخُلْدَ ۖ أَفَإِي۟ن مِّتَّ فَهُمُ ٱلْخَٰلِدُونَ ﴿٣٤﴾

the earth ٱلْأَرْضِ (in) on فِى and We have made or placed وَجَعَلْنَا
with them بِهِمْ it should shake تَمِيدَ lest أَن firm mountains رَوَٰسِىَ
highways سُبُلًا broad فِجَاجًا therein فِيهَا and We placed وَجَعَلْنَا
and We have وَجَعَلْنَا be guided يَهْتَدُونَ ﴿٣١﴾ that they may لَعَلَّهُمْ
safe and well مَّحْفُوظًا a roof سَقْفًا the heaven ٱلسَّمَآءَ made
turn مُعْرِضُونَ ﴿٣٢﴾ its signs ءَايَٰتِهَا from عَنْ yet they وَهُمْ guarded
the ٱلَّيْلَ has created خَلَقَ Who ٱلَّذِى and He (it is) وَهُوَ away
and the moon وَٱلْقَمَرَ and the sun وَٱلشَّمْسَ and the day وَٱلنَّهَارَ night
جَعَلْنَا and not وَمَا floating يَسْبَحُونَ ﴿٣٣﴾ an orbit فَلَكٍ in فِى each كُلٌّ
ٱلْخُلْدَ before you مِّن قَبْلِكَ to any human being لِبَشَرٍ We granted
ٱلْخَٰلِدُونَ ﴿٣٤﴾ then they فَهُمُ you die مِّتَّ then if أَفَإِي۟ن immortality
will live forever

31. And We have placed on the earth firm mountains, lest it should shake with
them, and We placed therein broad highways for them to pass through, that they
may be guided. **32.** And We have made the heaven a roof, safe and well-guarded.
Yet they turn away from its signs. **33.** And He it is Who has created the night and
the day, and the sun and the moon, each in an orbit floating. **34.** And We granted
not to any human being immortality before you (O Muhammad ﷺ), then if you
die, would they live forever?

كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۗ وَنَبْلُوكُم بِٱلشَّرِّ وَٱلْخَيْرِ فِتْنَةً ۖ وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾ وَإِذَا رَءَاكَ ٱلَّذِينَ كَفَرُوٓا۟ إِن
يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَٰذَا ٱلَّذِى يَذْكُرُ ءَالِهَتَكُمْ وَهُم بِذِكْرِ ٱلرَّحْمَٰنِ هُمْ كَٰفِرُونَ ﴿٣٦﴾ خُلِقَ
ٱلْإِنسَٰنُ مِنْ عَجَلٍ ۚ سَأُو۟رِيكُمْ ءَايَٰتِى فَلَا تَسْتَعْجِلُونِ ﴿٣٧﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ
صَٰدِقِينَ ﴿٣٨﴾

death ٱلْمَوْتِ is going to taste ذَآئِقَةُ one (soul) نَفْسٍ every كُلُّ
فِتْنَةً and good وَٱلْخَيْرِ with evil بِٱلشَّرِّ and We shall try you وَنَبْلُوكُم
you will be returned تُرْجَعُونَ ﴿٣٥﴾ and to Us وَإِلَيْنَا as a temptation
disbelieved كَفَرُوٓا۟ those who ٱلَّذِينَ see you رَءَاكَ and when وَإِذَا
for mockery هُزُوًا except إِلَّا they take you يَتَّخِذُونَكَ not إِن
ءَالِهَتَكُمْ mentions/talks يَذْكُرُ one who ٱلَّذِى is this أَهَٰذَا
ٱلرَّحْمَٰنِ at the mention بِذِكْرِ while they وَهُم (about) your gods

(is) خُلِقَ	disbelieve كَـٰفِرُونَ ﴿٣٦﴾	they هُمْ	(of) the Most Gracious				
I will show you سَأُوْرِيكُمْ	haste عَجَلٍ	of مِنْ	man ٱلْإِنسَـٰنُ	created			
you ask me to hasten تَسْتَعْجِلُونِ ﴿٣٧﴾	so not فَلَا	My Signs ءَايَـٰتِى					
promise (will ٱلْوَعْدُ	this هَـٰذَا	when مَتَىٰ	and they say وَيَقُولُونَ				
truthful صَـٰدِقِينَ ﴿٣٨﴾	you are كُنتُمْ	if إِن	come to pass)				

35. Everyone is going to taste death, and We shall make a trial of you with evil and with good. And to Us you will be returned. **36.** And when those who disbelieved see you (O Muhammad ﷺ), they take you not except for mockery (saying): "Is this the one who talks (badly) about your gods?" While they disbelieve at the mention of the Most Gracious (Allâh). **37.** Man is created of haste. I will show you My *Ayât*. So ask Me not to hasten (them). **38.** And they say: "When will this promise (come to pass), if you are truthful."

لَوْ يَعْلَمُ ٱلَّذِينَ كَفَرُوا۟ حِينَ لَا يَكُفُّونَ عَن وُجُوهِهِمُ ٱلنَّارَ وَلَا عَن ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ ﴿٣٩﴾ بَلْ
تَأْتِيهِم بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ﴿٤٠﴾ وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ
بِٱلَّذِينَ سَخِرُوا۟ مِنْهُم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٤١﴾

the time حِينَ | disbelieved كَفَرُوا۟ | those who ٱلَّذِينَ | knew يَعْلَمُ | if لَوْ
their وُجُوهِهِمُ | from عَن | they will ward off يَكُفُّونَ | not لَا | when
وَلَا | their backs ظُهُورِهِمْ | from عَن | nor وَلَا | the Fire ٱلنَّارَ | faces
it تَأْتِيهِم | nay بَلْ | will be helped يُنصَرُونَ ﴿٣٩﴾ | they هُمْ | and not
then will فَتَبْهَتُهُمْ | all of a sudden بَغْتَةً | will come upon them
رَدَّهَا | they will be able to يَسْتَطِيعُونَ | so not فَلَا | perplex them
and وَلَقَدِ | will get respite يُنظَرُونَ ﴿٤٠﴾ | they هُمْ | nor وَلَا | avert it
before مِّن قَبْلِكَ | Messengers بِرُسُلٍ | were mocked ٱسْتُهْزِئَ | indeed
مِنْهُم | mocked سَخِرُوا۟ | those who بِٱلَّذِينَ | then sorrounded فَحَاقَ | you
to يَسْتَهْزِءُونَ ﴿٤١﴾ | at it بِهِۦ | they used to كَانُوا۟ | what مَّا | from them
mock

39. If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs, and they will not be helped. **40.** Nay, it will come upon them all of a sudden and will perplex them,

and they will have no power to avert it nor will they get respite. **41.** Indeed (many) Messengers were mocked before you (O Muhammad ﷺ), but the scoffers were surrounded by that, whereat they used to mock.

قُلْ مَن يَكْلَؤُكُم بِالَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَٰنِ ۗ بَلْ هُمْ عَن ذِكْرِ رَبِّهِم مُّعْرِضُونَ ﴿٤٢﴾ أَمْ لَهُمْ آلِهَةٌ
تَمْنَعُهُم مِّن دُونِنَا ۚ لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُم مِّنَّا يُصْحَبُونَ ﴿٤٣﴾ بَلْ مَتَّعْنَا هَٰؤُلَاءِ وَآبَاءَهُمْ
حَتَّىٰ طَالَ عَلَيْهِمُ الْعُمُرُ ۗ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَا ۚ أَفَهُمُ الْغَالِبُونَ ﴿٤٤﴾

in the night بِالَّيْلِ will protect you يَكْلَؤُكُم who مَن you say قُلْ
nay but بَلْ the Most Gracious الرَّحْمَٰنِ from مِنَ and the day وَالنَّهَارِ
(of) their رَبِّهِم the remembrance ذِكْرِ from عَن they هُمْ
آلِهَةٌ (for them) have they لَهُمْ or أَمْ turn away ﴿٤٢﴾ مُّعْرِضُونَ Lord
يَسْتَطِيعُونَ no لَا from Us دُونِنَا who can guard them تَمْنَعُهُم gods
هُم nor وَلَا themselves أَنفُسِهِمْ to help نَصْرَ they have power
can be protected or be kept ﴿٤٣﴾ يُصْحَبُونَ from Us مِّنَّا they
(to) these هَٰؤُلَاءِ We gave luxuries مَتَّعْنَا nay بَلْ company with
grew long طَالَ until حَتَّىٰ and their fathers وَآبَاءَهُمْ (people)
did then not أَفَلَا (the period) the life الْعُمُرُ upon them عَلَيْهِمُ
نَنقُصُهَا the land الْأَرْضَ come to نَأْتِي that We أَنَّا they see يَرَوْنَ
is it then أَفَهُمُ its outlying borders أَطْرَافِهَا from مِنْ We reduce it
who will overcome ﴿٤٤﴾ الْغَالِبُونَ they

42. Say: "Who can guard and protect you in the night or in the day from the (punishment of the) Most Gracious (Allâh)?" Nay, but they turn away from the remembrance of their Lord. **43.** Or have they *âlihah* (gods) who can guard them from Us? They have no power to help themselves, nor can they be protected from Us (i.e. from Our Torment). **44.** Nay, We gave the luxuries of this life to these men and their fathers until the period grew long for them. See they not that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will overcome?

قُلْ إِنَّمَا أُنذِرُكُم بِالْوَحْيِ ۚ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ ﴿٤٥﴾ وَلَئِن مَّسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ
رَبِّكَ لَيَقُولُنَّ يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٤٦﴾ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۖ وَإِن
كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَاسِبِينَ ﴿٤٧﴾

by the بِٱلْوَحْىِ I warn you أُنذِرُكُم only إِنَّمَآ you say قُلْ
the ٱلدُّعَآءَ the deaf ٱلصُّمُّ will hear يَسْمَعُ but not وَلَا revelation
مُّسَّتْهُمْ and if وَلَئِن they are warned ﴿٤٥﴾ يُنذَرُونَ when إِذَا مَا call
(of) your رَبِّكَ Torment عَذَابِ of مِّنْ a breath نَفْحَةٌ touches them
verily إِنَّا woe to us يَٰوَيْلَنَآ surely they will (say) cry لَيَقُولُنَّ Lord
and We shall وَنَضَعُ wrong-doers ﴿٤٦﴾ ظَٰلِمِينَ have been كُنَّا we
on the Day لِيَوْمِ (of) justice ٱلْقِسْطَ the balances ٱلْمَوَٰزِينَ set up
will be wronged/will تُظْلَمُ then not فَلَا (of) Resurrection ٱلْقِيَٰمَةِ
كَانَ and if وَإِن at all شَيْـًٔا one/soul نَفْسٌ be dealt with unjustly
mustard خَرْدَلٍ of مِّنْ (of) seed حَبَّةٍ weight مِثْقَالَ (there) be
We as بِنَا and suffice are وَكَفَىٰ it بِهَا We will bring أَتَيْنَا
Reckoners ﴿٤٧﴾ حَٰسِبِينَ

45. Say (O Muhammad ﷺ): "I warn you only by the Revelation. But the deaf will not hear the call, (even) when they are warned. **46.** And if a breath (minor calamity) of the Torment of your Lord touches them, they will surely, cry: "Woe unto us! Indeed we have been *Zâlimûn*." **47.** And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.

وَلَقَدْ ءَاتَيْنَا مُوسَىٰ وَهَٰرُونَ ٱلْفُرْقَانَ وَضِيَآءً وَذِكْرًا لِّلْمُتَّقِينَ ﴿٤٨﴾ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ وَهُم مِّنَ
ٱلسَّاعَةِ مُشْفِقُونَ ﴿٤٩﴾ وَهَٰذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَٰهُ أَفَأَنتُمْ لَهُۥ مُنكِرُونَ ﴿٥٠﴾ ۞ وَلَقَدْ ءَاتَيْنَآ إِبْرَٰهِيمَ رُشْدَهُۥ مِن قَبْلُ وَكُنَّا
بِهِۦ عَٰلِمِينَ ﴿٥١﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَا هَٰذِهِ ٱلتَّمَاثِيلُ ٱلَّتِىٓ أَنتُمْ لَهَا عَٰكِفُونَ ﴿٥٢﴾

and وَهَٰرُونَ Moses مُوسَىٰ We granted/ gave ءَاتَيْنَا and indeed وَلَقَدْ
and وَذِكْرًا and a shining light وَضِيَآءً the criterion ٱلْفُرْقَانَ Aaron
those who ٱلَّذِينَ for the pious persons ﴿٤٨﴾ لِّلْمُتَّقِينَ a Reminder
while they وَهُم with unseen بِٱلْغَيْبِ their Lord رَبَّهُم fear يَخْشَوْنَ
ذِكْرٌ and this وَهَٰذَا (are) afraid ﴿٤٩﴾ مُشْفِقُونَ the Hour ٱلسَّاعَةِ of مِّنَ
which We have sent down أَنزَلْنَٰهُ blessed مُّبَارَكٌ (is) a Reminder
and وَلَقَدْ ۞ rejectors/deniers ﴿٥٠﴾ مُنكِرُونَ of it لَهُۥ are you then أَفَأَنتُمْ
مِن قَبْلُ his guidance رُشْدَهُۥ Abraham إِبْرَٰهِيمَ We gave ءَاتَيْنَآ indeed

aforetime	وَكُنَّا	and We were	بِهِۦ	with him	عَٰلِمِينَ ٥١		
Well-Acquainted	إِذْ	when	قَالَ	he said	لِأَبِيهِ	to his father	وَقَوْمِهِۦ
and his people	مَا	what	هَٰذِهِ	(are) these	ٱلتَّمَاثِيلُ	images	ٱلَّتِىٓ
which	أَنتُمْ	you	لَهَا	to it	عَٰكِفُونَ ٥٢	(are) devoted	

48. And indeed We granted to Mûsâ (Moses) and Hârûn (Aaron) the criterion (of right and wrong), and a shining light and a Reminder for *Al-Muttaqûn*. 49. Those who fear their Lord without seeing Him, and they are afraid of the Hour. 50. And this is a blessed Reminder (the Qur'ân) which We have sent down; will you then (dare to) deny it? 51. And indeed We bestowed aforetime on Ibrâhîm (Abraham) his (portion of) guidance, and We were Well-Acquainted with him. 52. When he said to his father and his people: "What are these images, to which you are devoted?"

قَالُوا۟ وَجَدْنَآ ءَابَآءَنَا لَهَا عَٰبِدِينَ ٥٣ قَالَ لَقَدْ كُنتُمْ أَنتُمْ وَءَابَآؤُكُمْ فِى ضَلَٰلٍ مُّبِينٍ ٥٤ قَالُوٓا۟ أَجِئْتَنَا بِٱلْحَقِّ أَمْ
أَنتَ مِنَ ٱللَّٰعِبِينَ ٥٥ قَالَ بَل رَّبُّكُمْ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلَّذِى فَطَرَهُنَّ وَأَنَا۠ عَلَىٰ ذَٰلِكُم مِّنَ ٱلشَّٰهِدِينَ ٥٦ وَتَٱللَّهِ
لَأَكِيدَنَّ أَصْنَٰمَكُم بَعْدَ أَن تُوَلُّوا۟ مُدْبِرِينَ ٥٧

they said	قَالُوا۟	We found	وَجَدْنَآ	our fathers	ءَابَآءَنَا	to them	لَهَا
worshipping	عَٰبِدِينَ ٥٣	he said	قَالَ	indeed	لَقَدْ	have been	كُنتُمْ
you	أَنتُمْ	and your fathers	وَءَابَآؤُكُمْ	in	فِى	error	ضَلَٰلٍ
مُّبِينٍ ٥٤ manifest		they said	قَالُوٓا۟	have you brought us	أَجِئْتَنَا	the truth	بِٱلْحَقِّ
or	أَمْ	you	أَنتَ	(one) of	مِنَ	those who play	ٱللَّٰعِبِينَ ٥٥
he said	قَالَ	nay	بَل	your Lord	رَّبُّكُمْ	(is) Lord	رَبُّ
(of) the heavens	ٱلسَّمَٰوَٰتِ	and the earth	وَٱلْأَرْضِ	Who	ٱلَّذِى	created them	فَطَرَهُنَّ
and I	وَأَنَا۠	(am)		to/on	عَلَىٰ	that	ذَٰلِكُم
(from) among	مِّنَ	the witnesses	ٱلشَّٰهِدِينَ ٥٦	and by Allah	وَتَٱللَّهِ	surely I shall plot a plan	لَأَكِيدَنَّ
(against) your idols	أَصْنَٰمَكُم	after	بَعْدَ	that	أَن	you have gone	تُوَلُّوا۟
away		and turned your backs	مُدْبِرِينَ ٥٧				

53. They said: "We found our fathers worshipping them." 54. He said: "Indeed you and your fathers have been in manifest error." 55. They said: "Have you brought us the Truth, or are you one of those who play about?" 56. He said: "Nay,

your Lord is the Lord of the heavens and the earth, Who created them and to that I am one of the witnesses. **57.** "And by Allâh, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs."

فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَّهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾ قَالُوا مَن فَعَلَ هَٰذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ
الظَّالِمِينَ ﴿٥٩﴾ قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ﴿٦٠﴾ قَالُوا فَأْتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ
يَشْهَدُونَ ﴿٦١﴾ قَالُوا أَأَنتَ فَعَلْتَ هَٰذَا بِآلِهَتِنَا يَا إِبْرَاهِيمُ ﴿٦٢﴾

except إِلَّا fragments/pieces جُذَاذًا so he made them فَجَعَلَهُمْ
to it إِلَيْهِ that they might لَعَلَّهُمْ of them لَّهُمْ the biggest كَبِيرًا
this هَٰذَا has done فَعَلَ who مَن they said قَالُوا return ﴿٥٨﴾ يَرْجِعُونَ
the ﴿٥٩﴾ الظَّالِمِينَ (is) among لَمِنَ surely he إِنَّهُ to our gods بِآلِهَتِنَا
a young man فَتًى we heard سَمِعْنَا they said قَالُوا wrong-doers
(to him) who لَهُ is called يُقَالُ talking against them يَذْكُرُهُمْ
عَلَىٰ him بِهِ then you bring فَأْتُوا they said قَالُوا Abraham ﴿٦٠﴾ إِبْرَاهِيمُ
that they may لَعَلَّهُمْ (of) the people النَّاسِ eyes أَعْيُنِ (on) before
فَعَلْتَ have you أَأَنتَ they said قَالُوا testify/bear witness ﴿٦١﴾ يَشْهَدُونَ
O Abraham ﴿٦٢﴾ يَا إِبْرَاهِيمُ to our gods بِآلِهَتِنَا this هَٰذَا done

58. So he broke them to pieces, (all) except the biggest of them, that they might turn to it. **59.** They said: "Who has done this to our *âlihah* (gods)? He must indeed be one of the *Zâlimun* (wrongdoers)." **60.** They said: "We heard a young man talking against them, who is called Ibrâhîm (Abraham)." **61.** They said: "Then bring him before the eyes of the people, that they may testify." **62.** They said: "Are you the one who has done this to our gods, O Ibrâhîm (Abraham)?"

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَٰذَا فَاسْأَلُوهُمْ إِن كَانُوا يَنطِقُونَ ﴿٦٣﴾ فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنتُمُ
الظَّالِمُونَ ﴿٦٤﴾ ثُمَّ نُكِسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَٰؤُلَاءِ يَنطِقُونَ ﴿٦٥﴾ قَالَ أَفَتَعْبُدُونَ مِن دُونِ
اللَّهِ مَا لَا يَنفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿٦٦﴾ أُفٍّ لَّكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ ۖ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾

هَٰذَا the biggest of them كَبِيرُهُمْ did it فَعَلَهُ nay بَلْ he said قَالَ
﴿٦٣﴾ يَنطِقُونَ they can كَانُوا if إِن so you ask them فَاسْأَلُوهُمْ this
then فَقَالُوا themselves أَنفُسِهِمْ to إِلَىٰ so they turned فَرَجَعُوا speak

the ﴿٦٤﴾ ٱلظَّٰلِمُونَ you (are) أَنتُمُ verily you إِنَّكُمْ they said
رُءُوسِهِمْ (on) to عَلَىٰ they turned نُكِسُوا۟ then ثُمَّ wrong-doers
هَٰٓؤُلَآءِ not مَا you know عَلِمْتَ indeed لَقَدْ themselves (their heads)
do you أَفَتَعْبُدُونَ he said قَالَ speak ﴿٦٥﴾ يَنطِقُونَ these (idols)
لَا that which مَا Allah ٱللَّهِ besides مِن دُونِ then worship
harm ﴿٦٦﴾ يَضُرُّكُمْ nor وَلَا at all شَيْـًٔا can profit you يَنفَعُكُمْ neither
تَعْبُدُونَ and for that which وَلِمَا (for) upon you لَّكُمْ fie أُفٍّ you
you ﴿٦٧﴾ تَعْقِلُونَ do not أَفَلَا Allah ٱللَّهِ besides مِن دُونِ you worship
think

63. [Ibrâhîm (Abraham)] said: "Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!" **64.** So they turned to themselves and said: "Verily, you are the *Zâlimûn*." **65.** Then they turned to themselves (their first thought and said): "Indeed you know well that these (idols) speak not!" **66.** said: "Do you then worship besides Allâh, things that can neither profit you, nor harm you? **67.** "Fie upon you, and upon that which you worship besides Allâh! Have you then no sense?"

قَالُوا۟ حَرِّقُوهُ وَٱنصُرُوٓا۟ ءَالِهَتَكُمْ إِن كُنتُمْ فَٰعِلِينَ ﴿٦٨﴾ قُلْنَا يَٰنَارُ كُونِى بَرْدًا وَسَلَٰمًا عَلَىٰٓ إِبْرَٰهِيمَ ﴿٦٩﴾ وَأَرَادُوا۟ بِهِۦ
كَيْدًا فَجَعَلْنَٰهُمُ ٱلْأَخْسَرِينَ ﴿٧٠﴾ وَنَجَّيْنَٰهُ وَلُوطًا إِلَى ٱلْأَرْضِ ٱلَّتِى بَٰرَكْنَا فِيهَا لِلْعَٰلَمِينَ ﴿٧١﴾ وَوَهَبْنَا لَهُۥٓ
إِسْحَٰقَ وَيَعْقُوبَ نَافِلَةً وَكُلًّا جَعَلْنَا صَٰلِحِينَ ﴿٧٢﴾

your gods ءَالِهَتَكُمْ and help وَٱنصُرُوٓا۟ burn him حَرِّقُوهُ they said قَالُوا۟
O fire يَٰنَارُ We said قُلْنَا doing ﴿٦٨﴾ فَٰعِلِينَ you will be كُنتُمْ if إِن
﴿٦٩﴾ إِبْرَٰهِيمَ (on) for عَلَىٰٓ and safety وَسَلَٰمًا coolness بَرْدًا be you كُونِى
harm/(plot) كَيْدًا with him بِهِۦ and they wanted وَأَرَادُوا۟ Abraham
وَنَجَّيْنَٰهُ the worst losers ﴿٧٠﴾ ٱلْأَخْسَرِينَ but We made them فَجَعَلْنَٰهُمُ
ٱلَّتِى the land ٱلْأَرْضِ to إِلَى and Lot وَلُوطًا and We rescued him
for the ﴿٧١﴾ لِلْعَٰلَمِينَ (in it) فِيهَا We have blessed بَٰرَكْنَا which
وَيَعْقُوبَ Isaaq إِسْحَٰقَ upon him لَهُۥٓ and We bestowed وَوَهَبْنَا worlds
We made جَعَلْنَا and each one وَكُلًّا as an extra نَافِلَةً and Jacob
righteous ﴿٧٢﴾ صَٰلِحِينَ

68. They said: "Burn him and help your *âlihah* (gods), if you will be doing."
69. We (Allâh) said: "O fire! Be you coolness and safety for Ibrâhîm (Abraham)!"
70. And they wanted to harm him, but We made them the worst losers. **71.**. And
We rescued him and Lût (Lot) to the land which We have blessed for the *'Âlamîn*
(mankind and jinn). **72.** And We bestowed upon him Ishâq (Isaac), and (a
grandson) Ya'qûb (Jacob). Each one We made righteous.

وَجَعَلْنَٰهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَآ إِلَيْهِمْ فِعْلَ ٱلْخَيْرَٰتِ وَإِقَامَ ٱلصَّلَوٰةِ وَإِيتَآءَ ٱلزَّكَوٰةِ ۖ وَكَانُوا۟
لَنَا عَٰبِدِينَ ﴿٧٣﴾ وَلُوطًا ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَٰهُ مِنَ ٱلْقَرْيَةِ ٱلَّتِى كَانَت تَّعْمَلُ ٱلْخَبَٰٓئِثَ ۗ إِنَّهُمْ كَانُوا۟
قَوْمَ سَوْءٍ فَٰسِقِينَ ﴿٧٤﴾ وَأَدْخَلْنَٰهُ فِى رَحْمَتِنَآ ۖ إِنَّهُۥ مِنَ ٱلصَّٰلِحِينَ ﴿٧٥﴾ وَنُوحًا إِذْ نَادَىٰ مِن قَبْلُ فَٱسْتَجَبْنَا
لَهُۥ فَنَجَّيْنَٰهُ وَأَهْلَهُۥ مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ﴿٧٦﴾

بِأَمْرِنَا guiding يَهْدُونَ leaders أَئِمَّةً and We made them وَجَعَلْنَٰهُمْ
فِعْلَ to them إِلَيْهِمْ and We revealed وَأَوْحَيْنَآ by Our Command
(of) ٱلصَّلَوٰةِ and performing وَإِقَامَ (of) good deeds ٱلْخَيْرَٰتِ doing
لَنَا and they were وَكَانُوا۟ Zakat ٱلزَّكَوٰةِ and giving وَإِيتَآءَ prayer
We gave ءَاتَيْنَٰهُ and Lot وَلُوطًا the worshippers عَٰبِدِينَ ﴿٧٣﴾ of Us
and We saved وَنَجَّيْنَٰهُ and knowledge وَعِلْمًا judgement حُكْمًا him
تَّعْمَلُ had been كَانَت which ٱلَّتِى the town ٱلْقَرْيَةِ from مِنَ him
كَانُوا۟ verily they إِنَّهُمْ wicked and filthy deeds ٱلْخَبَٰٓئِثَ working
وَأَدْخَلْنَٰهُ wicked, rebellious فَٰسِقِينَ ﴿٧٤﴾ evil سَوْءٍ a people قَوْمَ were
verily he إِنَّهُۥ Our Mercy رَحْمَتِنَآ (in) to فِى and We admitted him
and (remember) وَنُوحًا the righteous ٱلصَّٰلِحِينَ ﴿٧٥﴾ (was) of مِنَ
so We فَٱسْتَجَبْنَا aforetime مِن قَبْلُ he cried نَادَىٰ when إِذْ Noah
and his وَأَهْلَهُۥ then We saved him فَنَجَّيْنَٰهُ to him لَهُۥ answered
great ٱلْعَظِيمِ ﴿٧٦﴾ the distress ٱلْكَرْبِ from مِنَ family

73. And We made them leaders, guiding (mankind) by Our Command, and We revealed to them the doing of good deeds, performing *Salât*, and the giving of *Zakât* and of Us (Alone) they were the worshippers. **74.** And (remember) Lût (Lot), We gave him *Hukm* and (religious) knowledge, and We saved him from the town (folk) who practised *Al-Khabâ'ith*. Verily, they were a people given to evil, and were *Fâsiqûn* (rebellious, disobedient to Allâh). **75.** And We admitted him to

Our Mercy; truly, he was of the righteous. 76. And (remember) Nûh (Noah), when he cried (to Us) aforetime. We answered to his invocation and saved him and his family from the great distress.

وَنَصَرْنَٰهُ مِنَ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَآ ۚ إِنَّهُمْ كَانُوا۟ قَوْمَ سَوْءٍ فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ ﴿٧٧﴾ وَدَاوُۥدَ وَسُلَيْمَٰنَ إِذْ
يَحْكُمَانِ فِى ٱلْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ ٱلْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَٰهِدِينَ ﴿٧٨﴾ فَفَهَّمْنَٰهَا سُلَيْمَٰنَ ۚ وَكُلًّا
ءَاتَيْنَا حُكْمًا وَعِلْمًا ۚ وَسَخَّرْنَا مَعَ دَاوُۥدَ ٱلْجِبَالَ يُسَبِّحْنَ وَٱلطَّيْرَ ۚ وَكُنَّا فَٰعِلِينَ ﴿٧٩﴾

ٱلَّذِينَ the people ٱلْقَوْمِ against مِنَ and We helped him وَنَصَرْنَٰهُ
كَانُوا۟ verily they إِنَّهُمْ Our Signs بِـَٔايَٰتِنَآ denied/belied كَذَّبُوا۟ who
so We drowned them فَأَغْرَقْنَٰهُمْ evil سَوْءٍ a people قَوْمَ were
إِذْ and Solomon وَسُلَيْمَٰنَ and (remember) David وَدَاوُۥدَ all أَجْمَعِينَ ﴿٧٧﴾
(of) ٱلْحَرْثِ in (the case) فِى they gave judgement يَحْكُمَانِ when
غَنَمُ in which فِيهِ had pastured نَفَشَتْ when إِذْ field/tillage
to their لِحُكْمِهِمْ and We were وَكُنَّا (of) people ٱلْقَوْمِ sheep
so We made to understand it فَفَهَّمْنَٰهَا witness شَٰهِدِينَ ﴿٧٨﴾ judgement
حُكْمًا We gave ءَاتَيْنَا and each of them وَكُلًّا Solomon سُلَيْمَٰنَ
مَعَ and We subjected وَسَخَّرْنَا and knowledge وَعِلْمًا judgement
to glorify Our يُسَبِّحْنَ the mountains ٱلْجِبَالَ David دَاوُۥدَ with
doers ﴿٧٩﴾ فَٰعِلِينَ and We were وَكُنَّا and the birds وَٱلطَّيْرَ Praises

77. We helped him against the people who denied Our *Ayât*. Verily, they were a people given to evil. So We drowned them all. 78. And (remember) Dâwûd (David) and Sulaimân (Solomon), when they gave judgement in the case of the field in which the sheep of certain people had pastured at night; and We were witness to their judgement. 79. And We made Sulaimân (Solomon) to understand (the case); and to each of them We gave *Hukm* and knowledge. And We subjected the mountains and the birds to glorify Our Praises along with Dâwûd (David). And it was We Who were the doer (of all these things).

وَعَلَّمْنَٰهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِتُحْصِنَكُم مِّنۢ بَأْسِكُمْ ۖ فَهَلْ أَنتُمْ شَٰكِرُونَ ﴿٨٠﴾ وَلِسُلَيْمَٰنَ ٱلرِّيحَ عَاصِفَةً تَجْرِى
بِأَمْرِهِۦٓ إِلَى ٱلْأَرْضِ ٱلَّتِى بَٰرَكْنَا فِيهَا ۚ وَكُنَّا بِكُلِّ شَىْءٍ عَٰلِمِينَ ﴿٨١﴾ وَمِنَ ٱلشَّيَٰطِينِ مَن يَغُوصُونَ لَهُۥ وَيَعْمَلُونَ
عَمَلًا دُونَ ذَٰلِكَ ۖ وَكُنَّا لَهُمْ حَٰفِظِينَ ﴿٨٢﴾ ۞ وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّى مَسَّنِىَ ٱلضُّرُّ وَأَنتَ أَرْحَمُ
ٱلرَّٰحِمِينَ ﴿٨٣﴾

coats of mail لَبُوسٍ making صَنْعَةَ and We taught him وَعَلَّمْنَٰهُ
your بَأْسِكُمْ (from) in مِّنۢ to protect you لِتُحْصِنَكُم for you لَّكُمْ
and to وَلِسُلَيْمَٰنَ grateful شَٰكِرُونَ ﴿٨٠﴾ you أَنتُمْ are then فَهَلْ fighting
بِأَمْرِهِۦٓ running تَجْرِى strongly raging عَاصِفَةً the wind ٱلرِّيحَ Solomon
بَٰرَكْنَا which ٱلَّتِى the land ٱلْأَرْضِ towards إِلَى by His Command
شَىْءٍ of every بِكُلِّ and We are وَكُنَّا therein فِيهَا We had blessed
(were مَن devils ٱلشَّيَٰطِينِ and of وَمِنَ Knowers عَٰلِمِينَ ﴿٨١﴾ thing
عَمَلًا and worked وَيَعْمَلُونَ for him لَهُۥ dived يَغُوصُونَ some) who
for لَهُمْ and We were وَكُنَّا that ذَٰلِكَ besides دُونَ (other) work
إِذْ and (remember) Job وَأَيُّوبَ guards حَٰفِظِينَ ﴿٨٢﴾ them
has مَسَّنِىَ verily I أَنِّى (to) his Lord رَبَّهُۥٓ he cried نَادَىٰ when
and You وَأَنتَ the distress/affliction ٱلضُّرُّ seized me/touched me
(of) those who show mercy ٱلرَّٰحِمِينَ ﴿٨٣﴾ (are) Most Merciful أَرْحَمُ

80. And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful? **81.** And to Sulaimân (Solomon) (We subjected) the wind strongly raging, running by his command towards the land which We had blessed. And of everything We are the All-Knower. **82.** And of the *Shayâtîn* were some who dived for him, and did other work besides that; and it was We Who guarded them. **83.** And (remember) Ayyûb (Job), when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy."

فَٱسْتَجَبْنَا لَهُۥ فَكَشَفْنَا مَا بِهِۦ مِن ضُرٍّ ۖ وَءَاتَيْنَٰهُ أَهْلَهُۥ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنْ عِندِنَا وَذِكْرَىٰ
لِلْعَٰبِدِينَ ﴿٨٤﴾ وَإِسْمَٰعِيلَ وَإِدْرِيسَ وَذَا ٱلْكِفْلِ ۖ كُلٌّ مِّنَ ٱلصَّٰبِرِينَ ﴿٨٥﴾ وَأَدْخَلْنَٰهُمْ فِى رَحْمَتِنَآ ۖ إِنَّهُم مِّنَ
ٱلصَّٰلِحِينَ ﴿٨٦﴾ وَذَا ٱلنُّونِ إِذ ذَّهَبَ مُغَٰضِبًا فَظَنَّ أَن لَّن نَّقْدِرَ عَلَيْهِ فَنَادَىٰ فِى ٱلظُّلُمَٰتِ أَن لَّآ إِلَٰهَ إِلَّآ أَنتَ
سُبْحَٰنَكَ إِنِّى كُنتُ مِنَ ٱلظَّٰلِمِينَ ﴿٨٧﴾

مَا then We removed فَكَشَفْنَا (to) him لَهُۥ so We answered فَٱسْتَجَبْنَا
distress ضُرٍّ from مِن (was) with him or on him بِهِۦ that what
and the وَمِثْلَهُم his family أَهْلَهُۥ and We restored to him وَءَاتَيْنَٰهُ
عِندِنَا from مِّنْ as a mercy رَحْمَةً with them مَّعَهُمْ like thereof

for those who ﴿٨٤﴾ لِلْعَٰبِدِينَ and a Reminder وَذِكْرَىٰ Ourselves
وَذَا and Idris وَإِدْرِيسَ and (remember) Ishmael وَإِسْمَٰعِيلَ worship
(were) from among مِّنَ all كُلٌّ and Dhul-Kifl (Isaiah) ٱلْكِفْلِ
فِى and We admitted them وَأَدْخَلْنَٰهُمْ the patient ones ﴿٨٥﴾ ٱلصَّٰبِرِينَ
(were) of مِّنَ verily they إِنَّهُم Our Mercy رَحْمَتِنَآ (in) to
and (remember) Dhun-Nun وَذَا ٱلنُّونِ the righteous ﴿٨٦﴾ ٱلصَّٰلِحِينَ
and فَظَنَّ in anger مُغَٰضِبًا he went off ذَّهَبَ when إِذ (Jonah)
over him عَلَيْهِ We have power نَّقْدِرَ never لَّن that أَن imagined
that أَن the darkness ٱلظُّلُمَٰتِ in/through فِى then he cried فَنَادَىٰ
Glorified are سُبْحَٰنَكَ You أَنتَ but إِلَّآ god إِلَٰهَ (there is) no لَّآ
the ﴿٨٧﴾ ٱلظَّٰلِمِينَ (from) of مِنَ have been كُنتُ truly I إِنِّى You
wrong-doers

84. So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost) and the like thereof along with them as a mercy from Ourselves and a Reminder for all those who worship Us. **85.** And (remember) Isma'îl (Ishmael), Idrîs and Dhul-Kifl (Isaiah): all were from among *As-Sâbirûn* (the patient). **86.** And We admitted them to Our Mercy. Verily, they were of the righteous. **87.** And (remember) Dhun-Nûn (Jonah), when he went off in anger, and imagined that We shall not punish him! But he cried through the darkness (saying): *Lâ ilâhâ illâ Anta*, Glorified (and Exalted) be You! Truly, I have been of the wrongdoers."

فَٱسْتَجَبْنَا لَهُۥ وَنَجَّيْنَٰهُ مِنَ ٱلْغَمِّ ۚ وَكَذَٰلِكَ نُـۨجِى ٱلْمُؤْمِنِينَ ﴿٨٨﴾ وَزَكَرِيَّآ إِذْ نَادَىٰ رَبَّهُۥ رَبِّ لَا تَذَرْنِى
فَرْدًا وَأَنتَ خَيْرُ ٱلْوَٰرِثِينَ ﴿٨٩﴾ فَٱسْتَجَبْنَا لَهُۥ وَوَهَبْنَا لَهُۥ يَحْيَىٰ وَأَصْلَحْنَا لَهُۥ زَوْجَهُۥٓ ۚ إِنَّهُمْ كَانُوا۟
يُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ وَكَانُوا۟ لَنَا خَٰشِعِينَ ﴿٩٠﴾

and We delivered وَنَجَّيْنَٰهُ (to) him لَهُۥ so We answered فَٱسْتَجَبْنَا
We نُـۨجِى and thus وَكَذَٰلِكَ the distress ٱلْغَمِّ from مِنَ him
and (remember) وَزَكَرِيَّآ the believers ﴿٨٨﴾ ٱلْمُؤْمِنِينَ deliver
O My رَبِّ his Lord رَبَّهُۥ he cried to نَادَىٰ when إِذْ Zakariyya
خَيْرُ and You وَأَنتَ single فَرْدًا leave me تَذَرْنِى not لَا Lord
so We answered فَٱسْتَجَبْنَا (of) the inheritors ﴿٨٩﴾ ٱلْوَٰرِثِينَ (are) Best

Yahya يَحْيَىٰ on him لَهُۥ and We bestowed وَوَهَبْنَا him لَهُۥ
زَوْجَهُۥٓ for him لَهُۥ and We cured, made sound وَأَصْلَحْنَا (John)
hasten يُسَٰرِعُونَ used to, were كَانُوا۟ verily they إِنَّهُمْ his wife
and they used to call وَيَدْعُونَنَا good deeds ٱلْخَيْرَٰتِ (in) فِى to do
لَنَا and they were وَكَانُوا۟ and fear وَرَهَبًا with hope رَغَبًا on us
humble, meek خَٰشِعِينَ ﴿٩٠﴾ (for) before Us

88. So We answered his call, and delivered him from the distress. And thus We do deliver the believers. **89.** And (remember) Zakariyyâ (Zachariah), when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors." **90.** So We answered his call, and We bestowed upon him Yahyâ (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.

وَٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِن رُّوحِنَا وَجَعَلْنَٰهَا وَٱبْنَهَآ ءَايَةً لِّلْعَٰلَمِينَ ﴿٩١﴾ إِنَّ هَٰذِهِۦٓ
أُمَّتُكُمْ أُمَّةً وَٰحِدَةً وَأَنَا۠ رَبُّكُمْ فَٱعْبُدُونِ ﴿٩٢﴾ وَتَقَطَّعُوٓا۟ أَمْرَهُم بَيْنَهُمْ ۖ كُلٌّ إِلَيْنَا رَٰجِعُونَ ﴿٩٣﴾
فَمَن يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِۦ وَإِنَّا لَهُۥ كَٰتِبُونَ ﴿٩٤﴾ وَحَرَٰمٌ عَلَىٰ قَرْيَةٍ
أَهْلَكْنَٰهَآ أَنَّهُمْ لَا يَرْجِعُونَ ﴿٩٥﴾

فَنَفَخْنَا her chastity فَرْجَهَا guarded أَحْصَنَتْ and she who وَٱلَّتِىٓ
Our Spirit رُّوحِنَا through مِن into her فِيهَا then We breathed
ءَايَةً and her son وَٱبْنَهَآ and We made her وَجَعَلْنَٰهَا (Gabriel)
your أُمَّتُكُمْ this هَٰذِهِۦٓ truly إِنَّ for the worlds لِّلْعَٰلَمِينَ ﴿٩١﴾ a sign
رَبُّكُمْ and I وَأَنَا۠ one وَٰحِدَةً (is) nation أُمَّةً (nation) religion
but they وَتَقَطَّعُوٓا۟ so worship Me فَٱعْبُدُونِ ﴿٩٢﴾ (am) your Lord
among them بَيْنَهُمْ their affair (religion) أَمْرَهُم have broken up
so whoever فَمَن they shall return رَٰجِعُونَ ﴿٩٣﴾ to Us إِلَيْنَا all كُلٌّ
and he وَهُوَ righteous deeds ٱلصَّٰلِحَٰتِ (from) مِنَ does يَعْمَلْ
لِسَعْيِهِۦ will be rejected كُفْرَانَ then not فَلَا (is) a believer مُؤْمِنٌ
(are) كَٰتِبُونَ ﴿٩٤﴾ for him لَهُۥ and verily We وَإِنَّا his efforts
town قَرْيَةٍ on عَلَىٰ and a ban (is laid) وَحَرَٰمٌ recorders, writers

not	لَا	that they	أَنَّهُمْ	which We have destroyed	أَهْلَكْنَٰهَآ
				shall return	يَرْجِعُونَ ﴿٩٥﴾

91. And she who guarded her chastity, We breathed into (the sleeves of) her (shirt or garment), and We made her and her son a sign for *Al-'Âlamîn.* **92.** Truly, this, your *Ummah* is one religion, and I am your Lord, therefore worship Me (Alone). **93.** But they have broken up and differed as regards their religion among themselves. (And) they all shall return to Us. **94.** So whoever does righteous good deeds while he is a believer, his efforts will not be rejected. Verily, We record it for him. **95.** And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again, nor repent to Us).

حَتَّىٰٓ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ ﴿٩٦﴾ وَٱقْتَرَبَ ٱلْوَعْدُ ٱلْحَقُّ فَإِذَا هِيَ
شَٰخِصَةٌ أَبْصَٰرُ ٱلَّذِينَ كَفَرُوا۟ يَٰوَيْلَنَا قَدْ كُنَّا فِى غَفْلَةٍ مِّنْ هَٰذَا بَلْ كُنَّا ظَٰلِمِينَ ﴿٩٧﴾ إِنَّكُمْ وَمَا
تَعْبُدُونَ مِن دُونِ ٱللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَٰرِدُونَ ﴿٩٨﴾ لَوْ كَانَ هَٰٓؤُلَآءِ ءَالِهَةً مَّا وَرَدُوهَا
وَكُلٌّ فِيهَا خَٰلِدُونَ ﴿٩٩﴾

and	وَمَأْجُوجُ	Gog	يَأْجُوجُ	are let loose	فُتِحَتْ	when	إِذَا	until	حَتَّىٰٓ
mound	حَدَبٍ	every	كُلِّ	from	مِّن	and they	وَهُم	Magog	
the	ٱلْوَعْدُ	and shall draw near	وَٱقْتَرَبَ	swoop down	يَنسِلُونَ ﴿٩٦﴾				
is fixed	شَٰخِصَةٌ	(it)	هِيَ	then when	فَإِذَا	true	ٱلْحَقُّ	promise	
woe to	يَٰوَيْلَنَا	disbelieved	كَفَرُوا۟	(of) those who	ٱلَّذِينَ	gazes	أَبْصَٰرُ		
هَٰذَا	from	مِّنْ	heedlessness	غَفْلَةٍ	in	فِى	we were كُنَّا	indeed قَدْ	us
إِنَّكُمْ	wrong-doers	ظَٰلِمِينَ ﴿٩٧﴾	we were	كُنَّا	but	بَلْ	this		
مِن دُونِ	you worship	تَعْبُدُونَ	and that which	وَمَا	certainly you				
you	أَنتُمْ	Hell	جَهَنَّمَ	(are) fuel (for)	حَصَبُ	Allah	ٱللَّهِ	besides	
these	هَٰٓؤُلَآءِ	were	كَانَ	if	لَوْ	will enter	وَٰرِدُونَ ﴿٩٨﴾	it	لَهَا
they would have entered it	وَرَدُوهَا	not	مَّا	gods	ءَالِهَةً	(idols)			
will abide	خَٰلِدُونَ ﴿٩٩﴾	therein	فِيهَا	and all of them	وَكُلٌّ				

96. Until, when Ya'jûj and Ma'jûj (Gog and Magog people) are let loose, and they swoop down from every mound. **97.** And the true promise (Day of Resurrection) shall draw near (of fulfillment). Then, you shall see the eyes of the disbelievers fixedly staring in horror. (They will say:) "Woe to us! We were indeed heedless of

this — nay, but we were *Zâlimûn*." **98.** Certainly you (disbelievers) and that which you are worshipping now besides Allâh, are (but) fuel for Hell! (Surely) you will enter it. **99.** Had these (idols) been *âlihah* (gods), they would not have entered there (Hell), and all of them will abide therein.

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿١٠٠﴾ إِنَّ الَّذِينَ سَبَقَتْ لَهُم مِّنَّا الْحُسْنَىٰٓ أُولَٰٓئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾
لَا يَسْمَعُونَ حَسِيسَهَا ۖ وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَٰلِدُونَ ﴿١٠٢﴾ لَا يَحْزُنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّىٰهُمُ
الْمَلَٰٓئِكَةُ هَٰذَا يَوْمُكُمُ الَّذِي كُنتُمْ تُوعَدُونَ ﴿١٠٣﴾

(will be) breathing out with deep زَفِيرٌ therein فِيهَا for them لَهُمْ
﴿١٠٠﴾ يَسْمَعُونَ not لَا therein فِيهَا and they وَهُمْ sighs and roaring
for لَهُم has preceded سَبَقَتْ those الَّذِينَ verily إِنَّ will hear
from it عَنْهَا they أُولَٰٓئِكَ the good الْحُسْنَىٰٓ from Us مِّنَّا whom
they shall hear يَسْمَعُونَ not لَا will be removed far ﴿١٠١﴾ مُبْعَدُونَ
that which مَا in فِي and they وَهُمْ slightest sound of it حَسِيسَهَا
not لَا abide ﴿١٠٢﴾ خَٰلِدُونَ their ownselves أَنفُسُهُمْ desire اشْتَهَتْ
وَتَتَلَقَّىٰهُمُ the greatest الْأَكْبَرُ terror الْفَزَعُ will grieve them يَحْزُنُهُمُ
(is) يَوْمُكُمُ this هَٰذَا the angels الْمَلَٰٓئِكَةُ and will meet them
promised ﴿١٠٣﴾ تُوعَدُونَ you were كُنتُمْ which الَّذِي your Day

100. Therein they will be breathing out with deep sighs and roaring and therein they will hear not. **101.** Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell). **102.** They shall not hear the slightest sound of it (Hell), while they abide in that which their ownselves desire. **103.** The greatest terror will not grieve them, and the angels will meet them, (with the greeting:) "This is your Day which you were promised."

يَوْمَ نَطْوِي السَّمَآءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ ۚ كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُ ۚ وَعْدًا عَلَيْنَآ ۚ إِنَّا كُنَّا
فَٰعِلِينَ ﴿١٠٤﴾ وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّٰلِحُونَ ﴿١٠٥﴾ إِنَّ
فِي هَٰذَا لَبَلَٰغًا لِّقَوْمٍ عَٰبِدِينَ ﴿١٠٦﴾

the السَّمَآءَ We shall roll up نَطْوِي (remember) the Day يَوْمَ
for books لِلْكُتُبِ scroll السِّجِلِّ like a rolled up كَطَيِّ heavens
We نُّعِيدُهُ creation خَلْقٍ the first أَوَّلَ We began بَدَأْنَآ as كَمَا

كُنَّا truly إِنَّا upon Us عَلَيْنَآ (it is) a promise وَعْدًا shall repeat it
We have كَتَبْنَا and indeed وَلَقَدْ doers فَٰعِلِينَ ﴿١٠٤﴾ We are
the Book (the ٱلذِّكْرِ after مِنۢ بَعْدِ the Psalms ٱلزَّبُورِ in فِى written
عِبَادِىَ shall inherit it يَرِثُهَا the land ٱلْأَرْضَ that أَنَّ Saved Tablet)
this هَٰذَا in فِى verily إِنَّ righteous ٱلصَّٰلِحُونَ ﴿١٠٥﴾ My slaves
for a people لِّقَوْمٍ indeed (is) a preaching Message لَبَلَٰغًا
who worship (Allah) عَٰبِدِينَ ﴿١٠٦﴾

104. And (remember) the Day when We shall roll up the heaven like a scroll rolled up for books. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it. **105.** And indeed We have written in Az-Zabûr after (We have already written in) *Al-Lauh Al-Mahfûz* (the Book that is in the heaven with Allâh) that My righteous slaves shall inherit the land. **106.** Verily, in this (the Qur'ân) there is a plain Message for people who worship Allâh.

وَمَآ أَرْسَلْنَٰكَ إِلَّا رَحْمَةً لِّلْعَٰلَمِينَ ﴿١٠٧﴾ قُلْ إِنَّمَا يُوحَىٰٓ إِلَىَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ فَهَلْ أَنتُم
مُّسْلِمُونَ ﴿١٠٨﴾ فَإِن تَوَلَّوْا۟ فَقُلْ ءَاذَنتُكُمْ عَلَىٰ سَوَآءٍ وَإِنْ أَدْرِىٓ أَقَرِيبٌ أَم بَعِيدٌ مَّا تُوعَدُونَ ﴿١٠٩﴾ إِنَّهُۥ
يَعْلَمُ ٱلْجَهْرَ مِنَ ٱلْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ﴿١١٠﴾ وَإِنْ أَدْرِى لَعَلَّهُۥ فِتْنَةٌ لَّكُمْ وَمَتَٰعٌ إِلَىٰ حِينٍ ﴿١١١﴾ قَٰلَ
رَبِّ ٱحْكُم بِٱلْحَقِّ وَرَبُّنَا ٱلرَّحْمَٰنُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١١٢﴾

as a mercy رَحْمَةً but إِلَّا We have sent you أَرْسَلْنَٰكَ and not وَمَآ
it is revealed يُوحَىٰٓ only إِنَّمَا say قُلْ for the worlds لِّلْعَٰلَمِينَ ﴿١٠٧﴾
One وَٰحِدٌ (is) God إِلَٰهٌ your god إِلَٰهُكُمْ that أَنَّمَآ to me إِلَىَّ
but فَإِن submit (to His will) مُّسْلِمُونَ ﴿١٠٨﴾ you أَنتُم will then فَهَلْ
I give you a notice ءَاذَنتُكُمْ then say فَقُلْ they turn away تَوَلَّوْا۟ if
whether is أَقَرِيبٌ I do know أَدْرِىٓ and not وَإِنْ all alike عَلَىٰ سَوَآءٍ
إِنَّهُۥ you are promised تُوعَدُونَ ﴿١٠٩﴾ what مَّا far بَعِيدٌ or أَم near
spoken ٱلْقَوْلِ from مِنَ the loud ٱلْجَهْرَ knows يَعْلَمُ verily He
you تَكْتُمُونَ ﴿١١٠﴾ that which مَا and He knows وَيَعْلَمُ word
فِتْنَةٌ perhaps it may be لَعَلَّهُۥ I know أَدْرِى and not وَإِنْ conceal
حِينٍ ﴿١١١﴾ for إِلَىٰ and an enjoyment وَمَتَٰعٌ for you لَّكُمْ a trial

in truth بِالْحَقِّ judge you احْكُم My Lord رَّبِّ he said قَالَ a while
Whose الْمُسْتَعَانُ (is) the Most Gracious الرَّحْمَٰنُ and our Lord وَرَبُّنَا
you attribute تَصِفُونَ (١١٢) that which مَا against عَلَىٰ help is sought

107. And We have sent you (O Muhammad ﷺ) not but as a mercy for the *'Âlamîn.* **108.** Say (O Muhammad ﷺ): "It is revealed to me that your *Ilâh* (God) is only one *Ilâh* (God - Allâh). Will you then submit to His Will?" **109.** But if they turn away say (to them O Muhammad ﷺ): "I give you a notice (of war as) to be known to us all alike. And I know not whether that which you are promised is near or far." **110.** (Say O Muhammad ﷺ) Verily, He (Allâh) knows that which is spoken aloud (openly) and that which you conceal. **111.** And I know not, perhaps it may be a trial for you, and an enjoyment for a while. **112.** He (Muhammad ﷺ) said:"My Lord! Judge You in truth! Our Lord is the Most Gracious, Whose Help is to be sought against that which you attribute!"

سُورَةُ الْحَجِّ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمْۚ إِنَّ زَلْزَلَةَ ٱلسَّاعَةِ شَيْءٌ عَظِيمٌ (١) يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ
عَمَّآ أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ وَلَٰكِنَّ عَذَابَ ٱللَّهِ
شَدِيدٌ (٢) وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِي ٱللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَٰنٍ مَّرِيدٍ (٣) كُتِبَ عَلَيْهِ أَنَّهُۥ مَن تَوَلَّاهُ
فَأَنَّهُۥ يُضِلُّهُۥ وَيَهْدِيهِ إِلَىٰ عَذَابِ ٱلسَّعِيرِ (٤)

إِنَّ your lord رَبَّكُمْ fear اتَّقُوا mankind النَّاسُ O يَٰٓأَيُّهَا
(is) a thing شَيْءٌ (of) the hour السَّاعَةِ the earthquake زَلْزَلَةَ verily
will تَذْهَلُ you shall see it تَرَوْنَهَا the Day يَوْمَ terrible (١) عَظِيمٌ
أَرْضَعَتْ whoever عَمَّآ nursing (mother) مُرْضِعَةٍ every كُلُّ forget
pregnant ذَاتِ حَمْلٍ every كُلُّ and will drop وَتَضَعُ she nursed
mankind النَّاسَ and you shall see وَتَرَى her load حَمْلَهَا woman
(will بِسُكَٰرَىٰ they هُم yet not وَمَا as in a drunken state سُكَٰرَىٰ
(٢) شَدِيدٌ (of) Allah اللَّهِ the Torment عَذَابَ but وَلَٰكِنَّ be) drunken
(is he) who مَن mankind النَّاسِ and among وَمِنَ (will be) severe
عِلْمٍ without بِغَيْرِ Allah اللَّهِ in (concerning) فِي disputes يُجَٰدِلُ

devil شَيۡطَٰنٖ every كُلَّ and (he) follows وَيَتَّبِعُ knowledge
أَنَّهُۥ for him عَلَيۡهِ it is decreed (written) كُتِبَ rebellious ③ مَّرِيدٖ
will mislead يُضِلُّهُۥ verily he فَأَنَّهُۥ follows him تَوَلَّاهُ whosoever مَن that
④ ٱلسَّعِيرِ the torment عَذَابِ to إِلَىٰ and will guide him وَيَهۡدِيهِ him
(of) the Fire

Sûrat Al-Hajj
(The Pilgrimage) XXII

In the Name of Allâh
the Most Gracious, the Most Merciful

1. O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing. **2.** The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allâh. **3.** And among mankind is he who disputes concerning Allâh, without knowledge, and follows every rebellious (disobedient to Allâh) *Shaitân* (devil). **4.** For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire.

يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمۡ فِي رَيۡبٖ مِّنَ ٱلۡبَعۡثِ فَإِنَّا خَلَقۡنَٰكُم مِّن تُرَابٖ ثُمَّ مِن نُّطۡفَةٖ ثُمَّ مِنۡ عَلَقَةٖ ثُمَّ مِن مُّضۡغَةٖ
مُّخَلَّقَةٖ وَغَيۡرِ مُخَلَّقَةٖ لِّنُبَيِّنَ لَكُمۡۚ وَنُقِرُّ فِي ٱلۡأَرۡحَامِ مَا نَشَآءُ إِلَىٰٓ أَجَلٖ مُّسَمّٗى ثُمَّ نُخۡرِجُكُمۡ طِفۡلٗا ثُمَّ لِتَبۡلُغُوٓاْ
أَشُدَّكُمۡۖ وَمِنكُم مَّن يُتَوَفَّىٰ وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرۡذَلِ ٱلۡعُمُرِ لِكَيۡلَا يَعۡلَمَ مِنۢ بَعۡدِ عِلۡمٖ شَيۡـٔٗاۚ
وَتَرَى ٱلۡأَرۡضَ هَامِدَةٗ فَإِذَآ أَنزَلۡنَا عَلَيۡهَا ٱلۡمَآءَ ٱهۡتَزَّتۡ وَرَبَتۡ وَأَنۢبَتَتۡ مِن كُلِّ زَوۡجِۭ بَهِيجٖ ⑤

مِّنَ doubt رَيۡبٖ in فِي you are كُنتُمۡ if إِن mankind ٱلنَّاسُ O يَٰٓأَيُّهَا
We have خَلَقۡنَٰكُم then verily فَإِنَّا Resurrection ٱلۡبَعۡثِ about
mixed نُّطۡفَةٖ from مِن then ثُمَّ dust تُرَابٖ from مِّن created you
from مِنۡ then ثُمَّ drops of male and female sexual discharge
a little lump of human flesh مُّضۡغَةٖ from مِن then ثُمَّ a clot عَلَقَةٖ
that We may make لِّنُبَيِّنَ and unformed وَغَيۡرِ مُخَلَّقَةٖ formed مُّخَلَّقَةٖ
in فِي and We cause to remain (it) وَنُقِرُّ to you لَكُمۡ (it) clear

term أَجَلٍ for إِلَىٰٓ We will نَشَآءُ whom مَا the wombs ٱلْأَرْحَامِ
as طِفْلًا We bring you out نُخْرِجُكُمْ then ثُمَّ an appointed مُّسَمًّى
your age of full أَشُدَّكُمْ you may reach لِتَبْلُغُوٓا۟ then ثُمَّ infants
dies يُتَوَفَّىٰ (there is he) who مَّن and among you وَمِنكُم strength
is brought يُرَدُّ (there is he) who مَّن and among you وَمِنكُم
so that not لِكَيْلَا age ٱلْعُمُرِ the miserable أَرْذَلِ to إِلَىٰٓ back
anything شَيْـًٔا having known عِلْمٍ after مِنۢ بَعْدِ he knows يَعْلَمَ
but when فَإِذَآ barren هَامِدَةً the earth ٱلْأَرْضَ and you see وَتَرَى
وَرَبَتْ it is stirred ٱهْتَزَّتْ water ٱلْمَآءَ on it عَلَيْهَا We send down أَنزَلْنَا
زَوْجٍ every كُلِّ (from) مِن and puts forth وَأَنۢبَتَتْ and it swells
lovely ﴿٥﴾ بَهِيجٍ kind

5. O mankind! If you are in doubt about the Resurrection, then verily, We have created you (i.e. Adam) from dust, then from a *Nutfah*, then from a clot then from a little lump of flesh — some formed and some unformed — that We may make (it) clear to you. And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).

ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّهُۥ يُحْىِ ٱلْمَوْتَىٰ وَأَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٦﴾ وَأَنَّ ٱلسَّاعَةَ ءَاتِيَةٌ لَّا رَيْبَ فِيهَا وَأَنَّ ٱللَّهَ يَبْعَثُ
مَن فِى ٱلْقُبُورِ ﴿٧﴾ وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَٰبٍ مُّنِيرٍ ﴿٨﴾ ثَانِىَ عِطْفِهِۦ لِيُضِلَّ عَن
سَبِيلِ ٱللَّهِ لَهُۥ فِى ٱلدُّنْيَا خِزْىٌ وَنُذِيقُهُۥ يَوْمَ ٱلْقِيَٰمَةِ عَذَابَ ٱلْحَرِيقِ ﴿٩﴾

the Truth ٱلْحَقُّ is (He) هُوَ Allah ٱللَّهَ because بِأَنَّ that (is) ذَٰلِكَ
and it وَأَنَّهُۥ to the dead ٱلْمَوْتَىٰ Who gives life يُحْىِ and it is He وَأَنَّهُۥ
وَأَنَّ Able to do ﴿٦﴾ قَدِيرٌ things شَىْءٍ all كُلِّ (on) عَلَىٰ is He Who is
رَيْبَ (there is) no لَّا is coming ءَاتِيَةٌ the Hour ٱلسَّاعَةَ and surely
will resurrect يَبْعَثُ Allah ٱللَّهَ and that وَأَنَّ about it فِيهَا doubt
ٱلنَّاسِ and from وَمِنَ the graves فِى (are) in فِى those who مَن

بِغَيْرِ Allah ٱللَّهِ about فِى disputes يُجَٰدِلُ (is he) who مَن mankind
كِتَٰبٍ nor وَلَا guidance هُدًى nor وَلَا knowledge عِلْمٍ without
to لِيُضِلَّ his side عِطْفِهِۦ bending ثَانِىَ giving light ﴿٨﴾ مُّنِيرٍ a Book
for لَهُۥ (of) Allah ٱللَّهِ the Path سَبِيلِ from عَن mislead (others)
and وَنُذِيقُهُۥ a disgrace خِزْىٌ the world ٱلدُّنْيَا in فِى him (there is)
(of) Resurrection ٱلْقِيَٰمَةِ on the Day يَوْمَ We shall make him taste
(of) burning (Fire) ﴿٩﴾ ٱلْحَرِيقِ the torment عَذَابَ

6. That is because Allâh: He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things. **7.** And surely, the Hour is coming, there is no doubt about it; and certainly, Allâh will resurrect those who are in the graves. **8.** And among men is he who disputes about Allâh, without knowledge or guidance, or a Book giving light (from Allâh), **9.** Bending his neck in pride (far astray from the path of Allâh), and leading (others) too (far) astray from the path of Allâh. For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning (Fire).

ذَٰلِكَ بِمَا قَدَّمَتْ يَدَاكَ وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿١٠﴾ وَمِنَ ٱلنَّاسِ مَن يَعْبُدُ ٱللَّهَ عَلَىٰ حَرْفٍ ۖ فَإِنْ أَصَابَهُۥ خَيْرٌ ٱطْمَأَنَّ
بِهِۦ ۖ وَإِنْ أَصَابَتْهُ فِتْنَةٌ ٱنقَلَبَ عَلَىٰ وَجْهِهِۦ خَسِرَ ٱلدُّنْيَا وَٱلْـَٔاخِرَةَ ۚ ذَٰلِكَ هُوَ ٱلْخُسْرَانُ ٱلْمُبِينُ ﴿١١﴾ يَدْعُوا۟ مِن دُونِ
ٱللَّهِ مَا لَا يَضُرُّهُۥ وَمَا لَا يَنفَعُهُۥ ۚ ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلْبَعِيدُ ﴿١٢﴾

يَدَاكَ have sent forth قَدَّمَتْ because of what بِمَا that (is) ذَٰلِكَ
unjust بِظَلَّٰمٍ is not لَيْسَ Allah ٱللَّهَ and verily وَأَنَّ your hands
(is he) مَن mankind ٱلنَّاسِ and among وَمِنَ to His slaves ﴿١٠﴾ لِّلْعَبِيدِ
فَإِنْ the very edge حَرْفٍ upon عَلَىٰ Allah ٱللَّهَ worships يَعْبُدُ who
وَإِنْ with it بِهِۦ he is content ٱطْمَأَنَّ good خَيْرٌ befalls him أَصَابَهُۥ if
on عَلَىٰ he turns back ٱنقَلَبَ a trial فِتْنَةٌ befalls him أَصَابَتْهُ and if
and the وَٱلْـَٔاخِرَةَ this world ٱلدُّنْيَا he loses خَسِرَ his face وَجْهِهِۦ
evident ﴿١١﴾ ٱلْمُبِينُ the loss ٱلْخُسْرَانُ it is هُوَ that ذَٰلِكَ Hereafter
لَا unto that which مَا Allah ٱللَّهِ besides مِن دُونِ he calls يَدْعُوا۟
هُوَ that ذَٰلِكَ profits him يَنفَعُهُۥ nor وَمَا لَا hurts him يَضُرُّهُۥ not
far away ﴿١٢﴾ ٱلْبَعِيدُ a straying ٱلضَّلَٰلُ (it) is

10. That is because of what your hands have sent forth, and verily, Allâh is not unjust to (His) slaves. **11.** And among mankind is he who worships Allâh as it were upon the edge (i.e. in doubt): if good befalls him, he is content therewith; but if a trial befalls him he turns back on his face. He loses both this world and the Hereafter. That is the evident loss. **12.** He calls besides Allâh unto that which can neither harm him nor profit him. That is a straying far away.

يَدْعُوا لَمَن ضَرُّهُۥٓ أَقْرَبُ مِن نَّفْعِهِۦ لَبِئْسَ ٱلْمَوْلَىٰ وَلَبِئْسَ ٱلْعَشِيرُ ﴿١٣﴾ إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُوا وَعَمِلُوا
ٱلصَّـٰلِحَـٰتِ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ إِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿١٤﴾ مَن كَانَ يَظُنُّ أَن لَّن يَنصُرَهُ ٱللَّهُ فِى ٱلدُّنْيَا
وَٱلْـَٔاخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى ٱلسَّمَآءِ ثُمَّ لْيَقْطَعْ فَلْيَنظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُۥ مَا يَغِيظُ ﴿١٥﴾

مِن (is) nearer أَقْرَبُ his harm ضَرُّهُۥٓ unto him لَمَن he calls يَدْعُوا
وَلَبِئْسَ patron ٱلْمَوْلَىٰ certainly an evil لَبِئْسَ his profit نَّفْعِهِۦ than
يُدْخِلُ Allah ٱللَّهَ truly إِنَّ friend ﴿١٣﴾ ٱلْعَشِيرُ and certainly an evil
ٱلصَّـٰلِحَـٰتِ and do وَعَمِلُوا believe ءَامَنُوا those who ٱلَّذِينَ will admit
beneath مِن تَحْتِهَا flowing تَجْرِى (to) Gardens جَنَّـٰتٍ righteous deeds
what مَا does يَفْعَلُ Allah ٱللَّهَ verily إِنَّ rivers ٱلْأَنْهَـٰرُ them
لَّن that أَن thinks يَظُنُّ (was) كَانَ whover مَن He wills ﴿١٤﴾ يُرِيدُ
and وَٱلْـَٔاخِرَةِ this world ٱلدُّنْيَا in فِى Allah ٱللَّهُ help him يَنصُرَهُ not
ٱلسَّمَآءِ to إِلَى a rope بِسَبَبٍ let him stretch out فَلْيَمْدُدْ the Hereafter
فَلْيَنظُرْ let him strangle himself لْيَقْطَعْ then ثُمَّ the ceiling (sky)
مَا his plan كَيْدُهُۥ will remove يُذْهِبَنَّ whether هَلْ then let him see
he rages ﴿١٥﴾ يَغِيظُ what

13. He calls unto him whose harm is nearer than his profit; certainly an evil *Maulâ* (patron) and certainly an evil friend! **14.** Truly, Allâh will admit those who believe and do righteous good deeds to Gardens underneath which rivers flow (in Paradise). Verily, Allâh does what He wills. **15.** Whoever thinks that Allâh will not help him (Muhammad ﷺ) in this world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself. Then let him see whether his plan will remove that whereat he rages!

وَكَذَٰلِكَ أَنزَلْنَٰهُ ءَايَٰتٍۭ بَيِّنَٰتٍ وَأَنَّ ٱللَّهَ يَهْدِى مَن يُرِيدُ ﴿١٦﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلصَّٰبِـِٔينَ
وَٱلنَّصَٰرَىٰ وَٱلْمَجُوسَ وَٱلَّذِينَ أَشْرَكُوٓا۟ إِنَّ ٱللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿١٧﴾
أَلَمْ تَرَ أَنَّ ٱللَّهَ يَسْجُدُ لَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ وَٱلشَّمْسُ وَٱلْقَمَرُ وَٱلنُّجُومُ وَٱلْجِبَالُ وَٱلشَّجَرُ وَٱلدَّوَآبُّ
وَكَثِيرٌ مِّنَ ٱلنَّاسِ ۖ وَكَثِيرٌ حَقَّ عَلَيْهِ ٱلْعَذَابُ ۗ وَمَن يُهِنِ ٱللَّهُ فَمَا لَهُۥ مِن مُّكْرِمٍ ۚ إِنَّ ٱللَّهَ يَفْعَلُ مَا يَشَآءُ ۩ ﴿١٨﴾

بَيِّنَٰتٍ as signs ءَايَٰتٍ We sent it down أَنزَلْنَٰهُ and thus وَكَذَٰلِكَ
He ﴿١٦﴾ يُرِيدُ whom مَن guides يَهْدِى Allah ٱللَّهَ and that وَأَنَّ clear
and those وَٱلَّذِينَ believe ءَامَنُوا۟ those who ٱلَّذِينَ verily إِنَّ wills
and the وَٱلنَّصَٰرَىٰ and the Sabians وَٱلصَّٰبِـِٔينَ who are Jews هَادُوا۟
أَشْرَكُوٓا۟ and those who وَٱلَّذِينَ and the Magians وَٱلْمَجُوسَ Christians
will يَفْصِلُ Allah ٱللَّهَ truly إِنَّ worship others besides Allah
(of) ٱلْقِيَٰمَةِ on the Day يَوْمَ between them بَيْنَهُمْ judge
thing شَىْءٍ every كُلِّ over عَلَىٰ Allah ٱللَّهَ verily إِنَّ Resurrection
Allah ٱللَّهَ that أَنَّ you see تَرَ do not أَلَمْ (is) a witness ﴿١٧﴾ شَهِيدٌ
the ٱلسَّمَٰوَٰتِ (is) in فِى whoever مَن to Him لَهُۥ prostrates يَسْجُدُ
and وَٱلشَّمْسُ the earth ٱلْأَرْضِ (is) on فِى and whoever وَمَن heavens
and the وَٱلْجِبَالُ and the stars وَٱلنُّجُومُ and the moon وَٱلْقَمَرُ the sun
وَكَثِيرٌ and the animals وَٱلدَّوَآبُّ and the trees وَٱلشَّجَرُ mountains
حَقَّ and (there are) many وَكَثِيرٌ mankind ٱلنَّاسِ of مِّنَ and many
and وَمَن the punishment ٱلْعَذَابُ on whom عَلَيْهِ is justified
لَهُۥ then (there is) not فَمَا Allah ٱللَّهُ disgraces يُهِنِ whomsoever
يَفْعَلُ Allah ٱللَّهَ verily إِنَّ to honour مُّكْرِمٍ any مِن (for) him
He wills ﴿١٨﴾ ۩ يَشَآءُ whatever مَا does

16. Thus have We sent it (this Qur'ân) down (to Muhammad ﷺ) as clear signs, evidences and proofs, and surely, Allâh guides whom He wills. **17.** Verily, those who believe, and those who are Jews, and the Sabians, and the Christians, and the Majûs, and those who worship others besides Allâh; truly, Allâh will judge between them on the Day of Resurrection. Verily, Allâh is over all things a Witness. **18.** See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and *Ad-Dawâbb*, and many of mankind prostrate themselves to Allâh. But there are many (men) on whom the punishment is justified. And whomsoever Allâh disgraces, none can honour him. Verily, Allâh does what He wills.

۞ هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ ۖ فَٱلَّذِينَ كَفَرُوا۟ قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ
ٱلْحَمِيمُ ﴿١٩﴾ يُصْهَرُ بِهِۦ مَا فِى بُطُونِهِمْ وَٱلْجُلُودُ ﴿٢٠﴾ وَلَهُم مَّقَٰمِعُ مِنْ حَدِيدٍ ﴿٢١﴾ كُلَّمَآ أَرَادُوٓا۟ أَن يَخْرُجُوا۟ مِنْهَا مِنْ
غَمٍّ أُعِيدُوا۟ فِيهَا وَذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ ﴿٢٢﴾

dispute (with each ٱخْتَصَمُوا۟ opponents خَصْمَانِ these two هَٰذَانِ ۞
كَفَرُوا۟ then those who فَٱلَّذِينَ their Lord رَبِّهِمْ about فِى other)
مِّن garments ثِيَابٌ for them لَهُمْ will be cut out قُطِّعَتْ disbelieved
their رُءُوسِهِمُ over مِن فَوْقِ will be poured down يُصَبُّ fire نَّارٍ of
what مَا with it بِهِۦ will melt يُصْهَرُ boiling water ﴿١٩﴾ ٱلْحَمِيمُ heads
and for وَلَهُم and skins ﴿٢٠﴾ وَٱلْجُلُودُ their bellies بُطُونِهِمْ (is) in فِى
كُلَّمَآ iron ﴿٢١﴾ حَدِيدٍ of مِّنْ (are) hooked rods مَّقَٰمِعُ them
therefrom مِنْهَا get away يَخْرُجُوا۟ to أَن they seek أَرَادُوٓا۟ whenever
فِيهَا they will be driven back أُعِيدُوا۟ anguish غَمٍّ from/due to مِنْ
the torment عَذَابَ and (it will be said to them) taste وَذُوقُوا۟ therein
(of) burning (Fire) ﴿٢٢﴾ ٱلْحَرِيقِ

19. These two opponents dispute with each other about their Lord; then as for those who disbelieved, garments of fire will be cut out for them, boiling water will be poured down over their heads. **20.** With it will melt what is within their bellies, as well as (their) skins. **21.** And for them are hooked rods of iron. **22.** Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!"

إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ يُحَلَّوْنَ فِيهَا مِنْ
أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾ وَهُدُوٓا۟ إِلَى ٱلطَّيِّبِ مِنَ ٱلْقَوْلِ وَهُدُوٓا۟ إِلَىٰ صِرَٰطِ
ٱلْحَمِيدِ ﴿٢٤﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَٱلْمَسْجِدِ ٱلْحَرَامِ ٱلَّذِى جَعَلْنَٰهُ لِلنَّاسِ سَوَآءً ٱلْعَٰكِفُ
فِيهِ وَٱلْبَادِ ۚ وَمَن يُرِدْ فِيهِ بِإِلْحَادٍۭ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٥﴾

ءَامَنُوا۟ those who ٱلَّذِينَ will admit يُدْخِلُ Allah ٱللَّهَ truly إِنَّ
(to) جَنَّٰتٍ righteous deeds ٱلصَّٰلِحَٰتِ and do وَعَمِلُوا۟ believe
rivers ٱلْأَنْهَٰرُ beneath them مِن تَحْتِهَا flowing تَجْرِى Gardens
أَسَاوِرَ with مِنْ in them فِيهَا they will be adorned يُحَلَّوْنَ

and their وَلِبَاسُهُمْ and pearls وَلُؤْلُؤًا gold ذَهَبٍ of مِن bracelets
and they وَهُدُوٓا (will be) of silk حَرِيرٌ ﴿٢٣﴾ therein فِيهَا garments
وَهُدُوٓا speech ٱلْقَوْلِ (of) مِنَ goodness ٱلطَّيِّبِ unto إِلَى are guided
of Him Who ٱلْحَمِيدِ ﴿٢٤﴾ the Path صِرَٰطِ to إِلَىٰ and they are guided
disbelieve كَفَرُوا۟ those who ٱلَّذِينَ verily إِنَّ is Worthy of praise
(of) Allah ٱللَّهِ the Path سَبِيلِ from عَن and hinder (men) وَيَصُدُّونَ
We have جَعَلْنَٰهُ which ٱلَّذِى Sacred ٱلْحَرَامِ and the Mosque وَٱلْمَسْجِدِ
the ٱلْعَٰكِفُ (are) equal سَوَآءً to (all) mankind لِلنَّاسِ made (open)
يُرِدْ and whoever وَمَن and the visitor وَٱلْبَادِ in it فِيهِ dweller
or to do wrong بِظُلْمٍ to evil actions بِإِلْحَادٍۭ therein فِيهِ inclines
ﺃَلِيمٍ ﴿٢٥﴾ a torment عَذَابٍ from مِنْ We will cause him to taste نُّذِقْهُ
painful

23. Truly, Allâh will admit those who believe and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk. **24.** And they are guided (in this world) unto goodly speech and they are guided to the path of Him, Who is Worthy of all praises. **25.** Verily, those who disbelieved and hinder (men) from the path of Allâh, and from *Al-Masjid Al-Harâm* (at Makkah) which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there — and whoever inclines to evil actions therein or to do wrong, him We shall cause to taste from a painful torment.

وَإِذْ بَوَّأْنَا لِإِبْرَٰهِيمَ مَكَانَ ٱلْبَيْتِ أَن لَّا تُشْرِكْ بِى شَيْـًٔا وَطَهِّرْ بَيْتِىَ لِلطَّآئِفِينَ وَٱلْقَآئِمِينَ
وَٱلرُّكَّعِ ٱلسُّجُودِ ﴿٢٦﴾ وَأَذِّن فِى ٱلنَّاسِ بِٱلْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ
عَمِيقٍ ﴿٢٧﴾

Abraham لِإِبْرَٰهِيمَ We showed بَوَّأْنَا and (remember) when وَإِذْ
لَّا تُشْرِكْ that أَن (of) the (Sacred) House ٱلْبَيْتِ the site مَكَانَ
and وَطَهِّرْ anything شَيْـًٔا with Me بِى associate not (in worship)
for those who circumambulate لِلطَّآئِفِينَ My House بَيْتِىَ cleanse
and وَٱلرُّكَّعِ and those who stand up for prayer وَٱلْقَآئِمِينَ (it)
and وَأَذِّن and make prostration ٱلسُّجُودِ ﴿٢٦﴾ those who bow down

they يَأْتُوكَ the pilgrimage بِٱلْحَجِّ mankind ٱلنَّاسِ to فِى proclaim
ضَامِرٍ every كُلِّ and on وَعَلَىٰ on foot رِجَالًا will come to you
فَجٍّ every كُلِّ from مِن they will come يَأْتِينَ lean (camel)
deep (and distant) عَمِيقٍ ﴿٢٧﴾ mountain highway

26. And (remember) when We showed Ibrâhîm (Abraham) the site of the (Sacred) House (the Ka'bah at Makkah) (saying): "Associate not anything (in worship) with Me, *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh), and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow (submit themselves with humility and obedience to Allâh), and make prostration (in prayer);" **27.** And proclaim to mankind the *Hajj* (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform *Hajj*).

لِّيَشْهَدُوا۟ مَنَـٰفِعَ لَهُمْ وَيَذْكُرُوا۟ ٱسْمَ ٱللَّهِ فِىٓ أَيَّامٍ مَّعْلُومَـٰتٍ عَلَىٰ مَا رَزَقَهُم مِّنۢ بَهِيمَةِ ٱلْأَنْعَـٰمِ ۖ فَكُلُوا۟
مِنْهَا وَأَطْعِمُوا۟ ٱلْبَآئِسَ ٱلْفَقِيرَ ﴿٢٨﴾ ثُمَّ لْيَقْضُوا۟ تَفَثَهُمْ وَلْيُوفُوا۟ نُذُورَهُمْ وَلْيَطَّوَّفُوا۟ بِٱلْبَيْتِ
ٱلْعَتِيقِ ﴿٢٩﴾ ذَٰلِكَ وَمَن يُعَظِّمْ حُرُمَـٰتِ ٱللَّهِ فَهُوَ خَيْرٌ لَّهُۥ عِندَ رَبِّهِۦ ۗ وَأُحِلَّتْ لَكُمُ ٱلْأَنْعَـٰمُ إِلَّا مَا
يُتْلَىٰ عَلَيْكُمْ ۖ فَٱجْتَنِبُوا۟ ٱلرِّجْسَ مِنَ ٱلْأَوْثَـٰنِ وَٱجْتَنِبُوا۟ قَوْلَ ٱلزُّورِ ﴿٣٠﴾

لَهُمْ things that are of benefit مَنَـٰفِعَ that they may witness لِّيَشْهَدُوا۟
فِىٓ (of) Allah ٱللَّهِ the Name ٱسْمَ and mention وَيَذْكُرُوا۟ to them
رَزَقَهُم whatever مَا over عَلَىٰ appointed مَّعْلُومَـٰتٍ days أَيَّامٍ on
(of) ٱلْأَنْعَـٰمِ the beast بَهِيمَةِ from مِّنۢ He has provided them
who had ٱلْبَآئِسَ and feed وَأَطْعِمُوا۟ thereof مِنْهَا then eat فَكُلُوا۟ cattle
let them لْيَقْضُوا۟ then ثُمَّ the poor ٱلْفَقِيرَ ﴿٢٨﴾ a very hard time
and perform وَلْيُوفُوا۟ their prescribed duties تَفَثَهُمْ complete
the House بِٱلْبَيْتِ and circumambulate وَلْيَطَّوَّفُوا۟ their vows نُذُورَهُمْ
honours يُعَظِّمْ and whoever وَمَن that is ذَٰلِكَ Ancient ٱلْعَتِيقِ ﴿٢٩﴾
(is) خَيْرٌ then that فَهُوَ (of) Allah ٱللَّهِ the sacred thing حُرُمَـٰتِ
and are وَأُحِلَّتْ his Lord رَبِّهِۦ (with) to عِندَ for him لَّهُۥ better
what مَا except إِلَّا the cattle ٱلْأَنْعَـٰمُ to you لَكُمُ made lawful

ٱلرِّجۡسَ so shun	فَٱجۡتَنِبُواْ	to you	عَلَيۡكُمۡ	will be mentioned	يُتۡلَىٰ	
and وَٱجۡتَنِبُواْ	idols ٱلۡأَوۡثَٰنِ	of مِنَ	the abomination (worshipping)			
lying ٱلزُّورِ ﴿٣٠﴾	speech قَوۡلَ	shun				

28. That they may witness things that are of benefit to them, and mention the Name of Allâh on appointed days, over the beast of cattle that He has provided for them (for sacrifice), [at the time of their slaughtering by saying: (*Bismillâh, Wallâhu-Akbar, Allâhumma Minka wa Ilaik*)]. Then eat thereof and feed therewith the poor having a hard time. **29.** Then let them complete their prescribed duties (*Manâsik* of *Hajj*) and perform their vows, and circumambulate the Ancient House. **30.** That (*Manâsik* prescribed duties of *Hajj* is the obligation that mankind owes to Allâh) and whoever honours the sacred things of Allâh, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination (worshipping) of idol, and shun lying speech (false statements)

حُنَفَآءَ لِلَّهِ غَيۡرَ مُشۡرِكِينَ بِهِۦۚ وَمَن يُشۡرِكۡ بِٱللَّهِ فَكَأَنَّمَا خَرَّ مِنَ ٱلسَّمَآءِ فَتَخۡطَفُهُ ٱلطَّيۡرُ أَوۡ تَهۡوِي بِهِ ٱلرِّيحُ فِي مَكَانٖ
سَحِيقٖ ﴿٣١﴾ ذَٰلِكَۖ وَمَن يُعَظِّمۡ شَعَٰٓئِرَ ٱللَّهِ فَإِنَّهَا مِن تَقۡوَى ٱلۡقُلُوبِ ﴿٣٢﴾ لَكُمۡ فِيهَا مَنَٰفِعُ إِلَىٰٓ أَجَلٖ مُّسَمّٗى ثُمَّ مَحِلُّهَآ
إِلَى ٱلۡبَيۡتِ ٱلۡعَتِيقِ ﴿٣٣﴾

associating مُشۡرِكِينَ not غَيۡرَ to Allah لِلَّهِ being upright حُنَفَآءَ
assigns partners يُشۡرِكۡ and whoever وَمَن unto Him بِهِۦ partners
ٱلسَّمَآءِ from مِنَ he had fallen خَرَّ (it is) as if فَكَأَنَّمَا to Allah بِٱللَّهِ
تَهۡوِي or أَوۡ the birds ٱلطَّيۡرُ and had snatched him فَتَخۡطَفُهُ the sky
a place مَكَانٖ to فِي the wind ٱلرِّيحُ him بِهِ blown (overcome)
شَعَٰٓئِرَ honours يُعَظِّمۡ and whosoever وَمَن that ذَٰلِكَ far off سَحِيقٖ ﴿٣١﴾
تَقۡوَى from مِن then it is truly فَإِنَّهَا (of) Allah ٱللَّهِ the Symbols
مَنَٰفِعُ in them فِيهَا you have لَكُمۡ (of) the hearts ٱلۡقُلُوبِ ﴿٣٢﴾ the piety
then ثُمَّ an appointed مُّسَمّٗى term أَجَلٖ for إِلَىٰٓ benefits
ٱلۡبَيۡتِ unto إِلَى they are brought for sacrifice مَحِلُّهَآ (afterwards)
the Ancient ٱلۡعَتِيقِ ﴿٣٣﴾ House

31. *Hunafâ' Lillâh,* not associating partners (in worship) unto Him; and whoever assigns partners to Allâh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place. **32.** Thus it is and whosoever honours the Symbols of Allâh, then it is truly, from the piety of the hearts. **33.** In them (cattle offered for sacrifice) are benefits for you for an appointed term, and afterwards they are brought for sacrifice unto the ancient House (the *Haram* — sacred territory of Makkah).

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا لِّيَذْكُرُوا۟ ٱسْمَ ٱللَّهِ عَلَىٰ مَا رَزَقَهُم مِّنۢ بَهِيمَةِ ٱلْأَنْعَٰمِ ۗ فَإِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ فَلَهُۥٓ
أَسْلِمُوا۟ ۗ وَبَشِّرِ ٱلْمُخْبِتِينَ ﴿٣٤﴾ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَٱلصَّٰبِرِينَ عَلَىٰ مَآ أَصَابَهُمْ وَٱلْمُقِيمِى ٱلصَّلَوٰةِ وَمِمَّا
رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٣٥﴾

مَنسَكًا We have appointed جَعَلْنَا nation أُمَّةٍ and for every وَلِكُلِّ
the Name ٱسْمَ that they may mention لِّيَذْكُرُوا۟ religious ceremonies
We have given رَزَقَهُم that (what) مَا over عَلَىٰ (of) Allah ٱللَّهِ
and your God فَإِلَٰهُكُمْ (of) cattle ٱلْأَنْعَٰمِ beast بَهِيمَةِ of مِّنۢ them
and give وَبَشِّرِ submit أَسْلِمُوا۟ to Him فَلَهُۥٓ One وَٰحِدٌ (is) God إِلَٰهٌ
to those who obey Allah with humility ﴿٣٤﴾ ٱلْمُخْبِتِينَ glad tidings
are وَجِلَتْ Allah ٱللَّهُ is mentioned ذُكِرَ when (if) إِذَا those ٱلَّذِينَ
عَلَىٰ and those patient وَٱلصَّٰبِرِينَ their hearts قُلُوبُهُمْ filled with fear
and who وَٱلْمُقِيمِى may befall them أَصَابَهُمْ whatever مَآ (on)
We have رَزَقْنَٰهُمْ and out of what وَمِمَّا prayer ٱلصَّلَوٰةِ perform
they spend ﴿٣٥﴾ يُنفِقُونَ provided them

34. And for every nation We have appointed religious ceremonies, that they may mention the Name of Allâh over the beast of cattle that He has given them for food. And your *Ilâh* (God) is One *Ilâh* (God Allâh), so you must submit to Him Alone (in Islâm). And (O Muhammad ﷺ) give glad tidings to the *Mukhbitûn*, **35.** Whose hearts are filled with fear when Allâh is mentioned and *As-Sâbirûn*; and who perform *As-Salât*, and who spend (in Allâh's Cause) out of what We have provided them.

وَٱلْبُدْنَ جَعَلْنَٰهَا لَكُم مِّن شَعَٰٓئِرِ ٱللَّهِ لَكُمْ فِيهَا خَيْرٌ فَٱذْكُرُوا۟ ٱسْمَ ٱللَّهِ عَلَيْهَا صَوَآفَّ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا۟ مِنْهَا
وَأَطْعِمُوا۟ ٱلْقَانِعَ وَٱلْمُعْتَرَّ كَذَٰلِكَ سَخَّرْنَٰهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾ لَن يَنَالَ ٱللَّهَ لُحُومُهَا وَلَا دِمَآؤُهَا وَلَٰكِن يَنَالُهُ
ٱلتَّقْوَىٰ مِنكُمْ كَذَٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا۟ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمْ وَبَشِّرِ ٱلْمُحْسِنِينَ ﴿٣٧﴾

We have made them جَعَلْنَٰهَا and cows,oxen or camels وَٱلْبُدْنَ
(of) Allah ٱللَّهِ the Symbols شَعَٰٓئِرِ (as) among مِّن for you لَكُم
ٱسْمَ so mention فَٱذْكُرُوا۟ much good خَيْرٌ in them فِيهَا you have لَكُمْ
(they are) drawn صَوَآفَّ over them عَلَيْهَا (of) Allah ٱللَّهِ the Name
they are down وَجَبَتْ then when فَإِذَا up in lines (for sacrifice)
ٱلْقَانِعَ and feed وَأَطْعِمُوا۟ thereof مِنْهَا eat فَكُلُوا۟ on their sides جُنُوبُهَا
and the beggar who وَٱلْمُعْتَرَّ the poor man (who does not ask) men
to لَكُمْ We have made them subject سَخَّرْنَٰهَا thus كَذَٰلِكَ asks (men)
يَنَالَ never لَن may be greatful تَشْكُرُونَ ﴿٣٦﴾ that you لَعَلَّكُمْ you
their blood دِمَآؤُهَا nor وَلَا their meat لُحُومُهَا Allah ٱللَّهَ reaches
كَذَٰلِكَ from you مِنكُمْ the piety ٱلتَّقْوَىٰ reaches him يَنَالُهُ but وَلَٰكِن
that لِتُكَبِّرُوا۟ to you لَكُمْ He made them subject سَخَّرَهَا thus
He guided هَدَىٰكُمْ what مَا for عَلَىٰ Allah ٱللَّهَ you may magnify
to doers of good ٱلْمُحْسِنِينَ ﴿٣٧﴾ and give glad tidings وَبَشِّرِ you

36. And the *Budn* (cows, oxen, or camels driven to be offered as sacrifices by the pilgrims at the sanctuary of Makkah), We have made them for you as among the Symbols of Allâh, wherein you have much good. So mention the Name of Allâh over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the poor who does not ask (men), and the beggar who asks (men). Thus have We made them subject to you that you may be grateful. **37.** It is neither their meat nor their blood that reaches Allâh, but it is piety from you that reaches Him. Thus have We made them subject to you that you may magnify Allâh for His Guidance to you. And give glad tidings (O Muhammad ﷺ) to the *Muhsinûn*.

۞إِنَّ ٱللَّهَ يُدَٰفِعُ عَنِ ٱلَّذِينَ ءَامَنُوٓا۟ ۗ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٨﴾ أُذِنَ لِلَّذِينَ يُقَٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ ۚ وَإِنَّ
ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِم بِغَيْرِ حَقٍّ إِلَّآ أَن يَقُولُوا۟ رَبُّنَا ٱللَّهُ ۗ وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ
بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَٰمِعُ وَبِيَعٌ وَصَلَوَٰتٌ وَمَسَٰجِدُ يُذْكَرُ فِيهَا ٱسْمُ ٱللَّهِ كَثِيرًا ۗ وَلَيَنصُرَنَّ ٱللَّهُ مَن
يَنصُرُهُۥٓ ۗ إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ ﴿٤٠﴾

ءَامَنُوٓا۟ those who ٱلَّذِينَ defends يُدَٰفِعُ عَنِ Allah ٱللَّهَ truly ۞إِنَّ
خَوَّانٍ every كُلَّ likes يُحِبُّ not لَا Allah ٱللَّهَ verily إِنَّ believe
to لِلَّذِينَ permission is given أُذِنَ ingrate ﴿٣٨﴾ كَفُورٍ treacherous
ظُلِمُوا۟ because they بِأَنَّهُمْ who are fought against يُقَٰتَلُونَ those
نَصْرِهِمْ to عَلَىٰ Allah ٱللَّهَ and surely وَإِنَّ they have been wronged
have أُخْرِجُوا۟ those who ٱلَّذِينَ (is) Able ﴿٣٩﴾ لَقَدِيرٌ give them victory
just حَقٍّ without بِغَيْرِ their homes دِيَٰرِهِم from مِن been expelled
ٱللَّهُ our Lord رَبُّنَا they said يَقُولُوا۟ that أَن only/but إِلَّآ cause
Allah ٱللَّهِ checks دَفْعُ and had it not been that وَلَوْلَا (is) Allah
would لَّهُدِّمَتْ by another بِبَعْضٍ one set بَعْضَهُم (of) people ٱلنَّاسَ
and churches وَبِيَعٌ monasteries صَوَٰمِعُ have been pulled down
is mentioned يُذْكَرُ and mosques وَمَسَٰجِدُ and synagogues وَصَلَوَٰتٌ
وَلَيَنصُرَنَّ much كَثِيرًا (of) Allah ٱللَّهِ the Name ٱسْمُ wherein فِيهَا
help Him (His يَنصُرُهُۥٓ those who مَن Allah ٱللَّهُ verily, will help
﴿٤٠﴾ عَزِيزٌ (is) All-Strong لَقَوِىٌّ Allah ٱللَّهَ truly إِنَّ Cause)
All-Mighty

38. Truly, Allâh defends those who believe. Verily, Allâh likes not any treacherous ingrate to Allâh. **39.** Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allâh is Able to give them (believers) victory **40.** Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allâh." For had it not been that Allâh checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allâh is mentioned much would surely, have been pulled down. Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.

ٱلَّذِينَ إِن مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ أَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ وَأَمَرُوا۟ بِٱلْمَعْرُوفِ وَنَهَوْا۟ عَنِ ٱلْمُنكَرِ ۗ وَلِلَّهِ
عَٰقِبَةُ ٱلْأُمُورِ ﴿٤١﴾ وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودُ ﴿٤٢﴾ وَقَوْمُ إِبْرَٰهِيمَ وَقَوْمُ لُوطٍ ﴿٤٣﴾
وَأَصْحَٰبُ مَدْيَنَ ۖ وَكُذِّبَ مُوسَىٰ ۖ فَأَمْلَيْتُ لِلْكَٰفِرِينَ ثُمَّ أَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٤﴾

ٱلْأَرْضِ in	فِى	We give them power مَكَّنَّٰهُمْ	if إِن	those who ٱلَّذِينَ
and وَءَاتَوُا۟	prayer ٱلصَّلَوٰةَ	they	establish أَقَامُوا۟	the land
and they command	وَأَمَرُوا۟	Zakat (charity alms)	ٱلزَّكَوٰةَ	pay
and with وَلِلَّهِ	evil ٱلْمُنكَرِ	and they forbid	وَنَهَوْا۟ عَنِ	good بِٱلْمَعْرُوفِ
and if وَإِن	(of all) matters ﴿٤١﴾ ٱلْأُمُورِ	the end	عَٰقِبَةُ	Allah rests
قَبْلَهُمْ	denied كَذَّبَتْ	verily فَقَدْ	they deny you	يُكَذِّبُوكَ
﴿٤٢﴾ وَثَمُودُ	and Ad وَعَادٌ	(of) Noah نُوحٍ	the people قَوْمُ	before them
and وَقَوْمُ	(of) Abraham إِبْرَٰهِيمَ	and the people	وَقَوْمُ	and Thamud
(of) مَدْيَنَ	and the dwellers وَأَصْحَٰبُ	(of) Lot	﴿٤٣﴾ لُوطٍ	the people
but I فَأَمْلَيْتُ	Moses مُوسَىٰ	and was denied	وَكُذِّبَ	Madyan (Midian)
I أَخَذْتُهُمْ	then ثُمَّ	to the disbelievers	لِلْكَٰفِرِينَ	granted respite
My ﴿٤٤﴾ نَكِيرِ	was كَانَ	and how (terrible)	فَكَيْفَ	seized them punishment

41. Those (Muslim rulers) who, if We give them power in the land, (they) enjoin *Iqamat-as-Salât*, to pay the *Zakât* and they enjoin *Al-Ma'rûf*, and forbid *Al-Munkar*. And with Allâh rests the end of (all) matters (of creatures). **42.** And if they belie you (O Muhammad ﷺ), so did belie before them, the people of Nûh (Noah), 'Âd and Thamûd (their Prophets). **43.** And the people of Ibrâhîm (Abraham) and the people of Lût (Lot), **44.** And the dwellers of Madyan (Midian); and belied was Mûsâ (Moses). But I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My punishment!

فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَٰهَا وَهِىَ ظَالِمَةٌ فَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَبِئْرٍ مُّعَطَّلَةٍ وَقَصْرٍ مَّشِيدٍ ﴿٤٥﴾
أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَآ أَوْ ءَاذَانٌ يَسْمَعُونَ بِهَا ۖ فَإِنَّهَا لَا تَعْمَى ٱلْأَبْصَٰرُ وَلَٰكِن تَعْمَى
ٱلْقُلُوبُ ٱلَّتِى فِى ٱلصُّدُورِ ﴿٤٦﴾ وَيَسْتَعْجِلُونَكَ بِٱلْعَذَابِ وَلَن يُخْلِفَ ٱللَّهُ وَعْدَهُۥ ۚ وَإِنَّ يَوْمًا عِندَ رَبِّكَ كَأَلْفِ سَنَةٍ
مِّمَّا تَعُدُّونَ ﴿٤٧﴾

We have أَهْلَكْنَٰهَا township قَرْيَةٍ (from) a مِّن and many فَكَأَيِّن
so that it فَهِىَ (was) wrong-doer ظَالِمَةٌ while it وَهِىَ destroyed
مُّعَطَّلَةٍ and well وَبِئْرٍ its roofs عُرُوشِهَا in عَلَىٰ lies خَاوِيَةٌ
يَسِيرُوا have not أَفَلَمْ lofty مَّشِيدٍ ﴿٤٥﴾ castle وَقَصْرٍ (many) a deserted
and have they فَتَكُونَ لَهُمْ the land الْأَرْضِ through فِى they travelled
ears ءَاذَانٌ or أَوْ with them بِهَآ to understand يَعْقِلُونَ hearts قُلُوبٌ
grow blind تَعْمَى not لَا verily فَإِنَّهَا with them بِهَا to hear يَسْمَعُونَ
الَّتِى the hearts الْقُلُوبُ grow blind تَعْمَى but وَلَٰكِن eyes الْأَبْصَٰرُ
and they ask وَيَسْتَعْجِلُونَكَ the breasts الصُّدُورِ ﴿٤٦﴾ (are) in فِى which
fails يُخْلِفَ and never وَلَن on the Tornment بِالْعَذَابِ you to hasten
with عِندَ a day يَوْمًا and verily وَإِنَّ His Promise وَعْدَهُۥ Allah اللَّهُ
of what مِّمَّا years سَنَةٍ (is) as a thousand كَأَلْفِ your Lord رَبِّكَ
you count (reckon) تَعُدُّونَ ﴿٤٧﴾

45. And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins (up to this day), and (many) a deserted well and lofty castle! **46.** Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind. **47.** And they ask you to hasten on the torment! And Allâh fails not His Promise. And verily, a day with your Lord is as a thousand years of what you reckon.

وَكَأَيِّن مِّن قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِىَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَىَّ الْمَصِيرُ ﴿٤٨﴾ قُلْ يَٰٓأَيُّهَا النَّاسُ إِنَّمَآ أَنَا۠ لَكُمْ نَذِيرٌ
مُّبِينٌ ﴿٤٩﴾ فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّٰلِحَٰتِ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٥٠﴾ وَالَّذِينَ سَعَوْا فِىٓ ءَايَٰتِنَا مُعَٰجِزِينَ
أُو۟لَٰٓئِكَ أَصْحَٰبُ الْجَحِيمِ ﴿٥١﴾

لَهَا I gave respite أَمْلَيْتُ a township قَرْيَةٍ of مِّن and many وَكَأَيِّن
then (in ثُمَّ was given to wrong-doing ظَالِمَةٌ while it وَهِىَ to it
(is) the final الْمَصِيرُ ﴿٤٨﴾ and to Me وَإِلَىَّ I seized it أَخَذْتُهَا the end)
to لَكُمْ I أَنَا۠ verily إِنَّمَآ mankind النَّاسُ O يَٰٓأَيُّهَا say قُلْ return
who ءَامَنُوا so those فَالَّذِينَ plain مُّبِينٌ ﴿٤٩﴾ (am) a warner نَذِيرٌ you
for them لَهُم righteous deeds الصَّٰلِحَٰتِ and do وَعَمِلُوا believe

مَّغْفِرَةٌ (is) forgiveness وَرِزْقٌ and provision كَرِيمٌ ﴿٥٠﴾ generous وَٱلَّذِينَ
and those who سَعَوْا۟ strive فِىٓ against ءَايَٰتِنَا Our Signs مُعَٰجِزِينَ to
frustrate (them) أُو۟لَٰٓئِكَ those are أَصْحَٰبُ the dwellers ٱلْجَحِيمِ ﴿٥١﴾ (of)
the Hell-Fire

48. And many a township did I give respite while it was given to wrongdoing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all). **49.** Say (O Muhammad ﷺ): "O mankind! I am (sent) to you only as a plain warner." **50.** So those who believe and do righteous good deeds, for them is forgiveness and *Rizqun Karîm*. **51.** But those who strive against Our *Ayât*, to frustrate them, they will be dwellers of the Hell-fire.

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِىٍّ إِلَّآ إِذَا تَمَنَّىٰٓ أَلْقَى ٱلشَّيْطَٰنُ فِىٓ أُمْنِيَّتِهِۦ فَيَنسَخُ ٱللَّهُ مَا يُلْقِى ٱلشَّيْطَٰنُ
ثُمَّ يُحْكِمُ ٱللَّهُ ءَايَٰتِهِۦ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾ لِّيَجْعَلَ مَا يُلْقِى ٱلشَّيْطَٰنُ فِتْنَةً لِّلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ
وَٱلْقَاسِيَةِ قُلُوبُهُمْ ۗ وَإِنَّ ٱلظَّٰلِمِينَ لَفِى شِقَاقٍۭ بَعِيدٍ ﴿٥٣﴾

وَمَآ and not أَرْسَلْنَا We sent مِن قَبْلِكَ before you مِن any رَّسُولٍ
Messenger وَلَا nor نَبِىٍّ Prophet إِلَّآ but إِذَا when تَمَنَّىٰٓ he did
recite the revelation أَلْقَى threw ٱلشَّيْطَٰنُ Satan فِىٓ in أُمْنِيَّتِهِۦ his
recitation فَيَنسَخُ but abolishes ٱللَّهُ Allah مَا what يُلْقِى throws in
ٱلشَّيْطَٰنُ Satan ثُمَّ then يُحْكِمُ establishes ٱللَّهُ Allah ءَايَٰتِهِۦ His
Revelations وَٱللَّهُ and Allah عَلِيمٌ (is) All-Knower حَكِيمٌ ﴿٥٢﴾
All-Wise لِّيَجْعَلَ that He (Allah) may make مَا what يُلْقِى throws
ٱلشَّيْطَٰنُ Satan فِتْنَةً a trial لِّلَّذِينَ for those فِى in قُلُوبِهِم whose
hearts مَّرَضٌ (is) a disease وَٱلْقَاسِيَةِ and the hardened قُلُوبُهُمْ their
hearts وَإِنَّ and certainly ٱلظَّٰلِمِينَ the wrong-doers لَفِى (are) in
شِقَاقٍۭ an opposition بَعِيدٍ ﴿٥٣﴾ far-off

52. Never did We send a Messenger or a Prophet before you but when he did recite the Revelation or narrated or spoke, *Shaitân* (Satan) threw (some falsehood) in it. But Allâh abolishes that which *Shaitân* (Satan) throws in. Then Allâh establishes His Revelations. And Allâh is All-Knower, All-Wise: **53.** That He (Allâh) may make what is thrown in by *Shaitân* (Satan) a trial for those in whose hearts is a disease and whose hearts are hardened. And certainly, the *Zalimûn* are in an opposition far-off.

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِن رَّبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ ۗ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ آمَنُوا
إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٥٤﴾ وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِّنْهُ حَتَّىٰ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابُ
يَوْمٍ عَقِيمٍ ﴿٥٥﴾

have been given أُوتُوا those who الَّذِينَ and that know وَلِيَعْلَمَ
مِن (is) the truth الْحَقُّ that it (this Quran) أَنَّهُ knowledge الْعِلْمَ
in it بِهِ so that they may believe فَيُؤْمِنُوا your Lord رَّبِّكَ from
and verily وَإِنَّ their hearts قُلُوبُهُمْ to it لَهُ and may submit فَتُخْبِتَ
believe آمَنُوا (of) those who الَّذِينَ (is) the Guide لَهَادِ Allah اللَّهَ
and will not وَلَا يَزَالُ Straight مُّسْتَقِيمٍ ﴿٥٤﴾ the Path صِرَاطٍ to إِلَىٰ
مِرْيَةٍ (to be) in فِي disbelieved كَفَرُوا those who الَّذِينَ cease
السَّاعَةُ comes to them تَأْتِيَهُمُ until حَتَّىٰ about it (Quran) مِّنْهُ doubt
عَذَابُ there comes to them يَأْتِيَهُمْ or أَوْ suddenly بَغْتَةً the Hour
futile (after which there عَقِيمٍ ﴿٥٥﴾ (of) a Day يَوْمٍ the torment
will be no night)

54. And that those who have been given knowledge may know that it (this Qur'ân) is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility. And verily, Allâh is the Guide of those who believe, to the Straight Path. **55.** And those who disbelieved, will not cease to be in doubt about it (this Qur'ân) until the Hour comes suddenly upon them, or there comes to them the torment of the Day after which there will be no night.

الْمُلْكُ يَوْمَئِذٍ لِّلَّهِ يَحْكُمُ بَيْنَهُمْ ۚ فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ ﴿٥٦﴾ وَالَّذِينَ
كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٥٧﴾ وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا
أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا ۚ وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ ﴿٥٨﴾

(will be) for Allah لِّلَّهِ on that Day يَوْمَئِذٍ the sovereignty الْمُلْكُ
so those who فَالَّذِينَ between them بَيْنَهُمْ He will judge يَحْكُمُ
فِي righteous good deeds الصَّالِحَاتِ and did وَعَمِلُوا believed آمَنُوا
and those وَالَّذِينَ (of) delight النَّعِيمِ ﴿٥٦﴾ Gardens جَنَّاتِ (will be) in
Our Verses بِآيَاتِنَا and denied وَكَذَّبُوا disbelieved كَفَرُوا who
مُّهِينٌ ﴿٥٧﴾ a torment عَذَابٌ for them (will be) لَهُمْ (those) فَأُولَٰئِكَ

سَبِيلِ in فِى emigrated هَاجَرُوا۟ and those who وَٱلَّذِينَ humilating
they were قُتِلُوٓا۟ then (after that) ثُمَّ (of) Allah ٱللَّهِ the Cause
ٱللَّهُ surely will provide for them لَيَرْزُقَنَّهُمُ died مَاتُوا۟ or أَوْ killed
Allah ٱللَّهَ and verily وَإِنَّ good حَسَنًا provision رِزْقًا Allah
of those who ٱلرَّٰزِقِينَ ﴿٥٨﴾ (is) Best خَيْرُ it is He who indeed لَهُوَ
provide sustenance

56. The sovereignty on that Day will be that of Allâh. He will judge between them. So those who believed and did righteous good deeds will be in Gardens of delight (Paradise). **57.** And those who disbelieved and belied Our Verses, for them will be a humiliating torment (in Hell). **58.** Those who emigrated in the Cause of Allâh and after that were killed or died, surely, Allâh will provide a good provision for them. And verily, it is Allâh Who indeed is the Best of those who make provision.

لَيُدْخِلَنَّهُم مُّدْخَلًا يَرْضَوْنَهُۥ ۗ وَإِنَّ ٱللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾ ۞ ذَٰلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِۦ ثُمَّ
بُغِىَ عَلَيْهِ لَيَنصُرَنَّهُ ٱللَّهُ ۗ إِنَّ ٱللَّهَ لَعَفُوٌّ غَفُورٌ ﴿٦٠﴾ ذَٰلِكَ بِأَنَّ ٱللَّهَ يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ
ٱلنَّهَارَ فِى ٱلَّيْلِ وَأَنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ﴿٦١﴾

an entrance مُّدْخَلًا truly He will make them enter لَيُدْخِلَنَّهُم
ٱللَّهَ and verily وَإِنَّ with which they shall be well pleased يَرْضَوْنَهُۥ
Most Forbearing حَلِيمٌ ﴿٥٩﴾ (is) indeed All-Knowing لَعَلِيمٌ Allah
بِمِثْلِ has retaliated عَاقَبَ and whoever وَمَنْ that is so ذَٰلِكَ ۞
بِهِۦ he was made to suffer عُوقِبَ (of) that which مَا with the like
(against عَلَيْهِ he has again been wronged بُغِىَ then ثُمَّ (with it)
ٱللَّهَ verily إِنَّ Allah ٱللَّهُ will surely help him لَيَنصُرَنَّهُ him)
that ذَٰلِكَ Oft-Forgiving غَفُورٌ ﴿٦٠﴾ (is) Oft-Pardoning لَعَفُوٌّ Allah
فِى the night ٱلَّيْلَ merges يُولِجُ Allah ٱللَّهَ because بِأَنَّ (is)
into فِى the day ٱلنَّهَارَ and merges وَيُولِجُ the day ٱلنَّهَارِ into
(is) All-Hearer سَمِيعٌۢ Allah ٱللَّهَ and verily وَأَنَّ the night ٱلَّيْلِ
All-Seer بَصِيرٌ ﴿٦١﴾

59. Truly, He will make them enter an entrance with which they shall be
well-pleased, and verily, Allâh indeed is All-Knowing, Most Forbearing. **60.** That
is so. And whoever has retaliated with the like of that which he was made to
suffer, and then has again been wronged, Allâh will surely help him. Verily, Allâh
indeed is Oft-Pardoning, Oft-Forgiving. **61.** That is because Allâh merges the
night into the day, and He merges the day into the night. And verily, Allâh is
All-Hearer, All-Seer.

ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلۡحَقُّ وَأَنَّ مَا يَدۡعُونَ مِن دُونِهِۦ هُوَ ٱلۡبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلۡعَلِيُّ ٱلۡكَبِيرُ ﴿٦٢﴾
أَلَمۡ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءٗ فَتُصۡبِحُ ٱلۡأَرۡضُ مُخۡضَرَّةًۚ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٞ ﴿٦٣﴾ لَّهُۥ مَا فِي
ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ وَإِنَّ ٱللَّهَ لَهُوَ ٱلۡغَنِيُّ ٱلۡحَمِيدُ ﴿٦٤﴾

(is) the ٱلۡحَقُّ He هُوَ Allah ٱللَّهَ because بِأَنَّ that (is) ذَٰلِكَ
مِن دُونِهِۦ they invoke يَدۡعُونَ what مَا and that وَأَنَّ Truth
Allah ٱللَّهَ and that وَأَنَّ falsehood ٱلۡبَٰطِلُ it is هُوَ besides Him
أَلَمۡ and Most Great ٱلۡكَبِيرُ ﴿٦٢﴾ (is) the Most High ٱلۡعَلِيُّ He هُوَ
مِنَ sends down أَنزَلَ Allah ٱللَّهَ that أَنَّ see you تَرَ do not
ٱلۡأَرۡضُ and becomes فَتُصۡبِحُ water (rain) مَآءٗ the sky ٱلسَّمَآءِ from
(is) Most لَطِيفٌ Allah ٱللَّهَ verily إِنَّ green مُخۡضَرَّةًۚ the earth
مَا to Him (belongs) لَّهُۥ (and) Well-Acquainted خَبِيرٞ ﴿٦٣﴾ Kind
(is) in فِي and what وَمَا the heavens ٱلسَّمَٰوَٰتِ (is) in فِي what
(is) ٱلۡغَنِيُّ He لَهُوَ Allah ٱللَّهَ and verily وَإِنَّ the earth ٱلۡأَرۡضِۗ
Worthy of all praise ٱلۡحَمِيدُ ﴿٦٤﴾ Rich (free of all wants)

62. That is because Allâh He is the Truth, and what they (the polytheists)
invoke besides Him, it is *Bâtil* (falsehood). And verily, Allâh He is the Most
High, the Most Great. **63.** See you not that Allâh sends down water (rain) from the
sky, and then the earth becomes green? Verily, Allâh is the Most Kind and
Courteous, Well-Acquainted with all things. **64.** To Him belongs all that is in the
heavens and all that is on the earth. And verily, Allâh He is Rich (Free of all
needs), Worthy of all praise.

أَلَمۡ تَرَ أَنَّ ٱللَّهَ سَخَّرَ لَكُم مَّا فِي ٱلۡأَرۡضِ وَٱلۡفُلۡكَ تَجۡرِي فِي ٱلۡبَحۡرِ بِأَمۡرِهِۦ وَيُمۡسِكُ ٱلسَّمَآءَ أَن تَقَعَ عَلَى ٱلۡأَرۡضِ إِلَّا
بِإِذۡنِهِۦٓۚ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٞ رَّحِيمٞ ﴿٦٥﴾ وَهُوَ ٱلَّذِيٓ أَحۡيَاكُمۡ ثُمَّ يُمِيتُكُمۡ ثُمَّ يُحۡيِيكُمۡۗ إِنَّ ٱلۡإِنسَٰنَ
لَكَفُورٞ ﴿٦٦﴾

has subjected سَخَّرَ Allah ٱللَّهَ that أَنَّ see you تَرَ do not أَلَمْ
and the وَٱلْفُلْكَ the earth ٱلْأَرْضِ (is) on فِى what مَّا to you لَكُم
by His بِأَمْرِهِۦ the sea ٱلْبَحْرِ through فِى that sail تَجْرِى ships
lest أَن the heaven ٱلسَّمَآءَ and He withholds وَيُمْسِكُ Command
by His Leave بِإِذْنِهِۦٓ except إِلَّا the earth ٱلْأَرْضِ on عَلَى it fall تَقَعَ
(is) full of لَرَءُوفٌ for mankind بِٱلنَّاسِ Allah ٱللَّهَ verily إِنَّ
Who ٱلَّذِىٓ and (it is) He وَهُوَ Most Merciful ﴿٦٥﴾ رَّحِيمٌ kindness
He will cause you to die يُمِيتُكُمْ then ثُمَّ gave you life أَحْيَاكُمْ
ٱلْإِنسَٰنَ verily إِنَّ He will again give you life يُحْيِيكُمْ then ثُمَّ
(is) an ingrate ﴿٦٦﴾ لَكَفُورٌ man

65. See you not that Allâh has subjected to you (mankind) all that is on the earth, and the ships that sail through the sea by His Command? He withholds the heaven from falling on the earth except by His Leave. Verily, Allâh is, for mankind, full of kindness, Most Merciful. **66.** It is He, Who gave you life, and then will cause you to die, and will again give you life (on the Day of Resurrection). Verily, man is indeed an ingrate.

لِّكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا هُمْ نَاسِكُوهُ فَلَا يُنَٰزِعُنَّكَ فِى ٱلْأَمْرِ وَٱدْعُ إِلَىٰ رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ ﴿٦٧﴾
وَإِن جَٰدَلُوكَ فَقُلِ ٱللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٦٨﴾ ٱللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كُنتُمْ فِيهِ
تَخْتَلِفُونَ ﴿٦٩﴾ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَآءِ وَٱلْأَرْضِ إِنَّ ذَٰلِكَ فِى كِتَٰبٍ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٧٠﴾

مَنسَكًا We have ordained جَعَلْنَا nation أُمَّةٍ for every لِّكُلِّ
so not فَلَا follow it نَاسِكُوهُ that they هُمْ religious ceremonies
and وَٱدْعُ the matter ٱلْأَمْرِ in فِى let them dispute with you يُنَٰزِعُنَّكَ
(are) لَعَلَىٰ verily you إِنَّكَ your Lord رَبِّكَ to إِلَىٰ invite (them)
جَٰدَلُوكَ and if وَإِن straight ﴿٦٧﴾ مُّسْتَقِيمٍ guidance هُدًى indeed on
بِمَا knows best أَعْلَمُ Allah ٱللَّهُ then say فَقُلِ they argue with you
بَيْنَكُمْ will judge يَحْكُمُ Allah ٱللَّهُ you do ﴿٦٨﴾ تَعْمَلُونَ of what
فِيمَا (of) Resurrection ٱلْقِيَٰمَةِ (on) the Day يَوْمَ between you
do أَلَمْ to differ ﴿٦٩﴾ تَخْتَلِفُونَ in it فِيهِ you used كُنتُمْ about what
فِى what مَا knows يَعْلَمُ Allah ٱللَّهَ that أَنَّ know you تَعْلَمْ not

ذَٰلِكَ verily إِنَّ and the earth وَٱلْأَرْضِ the heaven ٱلسَّمَآءِ (is) in
for عَلَى that (is) ذَٰلِكَ verily إِنَّ a Book كِتَٰبٍ in فِى that (is)
easy يَسِيرٌ ﴿٧٠﴾ Allah ٱللَّهِ

67. For every nation We have ordained religious ceremonies which they must follow; so let them (the pagans) not dispute with you on the matter, but invite them to your Lord. Verily, you (O Muhammad ﷺ) indeed are on the (true) straight guidance. **68.** And if they argue with you (as regards the slaughtering of the sacrifices), say "Allâh knows best of what you do. **69.** "Allâh will judge between you on the Day of Resurrection about that wherein you used to differ." **70.** Know you not that Allâh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (*Al-Lauh Al-Mahfûz*). Verily, that is easy for Allâh.

وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا وَمَا لَيْسَ لَهُم بِهِۦ عِلْمٌ وَمَا لِلظَّٰلِمِينَ مِن نَّصِيرٍ ﴿٧١﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ
ءَايَٰتُنَا بَيِّنَٰتٍ تَعْرِفُ فِى وُجُوهِ ٱلَّذِينَ كَفَرُوا۟ ٱلْمُنكَرَ يَكَادُونَ يَسْطُونَ بِٱلَّذِينَ يَتْلُونَ عَلَيْهِمْ
ءَايَٰتِنَا قُلْ أَفَأُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكُمُ ٱلنَّارُ وَعَدَهَا ٱللَّهُ ٱلَّذِينَ كَفَرُوا۟ وَبِئْسَ ٱلْمَصِيرُ ﴿٧٢﴾

لَمْ what مَا Allah ٱللَّهِ besides مِن دُونِ and they worship وَيَعْبُدُونَ
and what وَمَا an authority سُلْطَٰنًا for it بِهِۦ He has sent يُنَزِّلْ not
and (there وَمَا knowledge عِلْمٌ about it بِهِۦ they have لَهُم not لَيْسَ
وَإِذَا helper نَّصِيرٍ ﴿٧١﴾ any مِن for the wrong-doers لِلظَّٰلِمِينَ is) not
بَيِّنَٰتٍ Our Verses ءَايَٰتُنَا to them عَلَيْهِمْ are recited تُتْلَىٰ and when
(of) ٱلَّذِينَ the faces وُجُوهِ on فِى you will know تَعْرِفُ clear
they are يَكَادُونَ denial ٱلْمُنكَرَ disbelieve كَفَرُوا۟ those who
those who بِٱلَّذِينَ to attack with violence يَسْطُونَ nearly ready
أَفَأُنَبِّئُكُم say قُلْ Our Verses ءَايَٰتِنَا to them عَلَيْهِمْ recite يَتْلُونَ
that ذَٰلِكُمُ than مِّن (of) (something) worse بِشَرٍّ shall I tell you
(to those) who ٱلَّذِينَ Allah ٱللَّهُ has promised وَعَدَهَا the Fire ٱلنَّارُ
that ﴿٧٢﴾ ٱلْمَصِيرُ and worst indeed is وَبِئْسَ disbelived كَفَرُوا۟
destination

71. And they worship besides Allâh others for which He has sent down no authority, and of which they have no knowledge; and for the *Zâlimûn* there is no helper. **72.** And when Our Clear Verses are recited to them, you will notice a

denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Verses to them. Say: "Shall I tell you of something worse than that? The Fire (of Hell) which Allâh has promised to those who disbelieved, and worst indeed is that destination!"

يَٰٓأَيُّهَا ٱلنَّاسُ ضُرِبَ مَثَلٌ فَٱسْتَمِعُوا۟ لَهُۥٓ ۚ إِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ لَن يَخْلُقُوا۟ ذُبَابًا وَلَوِ ٱجْتَمَعُوا۟
لَهُۥ ۖ وَإِن يَسْلُبْهُمُ ٱلذُّبَابُ شَيْـًٔا لَّا يَسْتَنقِذُوهُ مِنْهُ ۚ ضَعُفَ ٱلطَّالِبُ وَٱلْمَطْلُوبُ ﴿٧٣﴾ مَا قَدَرُوا۟ ٱللَّهَ حَقَّ
قَدْرِهِۦٓ ۗ إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ ﴿٧٤﴾ ٱللَّهُ يَصْطَفِى مِنَ ٱلْمَلَٰٓئِكَةِ رُسُلًا وَمِنَ ٱلنَّاسِ ۚ إِنَّ ٱللَّهَ سَمِيعٌۢ
بَصِيرٌ ﴿٧٥﴾

a similitude مَثَلٌ has been coined ضُرِبَ mankind ٱلنَّاسُ O يَٰٓأَيُّهَا
تَدْعُونَ those whom ٱلَّذِينَ verily إِنَّ to it لَهُۥٓ so listen فَٱسْتَمِعُوا۟
create يَخْلُقُوا۟ can never لَن Allah ٱللَّهِ besides مِن دُونِ you call on
لَهُۥ they combine together ٱجْتَمَعُوا۟ even though وَلَوِ a fly ذُبَابًا
the fly ٱلذُّبَابُ snatched away from them يَسْلُبْهُمُ and if وَإِن for it
they would have power to release it يَسْتَنقِذُوهُ not لَّا a thing شَيْـًٔا
the seeker ٱلطَّالِبُ so weak are ضَعُفَ from it (the fly) مِنْهُ
ٱللَّهَ they have estimated قَدَرُوا۟ not مَا and the sought وَٱلْمَطْلُوبُ ﴿٧٣﴾
Allah ٱللَّهَ verily إِنَّ His Estimate قَدْرِهِۦٓ rightfully حَقَّ Allah
يَصْطَفِى Allah ٱللَّهُ All-Mighty عَزِيزٌ ﴿٧٤﴾ (is) All-Strong لَقَوِىٌّ
and وَمِنَ messengers رُسُلًا angels ٱلْمَلَٰٓئِكَةِ from مِنَ chooses
(is) All-Hearer سَمِيعٌۢ Allah ٱللَّهَ verily إِنَّ men ٱلنَّاسِ from
All-Seer بَصِيرٌ ﴿٧٥﴾

73. O mankind! A similitude has been coined, so listen to it (carefully): Verily, those on whom you call besides Allâh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought. **74.** They have not estimated Allâh His Rightful Estimate. Verily, Allâh is All-Strong, All-Mighty. **75.** Allâh chooses Messengers from angels and from men. Verily, Allâh is All-Hearer, All-Seer.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٧٦﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱرْكَعُوا۟ وَٱسْجُدُوا۟
وَٱعْبُدُوا۟ رَبَّكُمْ وَٱفْعَلُوا۟ ٱلْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ۩ ﴿٧٧﴾ وَجَـٰهِدُوا۟ فِى ٱللَّهِ حَقَّ جِهَادِهِۦ ۚ هُوَ ٱجْتَبَىٰكُمْ
وَمَا جَعَلَ عَلَيْكُمْ فِى ٱلدِّينِ مِنْ حَرَجٍ ۚ مِّلَّةَ أَبِيكُمْ إِبْرَٰهِيمَ ۚ هُوَ سَمَّىٰكُمُ ٱلْمُسْلِمِينَ مِن قَبْلُ وَفِى هَـٰذَا لِيَكُونَ ٱلرَّسُولُ
شَهِيدًا عَلَيْكُمْ وَتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ ۚ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَٱعْتَصِمُوا۟ بِٱللَّهِ هُوَ مَوْلَىٰكُمْ ۖ فَنِعْمَ
ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ ﴿٧٨﴾

and what وَمَا (is) before them بَيْنَ أَيْدِيهِمْ what مَا He Knows يَعْلَمُ
return تُرْجَعُ Allah ٱللَّهِ and to وَإِلَى (is) behind them خَلْفَهُمْ
believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَـٰٓأَيُّهَا all matters ﴿٧٦﴾ ٱلْأُمُورُ
and وَٱعْبُدُوا۟ and prostrate yourselves وَٱسْجُدُوا۟ bow down ٱرْكَعُوا۟
that لَعَلَّكُمْ good ٱلْخَيْرَ and do وَٱفْعَلُوا۟ your Lord رَبَّكُمْ worship
in فِى and strive hard وَجَـٰهِدُوا۟ may be successful ﴿٧٧﴾ ۩ تُفْلِحُونَ you
ٱجْتَبَىٰكُمْ He هُوَ striving جِهَادِهِۦ truthful حَقَّ Allah's Cause ٱللَّهِ
in فِى upon you عَلَيْكُمْ laid جَعَلَ and has not وَمَا has chosen you
أَبِيكُمْ (it is the) religion مِّلَّةَ hardship حَرَجٍ any مِنْ religion ٱلدِّينِ
(it is) He (Allah) Who has هُوَ Abraham إِبْرَٰهِيمَ (of) your father
هَـٰذَا and in وَفِى before مِن قَبْلُ Muslims ٱلْمُسْلِمِينَ named you سَمَّىٰكُمُ
عَلَيْكُمْ a witness شَهِيدًا the Mesenger ٱلرَّسُولُ that may be لِيَكُونَ this
ٱلنَّاسِ over عَلَى witnesses شُهَدَآءَ and you be وَتَكُونُوا۟ over you
ٱلزَّكَوٰةَ and give وَءَاتُوا۟ prayer ٱلصَّلَوٰةَ so perform فَأَقِيمُوا۟ mankind
Your مَوْلَىٰكُمْ He is هُوَ to Allah بِٱللَّهِ and hold fast وَٱعْتَصِمُوا۟ Zakat
and what وَنِعْمَ Lord (Patron) ٱلْمَوْلَىٰ what an Excellent فَنِعْمَ Lord
Helper ﴿٧٨﴾ ٱلنَّصِيرُ an Excellent

76. He knows what is before them, and what is behind them. And to Allâh return all matters (for decision). **77.** O you who have believed! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful. **78.** And strive hard in Allâh's Cause as you ought to strive. He has chosen you (to convey His Message of Islâmic Monotheism to mankind by inviting them to His religion of Islâm), and has not laid upon you in religion any hardship: it is the religion of your father Ibrâhîm (Abraham) (Islâmic Monotheism). It is He (Allâh) Who has named you Muslims both before and in this (the Qur'ân), that the Messenger (Muhammad ﷺ) may be a witness over you and you be witnesses over mankind! So perform *As-Salât*, give *Zakât* and hold fast to Allâh. He is your *Maulâ* (Patron, Lord), what an Excellent *Maulâ* (Patron, Lord) and what an Excellent Helper!

سُورَةُ المُؤْمِنُونَ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ
لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ
مَلُومِينَ ﴿٦﴾ فَمَنِ ابْتَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾ وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾

those الَّذِينَ the believers الْمُؤْمِنُونَ ﴿١﴾ are successful أَفْلَحَ indeed قَدْ
(are) ﴿٢﴾ خَاشِعُونَ their prayers صَلَاتِهِمْ in فِي (they) هُمْ who
evil اللَّغْوِ from عَنِ (they) هُمْ and those who وَالَّذِينَ submissive
(they) هُمْ and those who وَالَّذِينَ turn away ﴿٣﴾ مُعْرِضُونَ vain talk
and وَالَّذِينَ (are) doers ﴿٤﴾ فَاعِلُونَ of Zakat (alms & charity) لِلزَّكَاةِ
guard ﴿٥﴾ حَافِظُونَ their private parts لِفُرُوجِهِمْ (they) هُمْ those who
مَلَكَتْ what مَا or أَوْ their wives أَزْوَاجِهِمْ from عَلَىٰ except إِلَّا
(are) free ﴿٦﴾ غَيْرُ مَلُومِينَ verily they فَإِنَّهُمْ their right hands أَيْمَانُهُمْ possess
that ذَٰلِكَ beyond وَرَاءَ seeks ابْتَغَىٰ but whoever فَمَنِ from blame
وَالَّذِينَ (are) the transgressors ﴿٧﴾ الْعَادُونَ (they) هُمُ then those فَأُولَٰئِكَ
and to وَعَهْدِهِمْ to their trusts لِأَمَانَاتِهِمْ (they) هُمْ and those who
(are) true ﴿٨﴾ رَاعُونَ their covenants

Surât Al-Mu'minûn
(The Believers) XXIII

In the Name of Allâh
the Most Gracious, the Most Merciful

1. Successful indeed are the believers. **2.** Those who offer their *Salât* (prayers) with all solemnity and full submissiveness. **3.** And those who turn away from *Al-Laghw*. **4.** And those who pay the *Zakât*. **5.** And those who guard their chastity **6.** Except from their wives or (the slaves) that their right hands possess,—for then, they are free from blame; **7.** But whoever seeks beyond that, then those are the transgressors; **8.** Those who are faithfully true to their *Amanât* and to their covenants;

وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ ﴿٩﴾ أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾
وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِن سُلَالَةٍ مِّن طِينٍ ﴿١٢﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ﴿١٣﴾ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا
الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ ۚ فَتَبَارَكَ اللَّهُ أَحْسَنُ
الْخَالِقِينَ ﴿١٤﴾

their prayers صَلَوَاتِهِمْ (over) عَلَىٰ (they) هُمْ and those who وَالَّذِينَ
(are) the ﴿١٠﴾ الْوَارِثُونَ (they) هُمُ these أُولَٰئِكَ strictly guard ﴿٩﴾ يُحَافِظُونَ
هُمْ the Paradise الْفِرْدَوْسَ shall inherit يَرِثُونَ who الَّذِينَ inheritors
and indeed وَلَقَدْ (shall) dwell forever ﴿١١﴾ خَالِدُونَ therein فِيهَا they
of مِّن extract سُلَالَةٍ from مِن man (Adam) الْإِنسَانَ We created خَلَقْنَا
semen drop نُطْفَةً We made him جَعَلْنَاهُ thereafter ثُمَّ clay ﴿١٢﴾ طِينٍ
We خَلَقْنَا then ثُمَّ safe (the womb) ﴿١٣﴾ مَّكِينٍ a lodging قَرَارٍ in فِي
then We created فَخَلَقْنَا (into) a clot عَلَقَةً the drop النُّطْفَةَ created
then We فَخَلَقْنَا (into) a little lump of flesh مُضْغَةً the clot الْعَلَقَةَ
فَكَسَوْنَا (into) bones عِظَامًا the little lump of flesh الْمُضْغَةَ created
أَنشَأْنَاهُ then ثُمَّ with flesh لَحْمًا the bones الْعِظَامَ then We clothed
so فَتَبَارَكَ another آخَرَ as creation خَلْقًا We brought it forth
(of) creators ﴿١٤﴾ الْخَالِقِينَ the Best أَحْسَنُ Allah اللَّهُ blessed be

9. And those who strictly guard their *Salawât* (prayers). **10.** These are indeed the inheritors. **11.** Who shall inherit the *Firdaus* (Paradise). They shall dwell therein forever. **12.** And indeed We created man (Adam) out of an extract of clay (water and earth). **13.** Thereafter We made him (the offspring of Adam) as a *Nutfah* in a safe lodging (womb of the woman). **14.** Then We made the *Nutfah* into a clot, then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allâh, the Best of creators.

ثُمَّ إِنَّكُم بَعْدَ ذَٰلِكَ لَمَيِّتُونَ ﴿١٥﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴿١٦﴾ وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا
عَنِ الْخَلْقِ غَافِلِينَ ﴿١٧﴾ وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الْأَرْضِ ۖ وَإِنَّا عَلَىٰ ذَهَابٍ بِهِ لَقَادِرُونَ ﴿١٨﴾ فَأَنشَأْنَا لَكُم
بِهِ جَنَّاتٍ مِّن نَّخِيلٍ وَأَعْنَابٍ لَّكُمْ فِيهَا فَوَاكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾ وَشَجَرَةً تَخْرُجُ مِن طُورِ سَيْنَاءَ تَنبُتُ بِالدُّهْنِ
وَصِبْغٍ لِّلْآكِلِينَ ﴿٢٠﴾

indeed shall لَمَيِّتُونَ ﴿١٥﴾ that ذَٰلِكَ after بَعْدَ surely you إِنَّكُم then ثُمَّ
(of) ٱلْقِيَٰمَةِ on the Day يَوْمَ surely you إِنَّكُمْ then (again) ثُمَّ die
خَلَقْنَا and indeed وَلَقَدْ will be resurrected تُبْعَثُونَ ﴿١٦﴾ Resurrection
وَمَا heavens طَرَآئِقَ seven سَبْعَ above you فَوْقَكُمْ We have created
﴿١٧﴾ غَٰفِلِينَ creation ٱلْخَلْقِ (from) of عَنِ We were كُنَّا and not
مَآءً the sky ٱلسَّمَآءِ from مِنَ and We sent down وَأَنزَلْنَا unaware
and We gave it lodging فَأَسْكَنَّٰهُ in (due) measure بِقَدَرٍ water (rain)
to take ذَهَابٍ to (on) عَلَىٰ and verily We وَإِنَّا the earth ٱلْأَرْضِ in فِى
لَكُم then We brought forth فَأَنشَأْنَا (are) Able ﴿١٨﴾ لَقَٰدِرُونَ it بِهِۦ away
and وَأَعْنَٰبٍ date-palms نَّخِيلٍ of مِّن gardens جَنَّٰتٍ by it بِهِۦ for you
وَمِنْهَا much كَثِيرَةٌ (is) fruit فَوَٰكِهُ wherein فِيهَا for you لَّكُمْ grapes
that تَخْرُجُ and a tree (olive) وَشَجَرَةً you eat ﴿١٩﴾ تَأْكُلُونَ and from it
that grows تَنۢبُتُ Sinai سَيْنَآءَ Mount طُورِ from مِن springs forth
for the eaters ﴿٢٠﴾ لِّلْءَاكِلِينَ and (it is) seasoning وَصِبْغٍ oil بِٱلدُّهْنِ

15. After that, surely, you will die. **16.** Then (again), surely, you will be resurrected on the Day of Resurrection. **17.** And indeed We have created above you seven heavens (one over the other), and We are never unaware of the creation. **18.** And We sent down from the sky water (rain) in (due) measure, and We gave it lodging in the earth, and verily, We are Able to take it away. **19.** Then We brought forth for you therewith gardens of date palms and grapes, wherein is much fruit for you, and whereof you eat. **20.** And a tree (olive) that springs forth from Mount Sinai, that grows (produces) oil, and (it is a) relish for the eaters.

وَإِنَّ لَكُمْ فِى ٱلْأَنْعَٰمِ لَعِبْرَةً ۖ نُّسْقِيكُم مِّمَّا فِى بُطُونِهَا وَلَكُمْ فِيهَا مَنَٰفِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾ وَعَلَيْهَا وَعَلَى ٱلْفُلْكِ
تُحْمَلُونَ ﴿٢٢﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦ فَقَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ۖ أَفَلَا تَتَّقُونَ ﴿٢٣﴾ فَقَالَ ٱلْمَلَؤُا۟
ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦ مَا هَٰذَآ إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَن يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَآءَ ٱللَّهُ لَأَنزَلَ مَلَٰٓئِكَةً مَّا سَمِعْنَا بِهَٰذَا
فِىٓ ءَابَآئِنَا ٱلْأَوَّلِينَ ﴿٢٤﴾

(there is) لَعِبْرَةً the cattle ٱلْأَنْعَٰمِ in فِى for you لَكُمْ and verily وَإِنَّ
فِى of that which مِّمَّا We give you to drink نُّسْقِيكُم indeed a lesson
(are) مَنَٰفِعُ in them فِيهَا and for you وَلَكُمْ their bellies بُطُونِهَا (is) in
وَعَلَيْهَا you eat ﴿٢١﴾ تَأْكُلُونَ and of them وَمِنْهَا numerous كَثِيرَةٌ benefits

you are carried تُحْمَلُونَ ﴿٢٢﴾ the ships ٱلْفُلْكِ and on وَعَلَى and on them
his people قَوْمِهِۦ to إِلَىٰ Noah نُوحًا We sent أَرْسَلْنَا and indeed وَلَقَدْ
Allah ٱللَّهَ you worship ٱعْبُدُوا۟ O my people يَٰقَوْمِ and he said فَقَالَ
will not أَفَلَا but Him غَيْرُهُۥٓ god إِلَٰهٍ other مِّنْ you have لَكُم not مَا
who ٱلَّذِينَ the chiefs ٱلْمَلَؤُا۟ but said فَقَالَ you be afraid تَتَّقُونَ ﴿٢٣﴾ then
إِلَّا this is هَٰذَآ not مَا his people قَوْمِهِۦ among مِن disbelieved كَفَرُوا۟
يَتَفَضَّلَ to أَن he seeks يُرِيدُ like you مِّثْلُكُمْ a human being بَشَرٌ but
ٱللَّهُ willed شَآءَ and if وَلَوْ to you عَلَيْكُمْ make himself superior
not مَّا angels مَلَٰٓئِكَةً He could have surely sent down لَأَنزَلَ Allah
our fathers ءَابَآئِنَا among فِىٓ such a thing بِهَٰذَا We heard سَمِعْنَا
of old ٱلْأَوَّلِينَ ﴿٢٤﴾

21. And verily, in the cattle there is indeed a lesson for you. We give you to drink (milk) of that which is in their bellies. And there are, in them, numerous (other) benefits for you, and of them you eat. **22.** And on them, and on ships you are carried. **23.** And indeed We sent Nûh (Noah) to his people, and he said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. Will you not then be afraid?" **24.** But the chiefs of his people who disbelieved said: "He is no more than a human being like you, he seeks to make himself superior to you. Had Allâh willed, He surely, could have sent down angels. Never did we hear such a thing among our fathers of old.

إِنْ هُوَ إِلَّا رَجُلٌۢ بِهِۦ جِنَّةٌ فَتَرَبَّصُوا۟ بِهِۦ حَتَّىٰ حِينٍ ﴿٢٥﴾ قَالَ رَبِّ ٱنصُرْنِى بِمَا كَذَّبُونِ ﴿٢٦﴾ فَأَوْحَيْنَآ إِلَيْهِ أَنِ ٱصْنَعِ
ٱلْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا فَإِذَا جَآءَ أَمْرُنَا وَفَارَ ٱلتَّنُّورُ ۙ فَٱسْلُكْ فِيهَا مِن كُلٍّ زَوْجَيْنِ ٱثْنَيْنِ وَأَهْلَكَ إِلَّا مَن
سَبَقَ عَلَيْهِ ٱلْقَوْلُ مِنْهُمْ ۖ وَلَا تُخَٰطِبْنِى فِى ٱلَّذِينَ ظَلَمُوٓا۟ ۖ إِنَّهُم مُّغْرَقُونَ ﴿٢٧﴾

(is) جِنَّةٌ in whom بِهِۦ a man رَجُلٌ but إِلَّا he is هُوَ not إِنْ
قَالَ a while حِينٍ ﴿٢٥﴾ until حَتَّىٰ for him بِهِۦ so wait فَتَرَبَّصُوا۟ madness
they كَذَّبُونِ ﴿٢٦﴾ because بِمَا help me ٱنصُرْنِى O my Lord رَبِّ he said
ٱصْنَعِ that أَنِ to him إِلَيْهِ so We revealed فَأَوْحَيْنَآ deny me
and (under) وَوَحْيِنَا under Our eyes بِأَعْيُنِنَا the ship ٱلْفُلْكَ construct
Our command أَمْرُنَا comes جَآءَ then when فَإِذَا our revelation
then فَٱسْلُكْ (from) the oven ٱلتَّنُّورُ and water gushes forth وَفَارَ

spouses (male and زَوْجَيْنِ each kind كُلٍّ of مِن on it فِيهَا take
those مَن except إِلَّا and your family وَأَهْلَكَ two ٱثْنَيْنِ female)
the Word ٱلْقَوْلُ against whom عَلَيْهِ has already gone forth سَبَقَ
ٱلَّذِينَ in favour فِى address Me تُخَٰطِبْنِى and do not وَلَا thereof مِنْهُمْ
verily, they are إِنَّهُم have done wrong ظَلَمُوٓا۟ (of) those who
to be drowned مُّغْرَقُونَ ﴿٢٧﴾

25. "He is only a man in whom is madness, so wait for him a while." 26. Said: "O my Lord! Help me because they deny me." 27. So We revealed to him (saying): "Construct the ship under Our Eyes and under Our Revelation (guidance). Then, when Our Command comes, and water gushes forth from the oven, take on board of each kind two (male and female), and your family, except those thereof against whom the Word has already gone forth. And address Me not in favour of those who have done wrong. Verily, they are to be drowned.

فَإِذَا ٱسْتَوَيْتَ أَنتَ وَمَن مَّعَكَ عَلَى ٱلْفُلْكِ فَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى نَجَّىٰنَا مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٢٨﴾ وَقُل رَّبِّ أَنزِلْنِى مُنزَلًا مُّبَارَكًا وَأَنتَ
خَيْرُ ٱلْمُنزِلِينَ ﴿٢٩﴾ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ وَإِن كُنَّا لَمُبْتَلِينَ ﴿٣٠﴾ ثُمَّ أَنشَأْنَا مِنۢ بَعْدِهِمْ قَرْنًا ءَاخَرِينَ ﴿٣١﴾ فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِّنْهُمْ
أَنِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ أَفَلَا تَتَّقُونَ ﴿٣٢﴾

مَّعَكَ and whoever وَمَن you أَنتَ have embarked ٱسْتَوَيْتَ and when فَإِذَا
all the ٱلْحَمْدُ then say فَقُلِ the ship ٱلْفُلْكِ on عَلَى (is) with you
from مِنَ has saved us نَجَّىٰنَا Who ٱلَّذِى (are due) to Allah لِلَّهِ praises
رَّبِّ and say وَقُل (who are) oppressors ٱلظَّٰلِمِينَ ﴿٢٨﴾ the people ٱلْقَوْمِ
مُّبَارَكًا a landing-place مُنزَلًا cause me to land at أَنزِلْنِى My Lord
(of) those who ٱلْمُنزِلِينَ ﴿٢٩﴾ the Best خَيْرُ for You are وَأَنتَ blessed
(there are) indeed لَءَايَٰتٍ this ذَٰلِكَ in فِى verily إِنَّ bring to land
ever putting (men) to test لَمُبْتَلِينَ ﴿٣٠﴾ We are كُنَّا and truly وَإِن signs
generation قَرْنًا after them مِنۢ بَعْدِهِمْ We created أَنشَأْنَا then ثُمَّ
a رَسُولًا (in) to them فِيهِمْ and We sent فَأَرْسَلْنَا another ءَاخَرِينَ ﴿٣١﴾
you ٱعْبُدُوا۟ (saying) that أَنِ from among them مِّنْهُمْ Messenger
غَيْرُهُۥٓ god إِلَٰهٍ other مِّنْ you have لَكُم not مَا Allah ٱللَّهَ worship
you will be afraid تَتَّقُونَ ﴿٣٢﴾ (will) then not أَفَلَا but Him

28. And when you have embarked on the ship, you and whoever is with you, then say: "All the praises and thanks be to Allâh, Who has saved us from the people who are *Zâlimûn*. **29.** And say: "My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land." **30.** Verily, in this, there are indeed *Ayât*, for sure We are ever putting (men) to the test. **31.** Then, after them, We created another generation. **32.** And We sent to them a Messenger from among themselves (saying): "Worship Allâh! You have no other *Ilâh* (God) but Him. Will you not then be afraid?"

وَقَالَ ٱلْمَلَأُ مِن قَوْمِهِ ٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِلِقَآءِ ٱلْءَاخِرَةِ وَأَتْرَفْنَٰهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا مَا هَٰذَآ إِلَّا بَشَرٌ مِّثْلُكُمْ يَأْكُلُ مِمَّا
تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ﴿٣٣﴾ وَلَئِنْ أَطَعْتُم بَشَرًا مِّثْلَكُمْ إِنَّكُمْ إِذًا لَّخَٰسِرُونَ ﴿٣٤﴾ أَيَعِدُكُمْ أَنَّكُمْ إِذَا مِتُّمْ
وَكُنتُمْ تُرَابًا وَعِظَٰمًا أَنَّكُم مُّخْرَجُونَ ﴿٣٥﴾ ۞ هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ ﴿٣٦﴾ إِنْ هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا نَمُوتُ وَنَحْيَا
وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٣٧﴾

who ٱلَّذِينَ his people قَوْمِهِ of مِن the chiefs ٱلْمَلَأُ and said وَقَالَ
(in) the ٱلْءَاخِرَةِ the Meeting بِلِقَآءِ and denied وَكَذَّبُوا۟ disbelieved كَفَرُوا۟
فِى and We had given them luxuries and comforts وَأَتْرَفْنَٰهُمْ Hereafter
بَشَرٌ but إِلَّا this هَٰذَآ (is) not مَا worldly ٱلدُّنْيَا life ٱلْحَيَوٰةِ in (of)
تَأْكُلُونَ of that which مِمَّا he eats يَأْكُلُ like you مِّثْلُكُمْ a human being
تَشْرَبُونَ ﴿٣٣﴾ of what مِمَّا and he drinks وَيَشْرَبُ (of that) مِنْهُ you eat
مِّثْلَكُمْ a human being بَشَرًا you obey أَطَعْتُم and if وَلَئِنْ you drink
does أَيَعِدُكُمْ (are) losers لَّخَٰسِرُونَ ﴿٣٤﴾ then إِذًا you verily إِنَّكُمْ like you
وَكُنتُمْ you have died مِتُّمْ when إِذَا that you أَنَّكُمْ he promise you
(that) you أَنَّكُم and bones وَعِظَٰمًا dust تُرَابًا and have become
(very) هَيْهَاتَ far ۞ هَيْهَاتَ shall come out alive (resurrected) مُّخْرَجُونَ ﴿٣٥﴾
it هِىَ (is) not إِنْ you are promised تُوعَدُونَ ﴿٣٦﴾ (is) that which لِمَا far
and وَنَحْيَا we die نَمُوتُ (of) this world ٱلدُّنْيَا our life حَيَاتُنَا but إِلَّا
(will be) resurrected بِمَبْعُوثِينَ ﴿٣٧﴾ we نَحْنُ and not وَمَا we live

33. And the chiefs of his people who disbelieved and denied the Meeting in the Hereafter, and whom We had given the luxuries and comforts of this life, said: "He is no more than a human being like you, he eats of that which you eat, and drinks of what you drink. **34.** "If you were to obey a human being like yourselves, then verily, you indeed would be losers. **35.** "Does he promise you that when you have died and have become dust and bones, you shall come out alive

(resurrected)? **36.** "Far, very far is that which you are promised! **37.** "There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!

إِنْ هُوَ إِلَّا رَجُلٌ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا وَمَا نَحْنُ لَهُۥ بِمُؤْمِنِينَ ﴿٣٨﴾ قَالَ رَبِّ ٱنصُرْنِى بِمَا كَذَّبُونِ ﴿٣٩﴾ قَالَ عَمَّا قَلِيلٍ
لَّيُصْبِحُنَّ نَٰدِمِينَ ﴿٤٠﴾ فَأَخَذَتْهُمُ ٱلصَّيْحَةُ بِٱلْحَقِّ فَجَعَلْنَٰهُمْ غُثَآءً فَبُعْدًا لِّلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٤١﴾ ثُمَّ أَنشَأْنَا مِنۢ
بَعْدِهِمْ قُرُونًا ءَاخَرِينَ ﴿٤٢﴾ مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَـْٔخِرُونَ ﴿٤٣﴾

عَلَى who has invented ٱفْتَرَىٰ a man رَجُلٌ but إِلَّا he is هُوَ not إِنْ
in him لَهُۥ we نَحْنُ and not وَمَا a lie كَذِبًا Allah ٱللَّهِ against
ٱنصُرْنِى O my Lord رَبِّ he said قَالَ are going to believe ﴿٣٨﴾ بِمُؤْمِنِينَ
He (Allah) said قَالَ they deny me ﴿٣٩﴾ كَذَّبُونِ because بِمَا help me
فَأَخَذَتْهُمُ regretful ﴿٤٠﴾ نَٰدِمِينَ they will be لَّيُصْبِحُنَّ in a little while عَمَّا قَلِيلٍ
and فَجَعَلْنَٰهُمْ in truth بِٱلْحَقِّ an awful cry ٱلصَّيْحَةُ so overtook them
لِّلْقَوْمِ so away فَبُعْدًا as rubbish of dead plants غُثَآءً We made them
We أَنشَأْنَا then ثُمَّ who are wrong-doers ﴿٤١﴾ ٱلظَّٰلِمِينَ with the people
not مَا others ﴿٤٢﴾ ءَاخَرِينَ generations قُرُونًا after them مِنۢ بَعْدِهِمْ created
﴿٤٣﴾ يَسْتَـْٔخِرُونَ nor وَمَا their term أَجَلَهَا a nation مِنْ أُمَّةٍ can precede تَسْبِقُ
they can delay (it)

38. "He is only a man who has invented a lie against Allâh, and we are not going to believe in him." **39.** He said: "O my Lord! Help me because they deny me." **40.** (Allâh) said: "In a little while, they are sure to be regretful." **41.** So *As-Saihah* (torment — awful cry) overtook them in truth (with justice), and We made them as rubbish of dead plants. So away with the people who are *Zâlimûn*. **42.** Then, after them, We created other generations. **43.** No nation can advance their term, nor can they delay it.

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَا ۖ كُلَّ مَا جَآءَ أُمَّةً رَّسُولُهَا كَذَّبُوهُ ۚ فَأَتْبَعْنَا بَعْضَهُم بَعْضًا وَجَعَلْنَٰهُمْ أَحَادِيثَ ۚ فَبُعْدًا لِّقَوْمٍ لَّا يُؤْمِنُونَ ﴿٤٤﴾
ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَٰرُونَ بِـَٔايَٰتِنَا وَسُلْطَٰنٍ مُّبِينٍ ﴿٤٥﴾ إِلَىٰ فِرْعَوْنَ وَمَلَإِي۟هِۦ فَٱسْتَكْبَرُوا۟ وَكَانُوا۟ قَوْمًا عَالِينَ ﴿٤٦﴾
فَقَالُوٓا۟ أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَٰبِدُونَ ﴿٤٧﴾ فَكَذَّبُوهُمَا فَكَانُوا۟ مِنَ ٱلْمُهْلَكِينَ ﴿٤٨﴾

كُلَّ مَا in succession تَتْرَا Our Messengers رُسُلَنَا We sent أَرْسَلْنَا then ثُمَّ
كَذَّبُوهُ their Messenger رَّسُولُهَا (to) a nation أُمَّةً came جَآءَ whenever
بَعْضًا some of them بَعْضَهُم so we made follow فَأَتْبَعْنَا they denied him

as true stories (for أَحَادِيثَ and We made them وَجَعَلْنَٰهُمْ others
who يُؤْمِنُونَ ﴿٤٤﴾ not لَّا with a people لِّقَوْمٍ so away فَبُعْدًا mankind)
and his brother وَأَخَاهُ Moses مُوسَىٰ We sent أَرْسَلْنَا then ثُمَّ believe
﴿٤٥﴾ مُّبِينٍ and authority وَسُلْطَٰنٍ with Our proofs بِـَٔايَٰتِنَا Aaron هَٰرُونَ
and his chiefs وَمَلَإِي۟هِۦ Pharaoh فِرْعَوْنَ to إِلَىٰ manifest (clear)
people قَوْمًا and they were وَكَانُوا۟ but they behaved insolently فَٱسْتَكْبَرُوا۟
لِبَشَرَيْنِ shall we believe أَنُؤْمِنُ then they said فَقَالُوٓا۟ self-exalting ﴿٤٦﴾ عَالِينَ
to us لَنَا and their people وَقَوْمُهُمَا like ourselves مِثْلِنَا in two men
and فَكَانُوا۟ so they denied them فَكَذَّبُوهُمَا (are) servants ﴿٤٧﴾ عَٰبِدُونَ
those who were destroyed ﴿٤٨﴾ ٱلْمُهْلَكِينَ of مِنَ became

44. Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him; so We made them follow one another (to destruction), and We made them as *Ahadîth*. So away with a people who believe not! **45.** Then We sent Mûsâ (Moses) and his brother Hârûn (Aaron), with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and manifest authority, **46.** To Fir'aun (Pharaoh) and his chiefs, but they behaved insolently and they were people self-exalting. **47.** They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility." **48.** So they denied them both and became of those who were destroyed.

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٤٩﴾ وَجَعَلْنَا ٱبْنَ مَرْيَمَ وَأُمَّهُۥٓ ءَايَةً وَءَاوَيْنَٰهُمَآ إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ
وَمَعِينٍ ﴿٥٠﴾ يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُوا۟ مِنَ ٱلطَّيِّبَٰتِ وَٱعْمَلُوا۟ صَٰلِحًا إِنِّى بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾ وَإِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً
وَٰحِدَةً وَأَنَا۠ رَبُّكُمْ فَٱتَّقُونِ ﴿٥٢﴾ فَتَقَطَّعُوٓا۟ أَمْرَهُم بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍۭ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٥٣﴾

the Scripture ٱلْكِتَٰبَ Moses مُوسَى We gave ءَاتَيْنَا and indeed وَلَقَدْ
ٱبْنَ and We made وَجَعَلْنَا guided ﴿٤٩﴾ يَهْتَدُونَ so that they may be لَعَلَّهُمْ
وَءَاوَيْنَٰهُمَآ as a sign ءَايَةً and his mother وَأُمَّهُۥٓ of Mary مَرْيَمَ the son
a ذَاتِ قَرَارٍ a high ground رَبْوَةٍ to (on) إِلَىٰ and We gave them refuge
ٱلرُّسُلُ O you يَٰٓأَيُّهَا and flowing streams ﴿٥٠﴾ وَمَعِينٍ place of rest
صَٰلِحًا and do وَٱعْمَلُوا۟ lawful foods ٱلطَّيِّبَٰتِ of مِنَ eat كُلُوا۟ Messengers
﴿٥١﴾ عَلِيمٌ You do تَعْمَلُونَ with what بِمَا verily I إِنِّى righteous deeds
your nation أُمَّتُكُمْ this هَٰذِهِۦٓ and verily وَإِنَّ (am) Well-Acquainted
(am) رَبُّكُمْ and I وَأَنَا۠ (is) one وَٰحِدَةً nation (religion) أُمَّةً (religion)

أَمْرَهُم but they have broken فَتَقَطَّعُوٓا so fear Me فَٱتَّقُونِ ﴿٥٢﴾ your Lord
group حِزْبٍۭ each كُلُّ into sects زُبُرًا among them بَيْنَهُمْ their religion
rejoicing ﴿٥٣﴾ فَرِحُونَ (is) with them لَدَيْهِمْ in what بِمَا (party)

49. And indeed We gave Mûsâ (Moses) the Scripture, that they may be guided. **50.** And We made the son of Maryam (Mary) and his mother as a sign, and We gave them refuge on high ground, a place of rest, security and flowing streams. **51.** O (you) Messengers! Eat of the *Tayyibât* and do righteous deeds. Verily, I am Well-Acquainted with what you do. **52.** And verily, this your religion is one religion, and I am your Lord, so fear Me. **53.** But they (men) have broken their religion among them into sects, each group rejoicing in what is with it.

فَذَرْهُمْ فِي غَمْرَتِهِمْ حَتَّىٰ حِينٍ ﴿٥٤﴾ أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِۦ مِن مَّالٍ وَبَنِينَ ﴿٥٥﴾ نُسَارِعُ لَهُمْ فِي ٱلْخَيْرَٰتِ ۚ بَل لَّا يَشْعُرُونَ ﴿٥٦﴾ إِنَّ
ٱلَّذِينَ هُم مِّنْ خَشْيَةِ رَبِّهِم مُّشْفِقُونَ ﴿٥٧﴾ وَٱلَّذِينَ هُم بِـَٔايَٰتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾ وَٱلَّذِينَ هُم بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾
وَٱلَّذِينَ يُؤْتُونَ مَآ ءَاتَوا۟ وَّقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَٰجِعُونَ ﴿٦٠﴾ أُو۟لَٰٓئِكَ يُسَٰرِعُونَ فِي ٱلْخَيْرَٰتِ وَهُمْ لَهَا سَٰبِقُونَ ﴿٦١﴾

a time ﴿٥٤﴾ حِينٍ for حَتَّىٰ their error غَمْرَتِهِمْ in فِي so leave them فَذَرْهُمْ
with بِهِۦ We enlarge them نُمِدُّهُم that what أَنَّمَا do they think أَيَحْسَبُونَ
We hasten نُسَارِعُ and children (sons) ﴿٥٥﴾ وَبَنِينَ wealth مَّالٍ of مِن (it)
﴿٥٦﴾ يَشْعُرُونَ not لَّا but بَل good things ٱلْخَيْرَٰتِ with (in) فِي unto them لَهُمْ
fear خَشْيَةِ from مِّنْ they هُم those ٱلَّذِينَ verily إِنَّ they perceive
they هُم and those وَٱلَّذِينَ live in awe ﴿٥٧﴾ مُّشْفِقُونَ (of) their Lord رَبِّهِم
and وَٱلَّذِينَ believe ﴿٥٨﴾ يُؤْمِنُونَ (of) their Lord رَبِّهِمْ in the Signs بِـَٔايَٰتِ
join anyone in ﴿٥٩﴾ يُشْرِكُونَ not لَا with their Lord بِرَبِّهِمْ they هُم those
ءَاتَوا۟ that which مَآ who give يُؤْتُونَ and those وَٱلَّذِينَ worship partners
أَنَّهُمْ (are) full of fear وَجِلَةٌ (and) their hearts وَّقُلُوبُهُمْ they gave
(it أُو۟لَٰٓئِكَ shall return ﴿٦٠﴾ رَٰجِعُونَ their Lord رَبِّهِمْ to إِلَىٰ because they
and وَهُمْ the good deeds ٱلْخَيْرَٰتِ in فِي who hasten يُسَٰرِعُونَ is) these
(are) foremost ﴿٦١﴾ سَٰبِقُونَ in them لَهَا they

54. So leave them in their error for a time. **55.** Do they think that in wealth and children with which We enlarge them. **56.** We hasten unto them with good things. Nay, but they perceive not. **57.** Verily, those who live in awe for fear of their Lord; **58.** And those who believe in the *Ayât* of their Lord; **59.** And those who join not anyone (in worship) as partners with their Lord; **60.** And those who give that

(their charity) which they give with their hearts full of fear, because they are sure to return to their Lord (for reckoning). **61.** It is these who hasten in the good deeds, and they are foremost in them.

وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَٰبٌ يَنطِقُ بِٱلْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٢﴾ بَلْ قُلُوبُهُمْ فِى غَمْرَةٍ مِّنْ هَٰذَا وَلَهُمْ أَعْمَٰلٌ مِّن
دُونِ ذَٰلِكَ هُمْ لَهَا عَٰمِلُونَ ﴿٦٣﴾ حَتَّىٰٓ إِذَآ أَخَذْنَا مُتْرَفِيهِم بِٱلْعَذَابِ إِذَا هُمْ يَجْـَٔرُونَ ﴿٦٤﴾ لَا تَجْـَٔرُوا۟ ٱلْيَوْمَ إِنَّكُم مِّنَّا لَا
تُنصَرُونَ ﴿٦٥﴾

except وُسْعَهَا any soul إِلَّا We burden نَفْسًا and not نُكَلِّفُ وَلَا
(is) a Record يَنطِقُ and with Us كِتَٰبٌ according to its capacity وَلَدَيْنَا
will be ﴿٦٢﴾ يُظْلَمُونَ not لَا and they وَهُمْ the truth بِٱلْحَقِّ which speaks
(are) covered مِّنْ their hearts فِى غَمْرَةٍ nay, but قُلُوبُهُمْ wronged بَلْ
are (other) deeds مِّن دُونِ and for them أَعْمَٰلٌ this وَلَهُمْ from هَٰذَا
until حَتَّىٰٓ (are) doing ﴿٦٣﴾ عَٰمِلُونَ for it لَهَا they هُمْ that ذَٰلِكَ besides
those of them who lead a luxurious مُتْرَفِيهِم We grasp أَخَذْنَا when إِذَآ
make ﴿٦٤﴾ يَجْـَٔرُونَ they هُمْ behold إِذَا with punishment بِٱلْعَذَابِ life
invoke loudly تَجْـَٔرُوا۟ not لَا humble invocation with a loud voice
shall be ﴿٦٥﴾ تُنصَرُونَ not لَا by Us مِّنَّا certainly you إِنَّكُم this day ٱلْيَوْمَ
helped

62. And We task not any person except according to his capacity, and with Us is a Record which speaks the truth, and they will not be wronged. **63.** Nay, but their hearts are covered from this (the Qur'ân), and they have other (evil) deeds, besides, which they are doing. **64.** Until when We seize those of them who lead a luxurious life with punishment; behold, they make humble invocation with a loud voice. **65.** Invoke not loudly this day! Certainly you shall not be helped by Us.

قَدْ كَانَتْ ءَايَٰتِى تُتْلَىٰ عَلَيْكُمْ فَكُنتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ تَنكِصُونَ ﴿٦٦﴾ مُسْتَكْبِرِينَ بِهِۦ سَٰمِرًا تَهْجُرُونَ ﴿٦٧﴾ أَفَلَمْ يَدَّبَّرُوا۟
ٱلْقَوْلَ أَمْ جَآءَهُم مَّا لَمْ يَأْتِ ءَابَآءَهُمُ ٱلْأَوَّلِينَ ﴿٦٨﴾ أَمْ لَمْ يَعْرِفُوا۟ رَسُولَهُمْ فَهُمْ لَهُۥ مُنكِرُونَ ﴿٦٩﴾ أَمْ يَقُولُونَ بِهِۦ جِنَّةٌۢ ۚ بَلْ
جَآءَهُم بِٱلْحَقِّ وَأَكْثَرُهُمْ لِلْحَقِّ كَٰرِهُونَ ﴿٧٠﴾ وَلَوِ ٱتَّبَعَ ٱلْحَقُّ أَهْوَآءَهُمْ لَفَسَدَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ وَمَن فِيهِنَّ ۚ
بَلْ أَتَيْنَٰهُم بِذِكْرِهِمْ فَهُمْ عَن ذِكْرِهِم مُّعْرِضُونَ ﴿٧١﴾

to عَلَيْكُمْ recited تُتْلَىٰ My Verses ءَايَٰتِى used to be كَانَتْ indeed قَدْ
to turn ﴿٦٦﴾ تَنكِصُونَ your heels أَعْقَٰبِكُمْ on عَلَىٰٓ but you used فَكُنتُمْ you
entertaining at night سَٰمِرًا about it بِهِۦ in pride مُسْتَكْبِرِينَ back

the ٱلْقَوْلَ they pondered يَدَّبَّرُوا۟ have not أَفَلَمْ renouncing ﴿٦٧﴾ تَهْجُرُونَ
had يَأْتِ not لَمْ what مَّا there has come to them جَآءَهُم or أَمْ word
لَمْ or (it is) that أَمْ of old ﴿٦٨﴾ ٱلْأَوَّلِينَ to their fathers ءَابَآءَهُمُ come
لَمْ so they فَهُمْ their Messenger رَسُولَهُمْ they did recognize يَعْرِفُوا۟ not
(there is) جِنَّةٌۢ in him بِهِۦ they say يَقُولُونَ or أَمْ deny ﴿٦٩﴾ مُنكِرُونَ him
the truth بِٱلْحَقِّ he brought them جَآءَهُم nay, but بَلْ madneness
وَلَوِ (are) averse ﴿٧٠﴾ كَٰرِهُونَ to the truth لِلْحَقِّ but most of them وَأَكْثَرُهُمْ
لَفَسَدَتِ their desires أَهْوَآءَهُمْ the truth ٱلْحَقُّ had followed ٱتَّبَعَ and if
and وَٱلْأَرْضُ the heavens ٱلسَّمَٰوَٰتُ indeed would have been corrupted
أَتَيْنَٰهُم nay, but بَلْ (is) therein فِيهِنَّ and whosoever وَمَن the earth
عَن but they فَهُمْ their reminder بِذِكْرِهِمْ We have brought them
turn away ﴿٧١﴾ مُّعْرِضُونَ their reminder ذِكْرِهِم from

66. Indeed My Verses used to be recited to you, but you used to turn back on your heels. **67.** In pride, talking evil about it (the Qur'ân) by night. **68.** Have they not pondered over the Word, or has there come to them what had not come to their fathers of old? **69.** Or is it that they did not recognize their Messenger (Muhammad ﷺ) so they deny him? **70.** Or say they: There is madness in him? Nay, but he brought them the truth, but most of them (the disbelievers) are averse to the truth. **71.** And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder, but they turn away from their reminder.

أَمْ تَسْـَٔلُهُمْ خَرْجًا فَخَرَاجُ رَبِّكَ خَيْرٌ ۖ وَهُوَ خَيْرُ ٱلرَّٰزِقِينَ ﴿٧٢﴾ وَإِنَّكَ لَتَدْعُوهُمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٧٣﴾ وَإِنَّ ٱلَّذِينَ لَا
يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ عَنِ ٱلصِّرَٰطِ لَنَٰكِبُونَ ﴿٧٤﴾ ۞ وَلَوْ رَحِمْنَٰهُمْ وَكَشَفْنَا مَا بِهِم مِّن ضُرٍّ لَّلَجُّوا۟ فِى طُغْيَٰنِهِمْ
يَعْمَهُونَ ﴿٧٥﴾ وَلَقَدْ أَخَذْنَٰهُم بِٱلْعَذَابِ فَمَا ٱسْتَكَانُوا۟ لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ ﴿٧٦﴾ حَتَّىٰٓ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ
إِذَا هُمْ فِيهِ مُبْلِسُونَ ﴿٧٧﴾

but the فَخَرَاجُ wages خَرْجًا you ask them for تَسْـَٔلُهُمْ or (is it) أَمْ
خَيْرُ and He (is) وَهُوَ (is) better خَيْرٌ (of) your lord رَبِّكَ recompense
لَتَدْعُوهُمْ and certainly you وَإِنَّكَ (of) the sustainers ﴿٧٢﴾ ٱلرَّٰزِقِينَ the Best
and verily وَإِنَّ the Straight ﴿٧٣﴾ مُّسْتَقِيمٍ Path صِرَٰطٍ to إِلَىٰ call them
عَنِ in the Hereafter بِٱلْـَٔاخِرَةِ believe يُؤْمِنُونَ do not لَا those who ٱلَّذِينَ

and وَلَوْ ۞ are indeed deviating لَنَٰكِبُونَ ﴿٧٤﴾ the Path ٱلصِّرَٰطِ from
مَا and removed وَكَشَفْنَا We had mercy on them رَحِمْنَٰهُمْ though (if)
they still would لَّلَجُّوا۟ distress ضُرٍّ of مِّن (is) on them بِهِم what
﴿٧٥﴾ يَعْمَهُونَ their transgression طُغْيَٰنِهِمْ in فِى obstinately persist
بِٱلْعَذَابِ We seized them أَخَذْنَٰهُم and indeed وَلَقَدْ wandering blindly
لِرَبِّهِمْ they humbled themselves ٱسْتَكَانُوا۟ but not فَمَا with punishment
they invoke with submission (to ﴿٧٦﴾ يَتَضَرَّعُونَ nor did وَمَا to their lord
ذَا a gate بَابًا for them عَلَيْهِم we open فَتَحْنَا when إِذَا until حَتَّىٰٓ Him)
into it فِيهِ they هُمْ then lo! إِذَا severe شَدِيدٍ of punishment عَذَابٍ
(will be) plunged ﴿٧٧﴾ مُبْلِسُونَ

72. Or is it that you (O Muhammad ﷺ) ask them for some wages? But the recompense of your Lord is better, and He is the Best of those who give sustenance. **73.** And certainly, you (O Muhammad ﷺ) call them to the Straight Path. **74.** And verily, those who believe not in the Hereafter are indeed deviating far astray from the Path. **75.** And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly. **76.** And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke (Allâh) with submission to Him. **77.** Until, when We open for them the gate of severe punishment, then lo! they will be plunged into destruction with deep regrets, sorrows and in despair.

وَهُوَ ٱلَّذِىٓ أَنشَأَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٨﴾ وَهُوَ ٱلَّذِى ذَرَأَكُمْ فِى ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾
وَهُوَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ وَلَهُ ٱخْتِلَٰفُ ٱلَّيْلِ وَٱلنَّهَارِ ۚ أَفَلَا تَعْقِلُونَ ﴿٨٠﴾ بَلْ قَالُوا۟ مِثْلَ مَا قَالَ ٱلْأَوَّلُونَ ﴿٨١﴾
قَالُوٓا۟ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ ﴿٨٢﴾

hearing ٱلسَّمْعَ for you لَكُمُ has created أَنشَأَ Who ٱلَّذِىٓ and He وَهُوَ
you give thanks ﴿٧٨﴾ تَشْكُرُونَ little قَلِيلًا مَّا and hearts وَٱلْأَفْـِٔدَةَ and sight وَٱلْأَبْصَٰرَ
ٱلْأَرْضِ on فِى has created you ذَرَأَكُمْ Who ٱلَّذِى and (it is) He وَهُوَ
وَهُوَ you shall be gathered back ﴿٧٩﴾ تُحْشَرُونَ and to Him وَإِلَيْهِ the earth
وَلَهُ and causes death وَيُمِيتُ gives life يُحْىِۦ Who ٱلَّذِى and (it is) He
and day وَٱلنَّهَارِ (of) night ٱلَّيْلِ (is) the alternation ٱخْتِلَٰفُ and His
they قَالُوا۟ nay, but بَلْ you understand ﴿٨٠﴾ تَعْقِلُونَ will not then أَفَلَا

the men of old ﴿٨١﴾ ٱلْأَوَّلُونَ said قَالَ (of) what مَا the like مِثْلَ say
and have become وَكُنَّا we died مِتْنَا are when أَءِذَا they said قَالُوٓا۟
indeed be ﴿٨٢﴾ لَمَبْعُوثُونَ shall we أَءِنَّا and bones وَعِظَٰمًا dust تُرَابًا
resurrected

78. It is He Who has created for you (the sense of) hearing (ears), eyes (sight), and hearts (understanding). Little thanks you give. **79.** And it is He Who has created you on the earth, and to Him you shall be gathered back. **80.** And it is He Who gives life and causes death, and His is the alternation of night and day. Will you not then understand? **81.** Nay, but they say the like of what the men of old said. **82.** They said: "When we are dead and have become dust and bones, shall we be resurrected indeed?

لَقَدْ وُعِدْنَا نَحْنُ وَءَابَآؤُنَا هَٰذَا مِن قَبْلُ إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٨٣﴾ قُل لِّمَنِ ٱلْأَرْضُ وَمَن فِيهَآ إِن كُنتُمْ
تَعْلَمُونَ ﴿٨٤﴾ سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾ قُلْ مَن رَّبُّ ٱلسَّمَٰوَٰتِ ٱلسَّبْعِ وَرَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ﴿٨٦﴾
سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٧﴾ قُلْ مَنۢ بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِن
كُنتُمْ تَعْلَمُونَ ﴿٨٨﴾

and our وَءَابَآؤُنَا we نَحْنُ we have been promised وُعِدْنَا verily لَقَدْ
أَسَٰطِيرُ but إِلَّآ this هَٰذَآ (is) not إِنْ before مِن قَبْلُ this هَٰذَا fathers
ٱلْأَرْضُ for whom لِّمَنِ say قُل (of) the ancients ﴿٨٣﴾ ٱلْأَوَّلِينَ the tales
كُنتُمْ if إِن (is) therein فِيهَآ and whosoever وَمَن (is) the earth
(it is) لِلَّهِ they will say سَيَقُولُونَ you know ﴿٨٤﴾ تَعْلَمُونَ (you were)
say قُلْ you remember ﴿٨٥﴾ تَذَكَّرُونَ will not then أَفَلَا say قُلْ Allah's
وَرَبُّ seven ٱلسَّبْعِ (of) the heavens ٱلسَّمَٰوَٰتِ (is) Lord رَّبُّ Who مَن
they سَيَقُولُونَ Great ﴿٨٦﴾ ٱلْعَظِيمِ (of) the Throne ٱلْعَرْشِ and Lord
﴿٨٧﴾ تَتَّقُونَ then (will) not أَفَلَا say قُلْ (it is) for Allah لِلَّهِ will say
(is) the مَلَكُوتُ in his hand بِيَدِهِۦ who مَنۢ say قُلْ you fear (Allah)
يُجِيرُ and He وَهُوَ thing شَىْءٍ (of) every كُلِّ sovereignty
against عَلَيْهِ (there is) protector يُجَارُ and not وَلَا protects (all)
know ﴿٨٨﴾ تَعْلَمُونَ you (were) كُنتُمْ if إِن Him

83. "Verily, this we have been promised — we and our fathers before (us)! This is only the tales of the ancients!" **84.** Say: "Whose is the earth and whosoever is therein? If you know!" **85.** They will say: "It is Allâh's!" Say: "Will you not then remember?" **86.** Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?" **87.** They will say: "Allâh." Say: "Will you not then fear Allâh (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for every good or bad deed)?" **88.** Say: "In Whose Hand is the sovereignty of everything (i.e. treasures of everything)? And He protects (all), while against Whom there is no protector, if you know?"

سَيَقُولُونَ لِلَّهِ ۚ قُلْ فَأَنَّىٰ تُسْحَرُونَ ﴿٨٩﴾ بَلْ أَتَيْنَاهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٩٠﴾ مَا اتَّخَذَ اللَّهُ مِن وَلَدٍ وَمَا كَانَ
مَعَهُ مِنْ إِلَٰهٍ ۚ إِذًا لَّذَهَبَ كُلُّ إِلَٰهٍ بِمَا خَلَقَ وَلَعَلَا بَعْضُهُمْ عَلَىٰ بَعْضٍ ۚ سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ ﴿٩١﴾

how فَأَنَّىٰ say قُلْ (it is) for Allah لِلَّهِ they will say سَيَقُولُونَ
We have أَتَيْنَاهُم nay, but بَلْ are you deceived تُسْحَرُونَ ﴿٨٩﴾ then
(are) لَكَاذِبُونَ ﴿٩٠﴾ and verily they وَإِنَّهُمْ the truth بِالْحَقِّ brought them
كَانَ nor وَمَا any son مِن وَلَدٍ Allah اللَّهُ did take اتَّخَذَ not مَا liars
لَّذَهَبَ behold إِذًا god إِلَٰهٍ any مِنْ along with Him مَعَهُ is there
he had خَلَقَ what بِمَا god إِلَٰهٍ each كُلُّ would have taken away
some of بَعْضُهُمْ and would have tried to overcome وَلَعَلَا created
عَمَّا Allah اللَّهِ Glorified is سُبْحَانَ others بَعْضٍ over عَلَىٰ them
they attribute (to Him) يَصِفُونَ ﴿٩١﴾ above all that

89. They will say: "(All that belongs) to Allâh." Say: "How then are you deceived and turn away from the truth?" **90.** Nay, but We have brought them the truth, and verily, they (disbelievers) are liars. **91.** No son (or offspring) did Allâh beget, nor is there any *ilâh* (god) along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allâh above all that they attribute to Him!

عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٩٢﴾ قُل رَّبِّ إِمَّا تُرِيَنِّي مَا يُوعَدُونَ ﴿٩٣﴾ رَبِّ فَلَا تَجْعَلْنِي
فِي الْقَوْمِ الظَّالِمِينَ ﴿٩٤﴾ وَإِنَّا عَلَىٰ أَن نُّرِيَكَ مَا نَعِدُهُمْ لَقَادِرُونَ ﴿٩٥﴾ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةَ ۚ نَحْنُ أَعْلَمُ بِمَا
يَصِفُونَ ﴿٩٦﴾

فَتَعَٰلَىٰ and the seen وَٱلشَّهَٰدَةِ (of) the unseen ٱلْغَيْبِ All-knower عَٰلِمِ
they associate as ﴿٩٢﴾ يُشْرِكُونَ over all that عَمَّا Exalted is He
you will show تُرِيَنِّى if إِمَّا my Lord رَّبِّ say قُل partners (to Him)
my رَبِّ with which they are threatened ﴿٩٣﴾ يُوعَدُونَ that مَا me
the people ٱلْقَوْمِ amongst فِى put me تَجْعَلْنِى then not فَلَا Lord
نُّرِيَكَ to أَن and indeed We وَإِنَّا who are wrong-doers ﴿٩٤﴾ ٱلظَّٰلِمِينَ
﴿٩٥﴾ لَقَٰدِرُونَ We have threatend them نَعِدُهُمْ that which مَا show you
(is) better أَحْسَنُ which هِىَ with that بِٱلَّتِى repel ٱدْفَعْ (are) Able
with (what) بِمَا (are) Best-Acquainted أَعْلَمُ We نَحْنُ evil ٱلسَّيِّئَةَ
they utter ﴿٩٦﴾ يَصِفُونَ

92. All-Knower of the unseen and the seen! Exalted be He over all that they associate as partners to Him! **93.** Say (O Muhammad ﷺ): "My Lord! If You would show me that with which they are threatened (torment), **94.** "My Lord! Then, put me not amongst the people who are the *Zâlimûn*." **95.** And indeed We are Able to show you (O Muhammad ﷺ) that with which We have threatened them. **96.** Repel evil with that which is better. We are Best-Acquainted with the things they utter.

وَقُل رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَٰتِ ٱلشَّيَٰطِينِ ﴿٩٧﴾ وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ ﴿٩٨﴾ حَتَّىٰٓ إِذَا جَآءَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ
رَبِّ ٱرْجِعُونِ ﴿٩٩﴾ لَعَلِّىٓ أَعْمَلُ صَٰلِحًا فِيمَا تَرَكْتُ ۚ كَلَّآ ۚ إِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَا ۖ وَمِن وَرَآئِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾
فَإِذَا نُفِخَ فِى ٱلصُّورِ فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَآءَلُونَ ﴿١٠١﴾

مِن with You بِكَ I seek refuge أَعُوذُ my Lord رَّبِّ and say وَقُل
and I وَأَعُوذُ (of) the devils ﴿٩٧﴾ ٱلشَّيَٰطِينِ the whisperings هَمَزَٰتِ from
they ﴿٩٨﴾ يَحْضُرُونِ lest أَن my Lord رَبِّ with You بِكَ seek refuge
to one of أَحَدَهُمُ comes جَآءَ when إِذَا until حَتَّىٰٓ should attend me
send me back ﴿٩٩﴾ ٱرْجِعُونِ my Lord رَبِّ he says قَالَ death ٱلْمَوْتُ them
I تَرَكْتُ in that which فِيمَا good صَٰلِحًا do أَعْمَلُ so that I may لَعَلِّىٓ
قَآئِلُهَا he هُوَ a word كَلِمَةٌ indeed it is إِنَّهَا no كَلَّآ have left behind
until إِلَىٰ (is) a barrier بَرْزَخٌ and behind them وَمِن وَرَآئِهِم speaks it
then فَإِذَا they will be resurrected ﴿١٠٠﴾ يُبْعَثُونَ the Day (when) يَوْمِ
أَنسَابَ there will be no فَلَآ the trumpet ٱلصُّورِ is blown in نُفِخَ فِى when
they ﴿١٠١﴾ يَتَسَآءَلُونَ nor وَلَا that day يَوْمَئِذٍ among them بَيْنَهُمْ kinship
will ask of one another

97. And say: "My Lord! I seek refuge with You from the whisperings of the *Shayâtîn* (devils). **98.** "And I seek refuge with You, My Lord! lest they should come near me." **99.** Until, when death comes to one of them, he says: "My Lord! Send me back, **100.** "So that I may do good in that which I have left behind!" No! It is but a word that he speaks; and behind them is *Barzakh* (a barrier) until the Day when they will be resurrected. **101.** Then, when the Trumpet is blown, there will be no kinship among them that say, nor will they ask of one another.

فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ (١٠٢) وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فِى
جَهَنَّمَ خَٰلِدُونَ (١٠٣) تَلْفَحُ وُجُوهَهُمُ ٱلنَّارُ وَهُمْ فِيهَا كَٰلِحُونَ (١٠٤) أَلَمْ تَكُنْ ءَايَٰتِى تُتْلَىٰ عَلَيْكُمْ فَكُنتُم بِهَا
تُكَذِّبُونَ (١٠٥) قَالُوا۟ رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَآلِّينَ (١٠٦) رَبَّنَآ أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا
ظَٰلِمُونَ (١٠٧) قَالَ ٱخْسَـُٔوا۟ فِيهَا وَلَا تُكَلِّمُونِ (١٠٨)

هُمْ these فَأُو۟لَٰٓئِكَ his scales مَوَٰزِينُهُۥ are heavy ثَقُلَتْ then who فَمَن
are خَفَّتْ and who وَمَنْ (are) the successful ٱلْمُفْلِحُونَ (١٠٢) (they)
(are) (the people) who ٱلَّذِينَ those فَأُو۟لَٰٓئِكَ his scales مَوَٰزِينُهُۥ light
they خَٰلِدُونَ (١٠٣) Hell جَهَنَّمَ in فِى their ownselves أَنفُسَهُمْ lost خَسِرُوٓا۟
the ٱلنَّارُ their faces وُجُوهَهُمُ will burn تَلْفَحُ will abide(eternally)
will grin with displaced كَٰلِحُونَ (١٠٤) therein فِيهَا and they وَهُمْ Fire
to you عَلَيْكُمْ recited تُتْلَىٰ My Verses ءَايَٰتِى were not أَلَمْ تَكُنْ lips
they قَالُوا۟ to deny تُكَذِّبُونَ (١٠٥) (with it) them بِهَا then you used فَكُنتُم
our شِقْوَتُنَا us عَلَيْنَا overcame غَلَبَتْ Our Lord رَبَّنَا said/will say
erring ضَآلِّينَ (١٠٦) people قَوْمًا and we were وَكُنَّا wretchedness
عُدْنَا then if ever فَإِنْ of this مِنْهَا bring us out أَخْرِجْنَا our Lord رَبَّنَآ
قَالَ shall be wrong-doers ظَٰلِمُونَ (١٠٧) then indeed we فَإِنَّا we return.
and not وَلَا in it فِيهَا remain you rejected ٱخْسَـُٔوا۟ He said/will say
speak to Me تُكَلِّمُونِ (١٠٨)

102. Then, those whose scales (of good deeds) are heavy, they are the successful. **103.** And those whose scales (of good deeds) are light, they are those who lose their ownselves, in Hell will they abide. **104.** The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured). **105.** "Were not My Verses (this Qur'ân) recited to you, and then you used to deny them?" **106.** They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people.

107. "Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be *Zâlimûn*." **108.** He (Allâh) will say: "Remain you in it with ignominy! And speak you not to Me!"

إِنَّهُۥ كَانَ فَرِيقٌ مِّنْ عِبَادِى يَقُولُونَ رَبَّنَآ ءَامَنَّا فَٱغْفِرْ لَنَا وَٱرْحَمْنَا وَأَنتَ خَيْرُ ٱلرَّٰحِمِينَ ﴿١٠٩﴾ فَٱتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتَّىٰٓ
أَنسَوْكُمْ ذِكْرِى وَكُنتُم مِّنْهُمْ تَضْحَكُونَ ﴿١١٠﴾ إِنِّى جَزَيْتُهُمُ ٱلْيَوْمَ بِمَا صَبَرُوٓا۟ أَنَّهُمْ هُمُ ٱلْفَآئِزُونَ ﴿١١١﴾ قَٰلَ كَمْ لَبِثْتُمْ
فِى ٱلْأَرْضِ عَدَدَ سِنِينَ ﴿١١٢﴾

My slaves عِبَادِى of مِّنْ a party فَرِيقٌ there was كَانَ verily إِنَّهُۥ
so فَٱغْفِرْ we believe ءَامَنَّا our Lord رَبَّنَآ who used to say يَقُولُونَ
خَيْرُ for You وَأَنتَ and have mercy on us وَٱرْحَمْنَا us لَنَا forgive
but فَٱتَّخَذْتُمُوهُمْ (of) those who show mercy ٱلرَّٰحِمِينَ ﴿١٠٩﴾ (are) the Best
they أَنسَوْكُمْ until حَتَّىٰٓ a laughing stock سِخْرِيًّا you took them for
while you used وَكُنتُم My Remembrance ذِكْرِى made you forget
جَزَيْتُهُمُ verily I have إِنِّى to laugh ﴿١١٠﴾ تَضْحَكُونَ at them مِّنْهُمْ
أَنَّهُمْ they kept patience صَبَرُوٓا۟ for what بِمَا this Day ٱلْيَوْمَ rewarded them
He قَٰلَ are the successful ٱلْفَآئِزُونَ ﴿١١١﴾ (they) هُمُ indeed they
the ٱلْأَرْضِ on فِى did you stay لَبِثْتُمْ how long كَمْ (Allah) will say
(of) years ﴿١١٢﴾ سِنِينَ number عَدَدَ earth

109. Verily, there was a party of My slaves, who used to say: "Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!" **110.** But you took them for a laughing stock, so much so that they made you forget My remembrance while you used to laugh at them! **111.** Verily, I have rewarded them this Day for their patience; they are indeed the ones that are successful. **112.** He (Allâh) will say: "What number of years did you stay on earth?"

قَٰلُوا۟ لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسْـَٔلِ ٱلْعَآدِّينَ ﴿١١٣﴾ قَٰلَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا لَّوْ أَنَّكُمْ كُنتُمْ تَعْلَمُونَ ﴿١١٤﴾ أَفَحَسِبْتُمْ
أَنَّمَا خَلَقْنَٰكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ ۖ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ
ٱلْكَرِيمِ ﴿١١٦﴾ وَمَن يَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ لَا بُرْهَٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ
ٱلْكَٰفِرُونَ ﴿١١٧﴾ وَقُل رَّبِّ ٱغْفِرْ وَٱرْحَمْ وَأَنتَ خَيْرُ ٱلرَّٰحِمِينَ ﴿١١٨﴾

يَوْمٍ part بَعْضَ or أَوْ a day يَوْمًا we stayed لَبِثْنَا they will say قَالُوا
of those who keep account (angels) الْعَادِّينَ ﴿١١٣﴾ so ask فَاسْأَلِ (of) a day
لَوْ a little قَلِيلًا but إِلَّا you stayed لَّبِثْتُمْ not إِن He will say قَالَ
did you think أَفَحَسِبْتُمْ known ﴿١١٤﴾ تَعْلَمُونَ had كُنتُمْ that you أَنَّكُمْ if
and that وَأَنَّكُمْ in play عَبَثًا We had created you خَلَقْنَاكُمْ that أَنَّمَا
so فَتَعَالَى you would be returned ﴿١١٥﴾ تُرْجَعُونَ not لَا to Us إِلَيْنَا you
(there is) no لَا True الْحَقُّ the King الْمَلِكُ Allah اللَّهُ exalted is
of the Throne الْعَرْشِ the Lord رَبُّ He هُوَ but إِلَّا god إِلَٰهَ
اللَّهِ with مَعَ invokes يَدْعُ and whoever وَمَن Supreme ﴿١١٦﴾ الْكَرِيمِ
بِهِ he has لَهُ proof بُرْهَانَ no لَا any other آخَرَ god إِلَٰهًا Allah
his رَبِّهِ (is) with عِندَ his reckoning حِسَابُهُ then verily فَإِنَّمَا of it
the ﴿١١٧﴾ الْكَافِرُونَ will be successful يُفْلِحُ not لَا surely إِنَّهُ Lord
and وَارْحَمْ forgive اغْفِرْ my Lord رَّبِّ and say وَقُل disbelievers
(of) those ﴿١١٨﴾ الرَّاحِمِينَ (are) the Best خَيْرُ and you وَأَنتَ have mercy
who show mercy

113. They will say: "We stayed a day or part of a day. Ask of those who keep account." **114.** He (Allâh) will say: "You stayed not but a little, if you had only known! **115.** "Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?" **116.** So Exalted be Allâh, the True King: *Lâ ilâha illâ Huwa*, the Lord of the Supreme Throne! **117.** And whoever invokes (or worships), besides Allâh, any other *ilâh* (god), of whom he has no proof; then his reckoning is only with his Lord. Surely, *Al-Kâfirûn* (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful. **118.** And say (O Muhammad ﷺ): "My Lord! Forgive and have mercy, for You are the Best of those who show mercy!"

سُورَةُ النُّورِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةٌ أَنزَلْنَاهَا وَفَرَضْنَاهَا وَأَنزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَّعَلَّكُمْ تَذَكَّرُونَ ﴿١﴾ الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ ۖ وَلَا
تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢﴾ الزَّانِي لَا
يَنكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ ۚ وَحُرِّمَ ذَٰلِكَ عَلَى الْمُؤْمِنِينَ ﴿٣﴾

which We have أَنزَلْنَٰهَا (this is) a Surah (chapter of the Quran) سُورَةٌ
and We have وَأَنزَلْنَا and which We have enjoined وَفَرَضْنَٰهَا sent down
that you may لَّعَلَّكُمْ manifest بَيِّنَٰتٍ Signs ءَايَٰتٍۭ in it فِيهَآ revealed
the woman who is guilty of illegal sexual ٱلزَّانِيَةُ remember تَذَكَّرُونَ ١
and the man who is guilty of illegal sexual وَٱلزَّانِى intercourse
(with) مِا۟ئَةَ of them مِّنْهُمَا one وَٰحِدٍ each كُلَّ flog فَٱجْلِدُوا۟ intercourse
with بِهِمَا let withold you تَأْخُذْكُم and not وَلَا lashes جَلْدَةٍ a hundred
كُنتُمْ if إِن (of) Allah ٱللَّهِ the religion دِينِ in فِى pity رَأْفَةٌ them
ٱلْءَاخِرِ and the Day وَٱلْيَوْمِ in Allah بِٱللَّهِ believing تُؤْمِنُونَ you (were)
مِّنَ a party طَآئِفَةٌ their punishment عَذَابَهُمَا and let witness وَلْيَشْهَدْ Last
marries يَنكِحُ not لَا the fornicator ٱلزَّانِى the believers ٱلْمُؤْمِنِينَ ٢ of
وَٱلزَّانِيَةُ an idolatress مُشْرِكَةً or أَوْ a female fornicator زَانِيَةً but إِلَّا
a زَانٍ but إِلَّا marries يَنكِحُهَآ not لَا and a female fornicator
ذَٰلِكَ and is forbidden وَحُرِّمَ an idolater مُشْرِكٌ or أَوْ fornicator
the believers ٱلْمُؤْمِنِينَ ٣ on/to عَلَى such a thing/that

Sûrat An-Nûr
(The Light) XXIV

In the Name of Allâh
the Most Gracious, the Most Merciful

1. (This is) a *Sûrah* (chapter of the Qur'ân) which We have sent down and which We have enjoined (ordained its laws), and in it We have revealed manifest *Ayât*, that you may remember. **2.** The fornicatress and the fornicator, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allâh, if you believe in Allâh and the Last Day. And let a party of the believers witness their punishment. **3.** The adulterer — fornicator marries not but an adulteress — fornicatress or a *Mushrikah;* and the adulteress –fornicatress, none marries her except an adulterer — fornicater or a *Mushrik*. Such a thing is forbidden to the believers (of Islâmic Monotheism).

وَٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ثُمَّ لَمْ يَأْتُوا۟ بِأَرْبَعَةِ شُهَدَآءَ فَٱجْلِدُوهُمْ ثَمَٰنِينَ جَلْدَةً وَلَا تَقْبَلُوا۟ لَهُمْ شَهَٰدَةً أَبَدًا ۚ وَأُو۟لَٰٓئِكَ هُمُ
ٱلْفَٰسِقُونَ ٤ إِلَّا ٱلَّذِينَ تَابُوا۟ مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ٥ وَٱلَّذِينَ يَرْمُونَ أَزْوَٰجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَآءُ إِلَّآ
أَنفُسُهُمْ فَشَهَٰدَةُ أَحَدِهِمْ أَرْبَعُ شَهَٰدَٰتٍۭ بِٱللَّهِ ۙ إِنَّهُۥ لَمِنَ ٱلصَّٰدِقِينَ ٦

ثُمَّ the chaste women ٱلْمُحْصَنَٰتِ who accuse يَرْمُونَ and those وَٱلَّذِينَ
then فَٱجْلِدُوهُمْ witnesses شُهَدَآءَ four بِأَرْبَعَةِ produce يَأْتُوا۟ not لَمْ then
تَقْبَلُوا۟ and do not وَلَا stripes جَلْدَةً (with) eighty ثَمَٰنِينَ flog them
هُمُ and those وَأُو۟لَٰٓئِكَ forever أَبَدًا testimony شَهَٰدَةً their لَهُمْ accept
those who ٱلَّذِينَ except إِلَّا the disobedient (to Allah) ٱلْفَٰسِقُونَ ﴿٤﴾ are
فَإِنَّ and do righteous deeds وَأَصْلَحُوا۟ thereafter مِنۢ بَعْدِ ذَٰلِكَ repent تَابُوا۟
Most Merciful ﴿٥﴾ رَّحِيمٌ (is) Oft-Forgiving غَفُورٌ Allah is ٱللَّهَ so verily
يَكُن and not وَلَمْ their wives أَزْوَٰجَهُمْ accuse يَرْمُونَ and those who وَٱلَّذِينَ
themselves أَنفُسُهُمْ except إِلَّآ witnesses شُهَدَآءُ for them لَّهُمْ are
(is) four أَرْبَعُ (of) one of them أَحَدِهِمْ then the testimony فَشَهَٰدَةُ
(is) one of لَمِنَ that he إِنَّهُۥ by Allah بِٱللَّهِ testimonies شَهَٰدَٰتٍۭ
those who speak the truth ﴿٦﴾ ٱلصَّٰدِقِينَ

4. And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever. They indeed are the *Fâsiqûn*. **5.** Except those who repent thereafter and do righteous deeds; (for such) verily, Allâh is Oft-Forgiving, Most Merciful. **6.** And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies by Allâh that he is one of those who speak the truth.

وَٱلْخَٰمِسَةُ أَنَّ لَعْنَتَ ٱللَّهِ عَلَيْهِ إِن كَانَ مِنَ ٱلْكَٰذِبِينَ ﴿٧﴾ وَيَدْرَؤُا۟ عَنْهَا ٱلْعَذَابَ أَن تَشْهَدَ أَرْبَعَ شَهَٰدَٰتٍۭ بِٱللَّهِ إِنَّهُۥ لَمِنَ
ٱلْكَٰذِبِينَ ﴿٨﴾ وَٱلْخَٰمِسَةَ أَنَّ غَضَبَ ٱللَّهِ عَلَيْهَآ إِن كَانَ مِنَ ٱلصَّٰدِقِينَ ﴿٩﴾ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ وَأَنَّ ٱللَّهَ
تَوَّابٌ حَكِيمٌ ﴿١٠﴾

ٱللَّهِ the Curse لَعْنَتَ (is) that أَنَّ and the fifth (testimony) وَٱلْخَٰمِسَةُ
those ﴿٧﴾ ٱلْكَٰذِبِينَ of مِنَ he be كَانَ if إِن (is) on him عَلَيْهِ (of) Allah
the ٱلْعَذَابَ from her عَنْهَا but it shall avert وَيَدْرَؤُا۟ who tell a lie
testimonies شَهَٰدَٰتٍۭ four أَرْبَعَ she testifies تَشْهَدَ that أَن punishment
(of) those who ﴿٨﴾ ٱلْكَٰذِبِينَ is (one) of لَمِنَ that he إِنَّهُۥ by Allah بِٱللَّهِ
the Anger غَضَبَ that أَنَّ and the fifth (testimony) وَٱلْخَٰمِسَةَ tell lies
(one) of مِنَ he was كَانَ if إِن (be) upon her عَلَيْهَآ (of) Allah ٱللَّهِ
فَضْلُ and had it not been وَلَوْلَا those who speak the truth ﴿٩﴾ ٱلصَّٰدِقِينَ

وَأَنَّ and His mercy وَرَحْمَتُهُۥ on you عَلَيْكُمْ (of) Allah ٱللَّهِ (for) Grace
(is) the One Who accepts repentance تَوَّابٌ Allah ٱللَّهَ and that
the All-Wise حَكِيمٌ ﴿١٠﴾

7. And the fifth (testimony should be) the invoking of the Curse of Allâh on him if he be of those who tell a lie (against her). **8.** But it shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allâh, that he (her husband) is telling a lie. **9.** And the fifth (testimony) should be that the Wrath of Allâh be upon her if he (her husband) speaks the truth. **10.** And had it not been for the Grace of Allâh and His Mercy on you And that Allâh is the One Who forgives and accepts repentance, the All-Wise.

إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُمْ ۚ لَا تَحْسَبُوهُ شَرًّا لَّكُم ۖ بَلْ هُوَ خَيْرٌ لَّكُمْ ۚ لِكُلِّ ٱمْرِئٍ مِّنْهُم مَّا ٱكْتَسَبَ مِنَ ٱلْإِثْمِ ۚ وَٱلَّذِى
تَوَلَّىٰ كِبْرَهُۥ مِنْهُمْ لَهُۥ عَذَابٌ عَظِيمٌ ﴿١١﴾ لَّوْلَآ إِذْ سَمِعْتُمُوهُ ظَنَّ ٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا۟ هَٰذَآ إِفْكٌ
مُّبِينٌ ﴿١٢﴾ لَّوْلَا جَآءُو عَلَيْهِ بِأَرْبَعَةِ شُهَدَآءَ ۚ فَإِذْ لَمْ يَأْتُوا۟ بِٱلشُّهَدَآءِ فَأُو۟لَٰٓئِكَ عِندَ ٱللَّهِ هُمُ ٱلْكَٰذِبُونَ ﴿١٣﴾

the slander بِٱلْإِفْكِ brought forth جَآءُو those who ٱلَّذِينَ verily إِنَّ
a شَرًّا you consider it تَحْسَبُوهُ not لَا among you مِّنكُمْ (are) a group عُصْبَةٌ
for لَّكُمْ (is) good خَيْرٌ it هُوَ nay, but بَلْ for you لَّكُم bad thing
he ٱكْتَسَبَ (is) what مَّا of them مِّنْهُم man ٱمْرِئٍ unto every لِكُلِّ you
تَوَلَّىٰ كِبْرَهُۥ and as for him who وَٱلَّذِى the sin ٱلْإِثْمِ of مِنَ had earned
(will be) عَذَابٌ for him لَهُۥ among them مِنْهُمْ had the greater share
you heard سَمِعْتُمُوهُ when إِذْ why then لَّوْلَآ great عَظِيمٌ ﴿١١﴾ a torment
and women وَٱلْمُؤْمِنَٰتُ the believers (men) ٱلْمُؤْمِنُونَ did think ظَنَّ it
this هَٰذَآ and they say وَقَالُوا۟ good خَيْرًا of their own people بِأَنفُسِهِمْ
they جَآءُو why did not لَّوْلَا obvious مُّبِينٌ ﴿١٢﴾ (is) a lie إِفْكٌ (charge)
not لَمْ since فَإِذْ witnesses شُهَدَآءَ four بِأَرْبَعَةِ for it عَلَيْهِ produce
عِندَ then these فَأُو۟لَٰٓئِكَ the witnesses بِٱلشُّهَدَآءِ they brought يَأْتُوا۟
(are) the liars ٱلْكَٰذِبُونَ ﴿١٣﴾ (they) هُمُ Allah ٱللَّهِ with (to)

11. Verily, those who brought forth the slander are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment. **12.** Why then, did not the believers, men and women, when you heard it (the slander), think good of their

own people and say: "This (charge) is an obvious lie?" **13.** Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allâh they are the liars.

وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ لَمَسَّكُمْ فِى مَآ أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾ إِذْ تَلَقَّوْنَهُۥ بِأَلْسِنَتِكُمْ
وَتَقُولُونَ بِأَفْوَاهِكُم مَّا لَيْسَ لَكُم بِهِۦ عِلْمٌ وَتَحْسَبُونَهُۥ هَيِّنًا وَهُوَ عِندَ ٱللَّهِ عَظِيمٌ ﴿١٥﴾ وَلَوْلَآ إِذْ سَمِعْتُمُوهُ قُلْتُم مَّا يَكُونُ
لَنَآ أَن نَّتَكَلَّمَ بِهَٰذَا سُبْحَٰنَكَ هَٰذَا بُهْتَٰنٌ عَظِيمٌ ﴿١٦﴾

عَلَيْكُمْ of Allah ٱللَّهِ (for) the Grace فَضْلُ and had it not been وَلَوْلَا
and in وَٱلْـَٔاخِرَةِ this world ٱلدُّنْيَا in فِى and His Mercy وَرَحْمَتُهُۥ unto you
what مَآ in/for فِى would have touched you لَمَسَّكُمْ the Hereafter
إِذْ great عَظِيمٌ ﴿١٤﴾ a torment عَذَابٌ whereof فِيهِ you had spoken أَفَضْتُمْ
with your tongues بِأَلْسِنَتِكُمْ you were propogating it تَلَقَّوْنَهُۥ when
لَكُم not لَيْسَ what مَّا with your mouths بِأَفْوَاهِكُم and uttering وَتَقُولُونَ
and you وَتَحْسَبُونَهُۥ (there was) knowledge عِلْمٌ of it بِهِۦ for you
ٱللَّهِ with (to) عِندَ while it was وَهُوَ a little thing هَيِّنًا consider it
سَمِعْتُمُوهُ when إِذْ and why did not وَلَوْلَآ very great عَظِيمٌ ﴿١٥﴾ Allah
to أَن for us لَنَآ it is (right) يَكُونُ not مَّا you say قُلْتُم you heard it
(is) بُهْتَٰنٌ this هَٰذَا Glory is to You سُبْحَٰنَكَ of this بِهَٰذَا speak نَّتَكَلَّمَ
great عَظِيمٌ ﴿١٦﴾ a lie

14. Had it not been for the Grace of Allâh and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken. **15.** When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allâh it was very great. **16.** And why did you not, when you heard it, say: "It is not right for us to speak of this. Glory be to You (O Allâh)! This is a great lie."

يَعِظُكُمُ ٱللَّهُ أَن تَعُودُوا۟ لِمِثْلِهِۦٓ أَبَدًا إِن كُنتُم مُّؤْمِنِينَ ﴿١٧﴾ وَيُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْـَٔايَٰتِ ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾ إِنَّ
ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَٰحِشَةُ فِى ٱلَّذِينَ ءَامَنُوا۟ لَهُمْ عَذَابٌ أَلِيمٌ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ ۚ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا
تَعْلَمُونَ ﴿١٩﴾ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ وَأَنَّ ٱللَّهَ رَءُوفٌ رَّحِيمٌ ﴿٢٠﴾

the لِمِثْلِهِۦٓ you repeat تَعُودُوا۟ that أَن Allah ٱللَّهُ warns you يَعِظُكُمُ
وَيُبَيِّنُ believers مُّؤْمِنِينَ ﴿١٧﴾ you are كُنتُم if إِن for ever أَبَدًا like of it

and وَٱللَّهُ the Signs ٱلْءَايَٰتِۚ for you لَكُمُ Allah ٱللَّهُ and makes clear
ٱلَّذِينَ verily إِنَّ All-Wise حَكِيمٌ ﴿١٨﴾ (is) All-Knowing عَلِيمٌ Allah
ٱلْفَٰحِشَةُ should be propagated تَشِيعَ that أَن like يُحِبُّونَ those who
ءَامَنُوا۟ those who ٱلَّذِينَ among فِى illegal sexual intercourse
ٱلدُّنْيَا in فِى painful أَلِيمٌ a torment عَذَابٌ they will have لَهُمْ believe
knows يَعْلَمُ and Allah وَٱللَّهُ and the Hereafter وَٱلْءَاخِرَةِۚ the world
and had it not been وَلَوْلَا know تَعْلَمُونَ ﴿١٩﴾ do not لَا and you وَأَنتُمْ
and His وَرَحْمَتُهُۥ on you عَلَيْكُمْ (of) Allah ٱللَّهِ the Grace فَضْلُ for
رَّحِيمٌ ﴿٢٠﴾ (is) full of kindness رَءُوفٌ Allah ٱللَّهَ and that وَأَنَّ mercy
Most Merciful

17. Allâh forbids you from it and warns you not to repeat the like of it forever, if you are believers. **18.** And Allâh makes the *Ayât* plain to you, and Allâh is All-Knowing, All-Wise. **19.** Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allâh knows and you know not. **20.** And had it not been for the Grace of Allâh and His Mercy on you. And that Allâh is full of kindness, Most Merciful.

۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَٰنِۚ وَمَن يَتَّبِعْ خُطُوَٰتِ ٱلشَّيْطَٰنِ فَإِنَّهُۥ يَأْمُرُ بِٱلْفَحْشَآءِ وَٱلْمُنكَرِۚ وَلَوْلَا
فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ مَا زَكَىٰ مِنكُم مِّنْ أَحَدٍ أَبَدًا وَلَٰكِنَّ ٱللَّهَ يُزَكِّى مَن يَشَآءُۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾

follow تَتَّبِعُوا۟ do not لَا believe ءَامَنُوا۟ who ٱلَّذِينَ O you ۞ يَٰٓأَيُّهَا
يَتَّبِعْ and whosoever وَمَن (of) Satan ٱلشَّيْطَٰنِۚ the footsteps خُطُوَٰتِ
يَأْمُرُ then verily فَإِنَّهُۥ (of) Satan ٱلشَّيْطَٰنِ the footsteps خُطُوَٰتِ follows
and evil deeds وَٱلْمُنكَرِۚ to commit indecency بِٱلْفَحْشَآءِ he commands
عَلَيْكُمْ (of) Allah ٱللَّهِ the Grace فَضْلُ and had it not been for وَلَوْلَا
would ever have been زَكَىٰ not مَا and His Mercy وَرَحْمَتُهُۥ on you
ٱللَّهَ but وَلَٰكِنَّ ever أَبَدًا anyone مِّنْ أَحَدٍ of you مِنكُم pure from sins
سَمِيعٌ and Allah وَٱللَّهُ He wills يَشَآءُۗ whom مَن purifies يُزَكِّى Allah
All-Knower عَلِيمٌ ﴿٢١﴾ (is) All-Hearer

21. O you who believe! Follow not the footsteps of *Shaitân* (Satan). And whosoever follows the footsteps of *Shaitân* (Satan), then, verily, he commands *Al-Fahshâ'*, and *Al-Munkar*. And had it not been for the Grace of Allâh and His Mercy on you, not one of you would ever have been pure from sins. But Allâh purifies (guides to Islâm) whom He wills, and Allâh is All-Hearer, All-Knower.

وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنكُمْ وَالسَّعَةِ أَن يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۖ وَلْيَعْفُوا
وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٢﴾ إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ
لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُم بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

those with blessings أُولُوا الْفَضْلِ swear to desist يَأْتَلِ and let not وَلَا
أُولِي الْقُرْبَىٰ give يُؤْتُوا to أَن and wealth وَالسَّعَةِ among you مِنكُمْ
(and) the وَالْمُهَاجِرِينَ (and) the poor وَالْمَسَاكِينَ (to) the kinfolk
let them وَلْيَعْفُوا (of) Allah اللَّهِ the way سَبِيلِ in فِي emigrants
that أَن you love تُحِبُّونَ do not أَلَا and forgive وَلْيَصْفَحُوا pardon
غَفُورٌ and Allah وَاللَّهُ (for) you لَكُمْ Allah اللَّهُ should forgive يَغْفِرَ
those who الَّذِينَ verily إِنَّ Most Merciful رَّحِيمٌ ﴿٢٢﴾ (is) Oft-Forgiving
who never think of الْغَافِلَاتِ chaste women الْمُحْصَنَاتِ accuse يَرْمُونَ
لُعِنُوا believers (women) الْمُؤْمِنَاتِ anything touching their chastity
وَلَهُمْ and the Hereafter وَالْآخِرَةِ the world الدُّنْيَا in فِي are cursed
on the يَوْمَ great عَظِيمٌ ﴿٢٣﴾ a torment عَذَابٌ and for them (will be)
their tongues أَلْسِنَتُهُمْ against them عَلَيْهِمْ witness تَشْهَدُ Day (when)
كَانُوا as to what بِمَا (and) their legs وَأَرْجُلُهُم (and) their hands وَأَيْدِيهِمْ
to do يَعْمَلُونَ ﴿٢٤﴾ they used

22. And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, *Al-Masâkîn* (the poor), and those who left their homes for Allâh's Cause. Let them pardon and forgive. Do you not love that Allâh should forgive you? And Allâh is Oft-Forgiving, Most Merciful. **23.** Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers — are cursed in this life and in the Hereafter, and for them will be a great torment **24.** On the Day when their tongues, their hands, and their legs (or feet) will bear witness against them as to what they used to do.

يَوْمَئِذٍ يُوَفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٥﴾ الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ
وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَٰئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾ يَا أَيُّهَا الَّذِينَ
آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَكُمْ لَعَلَّكُمْ
تَذَكَّرُونَ ﴿٢٧﴾

their دِينَهُمُ Allah اللَّهُ will pay them يُوَفِّيهِمُ on that Day يَوْمَئِذٍ
اللَّهَ that أَنَّ and they will know وَيَعْلَمُونَ in full الْحَقَّ recompense
bad الْخَبِيثَاتُ Manifest الْمُبِينُ ﴿٢٥﴾ (is) the Truth الْحَقُّ He هُوَ Allah
لِلْخَبِيثَاتِ and bad men وَالْخَبِيثُونَ (are) for bad men لِلْخَبِيثِينَ women
(are) for لِلطَّيِّبِينَ and good women وَالطَّيِّبَاتُ (are) for bad women
(are) for good women لِلطَّيِّبَاتِ and good men وَالطَّيِّبُونَ good men
لَهُمْ they say يَقُولُونَ of what مِمَّا (are) innocent مُبَرَّءُونَ those أُولَٰئِكَ
﴿٢٦﴾ كَرِيمٌ and provision وَرِزْقٌ forgiveness مَغْفِرَةٌ for them (is)
تَدْخُلُوا do not لَا believe آمَنُوا who الَّذِينَ O you يَا أَيُّهَا generous
until حَتَّىٰ your houses بُيُوتِكُمْ other than غَيْرَ houses بُيُوتًا enter
their أَهْلِهَا and greeted وَتُسَلِّمُوا عَلَىٰ you have asked permission تَسْتَأْنِسُوا
in order that لَعَلَّكُمْ for you لَكُمْ (is) better خَيْرٌ that ذَٰلِكُمْ people
you may remember تَذَكَّرُونَ ﴿٢٧﴾

25. On that Day Allâh will pay them the recompense of their deeds in full, and they will know that Allâh, He is the Manifest Truth. **26.** Bad statements are for bad people and bad people for bad statements. Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women): such (good people) are innocent of (every) bad statement which they say; for them is forgiveness, and *Rizqun Karîm*. **27.** O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember.

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمُ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَىٰ لَكُمْ وَاللَّهُ بِمَا
تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا
تَكْتُمُونَ ﴿٢٩﴾ قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا
يَصْنَعُونَ ﴿٣٠﴾

فَلَا anyone أَحَدًا therein فِيهَآ you find تَجِدُوا۟ not لَّمْ and if فَإِن
permission يُؤْذَنَ until حَتَّىٰ enter them (houses) تَدْخُلُوهَا then do not
for you لَكُمْ it is said قِيلَ and if وَإِن to you لَكُمُ has been given
for لَكُمْ (is) purer أَزْكَىٰ it هُوَ then go back فَٱرْجِعُوا۟ to return ٱرْجِعُوا۟
(is) ﴿٢٨﴾ عَلِيمٌ you do تَعْمَلُونَ of what بِمَا and Allah وَٱللَّهُ you
that أَن sin جُنَاحٌ on you عَلَيْكُمْ (there is) not لَّيْسَ All-Knower
in فِيهَا inhabited مَسْكُونَةٍ not غَيْرَ houses بُيُوتًا you enter تَدْخُلُوا۟
يَعْلَمُ and Allah وَٱللَّهُ for you لَّكُمْ (there is) usefulness مَتَٰعٌ which
you ﴿٢٩﴾ تَكْتُمُونَ and what وَمَا you reveal تُبْدُونَ what مَا knows
مِنْ to lower يَغُضُّوا۟ the believing men لِّلْمُؤْمِنِينَ tell قُل conceal
their فُرُوجَهُمْ and protect وَيَحْفَظُوا۟ their gazes أَبْصَٰرِهِمْ (from)
ٱللَّهَ verily إِنَّ for them لَهُمْ (is) purer أَزْكَىٰ that ذَٰلِكَ private parts
they do ﴿٣٠﴾ يَصْنَعُونَ of what بِمَا (is) All-Aware خَبِيرٌۢ Allah

28. And if you find no one therein, still, enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you. And Allâh is All-Knower of what you do. **29.** There is no sin on you that you enter houses uninhabited, (when) you have any interest in them. And Allâh has knowledge of what you reveal and what you conceal. **30.** Tell the believing men to lower their gaze, and protect their private parts. That is purer for them. Verily, Allâh is All-Aware of what they do.

وَقُل لِّلْمُؤْمِنَٰتِ يَغْضُضْنَ مِنْ أَبْصَٰرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ
بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ ءَابَآئِهِنَّ أَوْ ءَابَآءِ بُعُولَتِهِنَّ أَوْ أَبْنَآئِهِنَّ
أَوْ أَبْنَآءِ بُعُولَتِهِنَّ أَوْ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ أَخَوَٰتِهِنَّ أَوْ نِسَآئِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُنَّ أَوِ
ٱلتَّٰبِعِينَ غَيْرِ أُو۟لِى ٱلْإِرْبَةِ مِنَ ٱلرِّجَالِ أَوِ ٱلطِّفْلِ ٱلَّذِينَ لَمْ يَظْهَرُوا۟ عَلَىٰ عَوْرَٰتِ ٱلنِّسَآءِ وَلَا يَضْرِبْنَ
بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ وَتُوبُوٓا۟ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

مِنْ to lower يَغْضُضْنَ the believing women لِّلْمُؤْمِنَٰتِ and tell وَقُل
their private فُرُوجَهُنَّ and protect وَيَحْفَظْنَ their gazes أَبْصَٰرِهِنَّ (from)
except إِلَّا their beauty زِينَتَهُنَّ to expose يُبْدِينَ and not وَلَا parts
and let them وَلْيَضْرِبْنَ of it مِنْهَا which is apparent ظَهَرَ that مَا
their breasts جُيُوبِهِنَّ over عَلَىٰ their veils (head coverings) بِخُمُرِهِنَّ draw

إِلَّا their beauty زِينَتَهُنَّ to reveal يُبْدِينَ and not وَلَا (bosoms)
أَوْ their fathers ءَابَآئِهِنَّ or أَوْ to their husbands لِبُعُولَتِهِنَّ except
أَبْنَآئِهِنَّ or أَوْ (of) their husbands بُعُولَتِهِنَّ the fathers ءَابَآءِ or
or أَوْ (of) their husbands بُعُولَتِهِنَّ the sons أَبْنَآءِ or أَوْ their sons
(of) their إِخْوَٰنِهِنَّ the sons بَنِىٓ or أَوْ their brothers إِخْوَٰنِهِنَّ
نِسَآئِهِنَّ or أَوْ (of) their sisters أَخَوَٰتِهِنَّ the sons بَنِىٓ or أَوْ brothers
their right hands أَيْمَٰنُهُنَّ possess مَلَكَتْ what مَا or أَوْ their women
with lack of vigour غَيْرِ أُوْلِى ٱلْإِرْبَةِ old male servants ٱلتَّٰبِعِينَ or أَوِ
يَظْهَرُوا۟ not لَمْ who ٱلَّذِينَ children ٱلطِّفْلِ or أَوِ men ٱلرِّجَالِ of مِنَ
and وَلَا (of) women ٱلنِّسَآءِ sexual parts عَلَىٰ عَوْرَٰتِ have sense of the
مَا so as to reveal لِيُعْلَمَ their feet بِأَرْجُلِهِنَّ let them stamp يَضْرِبْنَ not
and repent وَتُوبُوٓا۟ their beauty زِينَتِهِنَّ of مِن they hide يُخْفِينَ what
believers ٱلْمُؤْمِنُونَ O you أَيُّهَ all (of you) جَمِيعًا Allah ٱللَّهِ to إِلَى
may become successful ﴿٣١﴾ تُفْلِحُونَ that you لَعَلَّكُمْ

31. And tell the believing women to lower their gaze, and protect their private parts and not to show off their adornment except only that which is apparent, and to draw their veils all over *Juyûbihinna* and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women, or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allâh to forgive you all, O believers, that you may be successful.

وَأَنكِحُوا۟ ٱلْأَيَٰمَىٰ مِنكُمْ وَٱلصَّٰلِحِينَ مِنْ عِبَادِكُمْ وَإِمَآئِكُمْ ۚ إِن يَكُونُوا۟ فُقَرَآءَ يُغْنِهِمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ وَٱللَّهُ وَٰسِعٌ
عَلِيمٌ ﴿٣٢﴾ وَلْيَسْتَعْفِفِ ٱلَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ وَٱلَّذِينَ يَبْتَغُونَ ٱلْكِتَٰبَ مِمَّا مَلَكَتْ
أَيْمَٰنُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۖ وَءَاتُوهُم مِّن مَّالِ ٱللَّهِ ٱلَّذِىٓ ءَاتَىٰكُمْ ۚ وَلَا تُكْرِهُوا۟ فَتَيَٰتِكُمْ عَلَى ٱلْبِغَآءِ إِنْ أَرَدْنَ
تَحَصُّنًا لِّتَبْتَغُوا۟ عَرَضَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَمَن يُكْرِههُّنَّ فَإِنَّ ٱللَّهَ مِنۢ بَعْدِ إِكْرَٰهِهِنَّ غَفُورٌ رَّحِيمٌ ﴿٣٣﴾

and وَٱلصَّٰلِحِينَ among you مِنكُمْ the single ٱلْأَيَٰمَىٰ and marry وَأَنكِحُوا۟
and maid servants وَإِمَآئِكُمْ your male slaves عِبَادِكُمْ of مِنْ the pious
مِن Allah ٱللَّهُ will enrich them يُغْنِهِمُ poor فُقَرَآءَ they be يَكُونُوا۟ if إِن

(is) All-Suficient وَٰسِعٌ and Allah وَٱللَّهُ His Bounty فَضْلِهِۦ of
لَا those who ٱلَّذِينَ and let be chaste وَلْيَسْتَعْفِفِ All-Knowing عَلِيمٌ ﴿٣٢﴾
يُغْنِيَهُمُ until حَتَّىٰ marriage نِكَاحًا find (financial means for) يَجِدُونَ not
and those وَٱلَّذِينَ His Bounty فَضْلِهِۦ of مِن Allah ٱللَّهُ enriches them
of those مِمَّا a writing (of emancipation) ٱلْكِتَٰبَ seek يَبْتَغُونَ who
give them فَكَاتِبُوهُمْ your right hands أَيْمَٰنُكُمْ possess مَلَكَتْ whom
and وَءَاتُوهُم good خَيْرًا in them فِيهِمْ you know عَلِمْتُمْ if إِنْ writing
He has ءَاتَىٰكُمْ which ٱلَّذِىٓ Allah's ٱللَّهِ wealth مَّالِ of مِّن give them
your maids فَتَيَٰتِكُمْ force تُكْرِهُوا۟ and do not وَلَا bestowed upon you
لِّتَبْتَغُوا۟ chastity تَحَصُّنًا they desired أَرَدْنَ if إِنْ prostitution ٱلْبِغَآءِ to عَلَى
ٱلدُّنْيَا (of) the life ٱلْحَيَوٰةِ goods عَرَضَ in order that you may seek
Allah ٱللَّهَ then verily فَإِنَّ compels them يُكْرِههُّنَّ and he who وَمَن worldly
رَّحِيمٌ ﴿٣٣﴾ (is) Oft-forgiving غَفُورٌ their compulsion إِكْرَٰهِهِنَّ after مِنۢ بَعْدِ
Most Merciful

32. And marry those among you who are single and (also marry) the *Sâlihûn* (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allâh will enrich them out of His Bounty. And Allâh is All-Suffcent for His creatures' needs, All-Knowing (about the state of the people). **33.** And let those who find not the financial means for marriage keep themselves chaste, until Allâh enriches them of His Bounty. And such of your slaves as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them. And give them something (yourselves) out of the wealth of Allâh which He has bestowed upon you. And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allâh is Oft-Forgiving, Most Merciful.

وَلَقَدْ أَنزَلْنَآ إِلَيْكُمْ ءَايَٰتٍ مُّبَيِّنَٰتٍ وَمَثَلًا مِّنَ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٣٤﴾ ۞ ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ ۚ مَثَلُ نُورِهِۦ كَمِشْكَوٰةٍ فِيهَا مِصْبَاحٌ ۖ ٱلْمِصْبَاحُ فِى زُجَاجَةٍ ۖ ٱلزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّىٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَٰرَكَةٍ
زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِىٓءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُّورٌ عَلَىٰ نُورٍ ۗ يَهْدِى ٱللَّهُ لِنُورِهِۦ مَن يَشَآءُ ۚ
وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَٰلَ لِلنَّاسِ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٣٥﴾

Verses ءَايَٰتٍ to you إِلَيْكُمْ We have sent down أَنزَلْنَآ and indeed وَلَقَدْ
خَلَوْا۟ those who ٱلَّذِينَ of مِّنَ and an example وَمَثَلًا manifest مُّبَيِّنَٰتٍ
لِّلْمُتَّقِينَ ﴿٣٤﴾ and an admonition وَمَوْعِظَةً before you مِن قَبْلِكُمْ passed away
(of) the ٱلسَّمَٰوَٰتِ (is) the Light نُورُ Allah ٱللَّهُ for the pious
(of) His Light نُورِهِۦ the parable مَثَلُ and the earth وَٱلْأَرْضِ heavens
the ٱلْمِصْبَاحُ (is) a lamp مِصْبَاحٌ within it فِيهَا (is) as a niche كَمِشْكَوٰةٍ
كَوْكَبٌ as if it were كَأَنَّهَا the glass ٱلزُّجَاجَةُ a glass زُجَاجَةٍ (is) in فِى lamp
blessed مُّبَٰرَكَةٍ a tree شَجَرَةٍ from مِن lit يُوقَدُ a brilliant دُرِّىٌّ star
of the west غَرْبِيَّةٍ nor وَلَا of the east شَرْقِيَّةٍ neither لَّا an olive زَيْتُونَةٍ
not لَمْ though وَلَوْ glow forth يُضِىٓءُ its oil زَيْتُهَا would almost يَكَادُ
guides يَهْدِى light نُورٍ upon عَلَىٰ light نُّورٌ fire نَارٌ touched it تَمْسَسْهُ
and وَيَضْرِبُ He wills يَشَآءُ whom مَن to His Light لِنُورِهِۦ Allah ٱللَّهُ
and وَٱللَّهُ for mankind لِلنَّاسِ parables ٱلْأَمْثَٰلَ Allah ٱللَّهُ sets forth
(is) All-Knowing عَلِيمٌ ﴿٣٥﴾ thing شَىْءٍ of every بِكُلِّ Allah

34. And indeed We have sent down for you *Ayât* that make things plain, and the example of those who passed away before you, and an admonition for those who are *Al-Muttaqûn* (the pious). **35.** Allâh is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp: the lamp is in a glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east nor of the west, whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allâh guides to His Light whom He wills. And Allâh sets forth parables for mankind, and Allâh is All-Knower of everything.

فِى بُيُوتٍ أَذِنَ ٱللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا ٱسْمُهُۥ يُسَبِّحُ لَهُۥ فِيهَا بِٱلْغُدُوِّ وَٱلْءَاصَالِ ﴿٣٦﴾ رِجَالٌ لَّا تُلْهِيهِمْ تِجَٰرَةٌ وَلَا بَيْعٌ
عَن ذِكْرِ ٱللَّهِ وَإِقَامِ ٱلصَّلَوٰةِ وَإِيتَآءِ ٱلزَّكَوٰةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ ٱلْقُلُوبُ وَٱلْأَبْصَٰرُ ﴿٣٧﴾ لِيَجْزِيَهُمُ ٱللَّهُ أَحْسَنَ مَا
عَمِلُوا۟ وَيَزِيدَهُم مِّن فَضْلِهِۦ وَٱللَّهُ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

they be تُرْفَعَ that أَن Allah ٱللَّهُ permitted أَذِنَ houses بُيُوتٍ in فِى
يُسَبِّحُ His Name ٱسْمُهُۥ in them فِيهَا and is remembered وَيُذْكَرَ raised
and وَٱلْءَاصَالِ ﴿٣٦﴾ in the mornings بِٱلْغُدُوِّ in them فِيهَا Him لَهُۥ glorify
وَلَا trade تِجَٰرَةٌ diverts them تُلْهِيهِمْ not لَّا men رِجَالٌ in the evenings
وَإِقَامِ (of) Allah ٱللَّهِ the remembrance ذِكْرِ from عَن sale بَيْعٌ nor

الزَّكَاةِ (nor from) giving وَإِيتَاءِ the prayer الصَّلَاةِ (nor from) offering
in it فِيهِ will be overturned تَتَقَلَّبُ a Day يَوْمًا they fear يَخَافُونَ alms
that may reward لِيَجْزِيَهُمُ and the eyes وَالْأَبْصَارُ (٣٧) the hearts الْقُلُوبُ
they عَمِلُوا (of) what مَا according to the best أَحْسَنَ Allah اللَّهُ them
His فَضْلِهِ of مِن and add even more for them وَيَزِيدَهُم have done
بِغَيْرِ He wills يَشَاءُ to whom مَن provides يَرْزُقُ and Allah وَاللَّهُ Grace
account (measure) حِسَابٍ (٣٨) without

36. In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered. Therein glorify Him (Allâh) in the mornings and in the afternoons or the evenings. **37.** Men whom neither trade nor sale (business) diverts from the remembrance of Allâh nor from performing *As-Salât* (*Iqâmat-as-Salât*) nor from giving the *Zakât*. They fear a Day when hearts and eyes will be overturned. **38.** That Allâh may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allâh provides without measure to whom He wills.

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِندَهُ
فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ (٣٩) أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ مِّن فَوْقِهِ مَوْجٌ مِّن فَوْقِهِ
سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا وَمَن لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ (٤٠)

كَسَرَابٍ their deeds أَعْمَالُهُمْ disbelieved كَفَرُوا as for those who وَالَّذِينَ
the الظَّمْآنُ thinks it يَحْسَبُهُ in a lowland بِقِيعَةٍ (are) like a mirage
he comes to جَاءَهُ when إِذَا until حَتَّىٰ (to be) water مَاءً thirsty one
and he finds وَوَجَدَ (to be) anything شَيْئًا he finds it يَجِدْهُ not لَمْ it
وَاللَّهُ his due حِسَابَهُ Who will pay him فَوَفَّاهُ with him عِندَهُ Allah اللَّهَ
or أَوْ (in taking) account الْحِسَابِ (٣٩) (is) Swift سَرِيعُ and Allah
يَغْشَاهُ vast deep لُّجِّيٍّ a sea بَحْرٍ in فِي is like the darknesses كَظُلُمَاتٍ
on مِّن فَوْقِهِ a wave مَوْجٌ on top of it مِّن فَوْقِهِ a wave مَوْجٌ covers it
فَوْقَ some of it بَعْضُهَا darknesses ظُلُمَاتٌ clouds سَحَابٌ top of it
يَدَهُ (a man) stretches out أَخْرَجَ if إِذَا (of) others بَعْضٍ on top
يَجْعَلِ not لَّمْ and he who وَمَن he can see it يَرَاهَا hardly لَمْ يَكَدْ his hand
for him لَهُ (there is) not فَمَا light نُورًا for him لَهُ Allah اللَّهُ made
light نُّورٍ (٤٠) any مِن

39. As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing; but he finds Allâh with him, Who will pay him his due (Hell). And Allâh is Swift in taking account. **40.** Or is like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allâh has not appointed light, for him there is no light.

أَلَمْ تَرَ أَنَّ ٱللَّهَ يُسَبِّحُ لَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلطَّيْرُ صَٰٓفَّٰتٍ ۖ كُلٌّ قَدْ عَلِمَ صَلَاتَهُۥ وَتَسْبِيحَهُۥ ۗ وَٱللَّهُ عَلِيمٌۢ بِمَا
يَفْعَلُونَ ﴿٤١﴾ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ﴿٤٢﴾ أَلَمْ تَرَ أَنَّ ٱللَّهَ يُزْجِى سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُۥ ثُمَّ يَجْعَلُهُۥ
رُكَامًا فَتَرَى ٱلْوَدْقَ يَخْرُجُ مِنْ خِلَٰلِهِۦ وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مِن جِبَالٍ فِيهَا مِنۢ بَرَدٍ فَيُصِيبُ بِهِۦ مَن يَشَآءُ وَيَصْرِفُهُۥ عَن مَّن يَشَآءُ ۖ
يَكَادُ سَنَا بَرْقِهِۦ يَذْهَبُ بِٱلْأَبْصَٰرِ ﴿٤٣﴾

لَهُۥ glorifies يُسَبِّحُ (it is) Allah ٱللَّهَ that أَنَّ you see تَرَ do not أَلَمْ
and the وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ (is) in فِى whosoever مَن Him
قَدْ each كُلٌّ with wings outspread صَٰٓفَّٰتٍ and the birds وَٱلطَّيْرُ earth
and وَٱللَّهُ and his glorification وَتَسْبِيحَهُۥ his prayer صَلَاتَهُۥ knows عَلِمَ
and وَلِلَّهِ they do يَفْعَلُونَ ﴿٤١﴾ of what بِمَا (is) All- Aware عَلِيمٌۢ Allah
(of) the heavens ٱلسَّمَٰوَٰتِ the sovereignty مُلْكُ to Allah (belongs)
(is) the return ٱلْمَصِيرُ ﴿٤٢﴾ Allah ٱللَّهِ and to وَإِلَى and the earth وَٱلْأَرْضِ
ثُمَّ clouds سَحَابًا drives يُزْجِى Allah ٱللَّهَ that أَنَّ you see تَرَ do not أَلَمْ
makes them into يَجْعَلُهُۥ then ثُمَّ them together بَيْنَهُۥ joins يُؤَلِّفُ then
comes يَخْرُجُ the rain ٱلْوَدْقَ and you see فَتَرَى a heap of layers رُكَامًا
مِنَ and He sends down وَيُنَزِّلُ between them خِلَٰلِهِۦ from مِنْ forth
hail بَرَدٍ of مِنۢ in it فِيهَا from mountains مِن جِبَالٍ the sky ٱلسَّمَآءِ from
and وَيَصْرِفُهُۥ He wills يَشَآءُ whom مَن with it بِهِۦ and strikes فَيُصِيبُ
flash سَنَا nearly يَكَادُ He wills يَشَآءُ whom مَّن from عَن averts it
the sight بِٱلْأَبْصَٰرِ ﴿٤٣﴾ takes away يَذْهَبُ (of) its lightning بَرْقِهِۦ

41. See you not (O Muhammad ﷺ) that Allâh, He it is Whom glorify whosoever is in the heavens and the earth, and the birds with wings outspread? Of each one He (Allâh) knows indeed his *Salât* (prayer) and his glorification; and Allâh is All-Aware of what they do. **42.** And to Allâh belongs the sovereignty of the heavens and the earth, and to Allâh is the return (of all). **43.** See you not that Allâh drives the clouds gently, then joins them together, then makes them into a

heap of layers, and you see the rain comes forth from between them; and He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail), and strikes therewith whom He wills, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight.

يُقَلِّبُ ٱللَّهُ ٱلَّيْلَ وَٱلنَّهَارَ ۚ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّأُو۟لِى ٱلْأَبْصَٰرِ ﴿٤٤﴾ وَٱللَّهُ خَلَقَ كُلَّ دَآبَّةٍ مِّن مَّآءٍ ۖ فَمِنْهُم مَّن يَمْشِى عَلَىٰ بَطْنِهِۦ
وَمِنْهُم مَّن يَمْشِى عَلَىٰ رِجْلَيْنِ وَمِنْهُم مَّن يَمْشِى عَلَىٰٓ أَرْبَعٍ ۚ يَخْلُقُ ٱللَّهُ مَا يَشَآءُ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٤٥﴾ لَّقَدْ أَنزَلْنَآ
ءَايَٰتٍ مُّبَيِّنَٰتٍ ۚ وَٱللَّهُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٤٦﴾

and the day وَٱلنَّهَارَ the night ٱلَّيْلَ Allah ٱللَّهُ causes to alternate يُقَلِّبُ
for those لِّأُو۟لِى (is) indeed a lesson لَعِبْرَةً this ذَٰلِكَ in فِى verily إِنَّ
every كُلَّ created خَلَقَ and Allah وَٱللَّهُ insight ٱلْأَبْصَٰرِ ﴿٤٤﴾ who have
مَّن of them فَمِنْهُم water مَّآءٍ from مِّن moving living creature دَآبَّةٍ
and وَمِنْهُم his belly بَطْنِهِۦ on عَلَىٰ creeps (walks) يَمْشِى (there is) who
and of وَمِنْهُم two legs رِجْلَيْنِ on عَلَىٰ walks يَمْشِى who مَّن of them
Allah ٱللَّهُ creates يَخْلُقُ four أَرْبَعٍ on عَلَىٰٓ walks يَمْشِى who مَّن them
every كُلِّ over عَلَىٰ Allah ٱللَّهَ verily إِنَّ He wills يَشَآءُ what مَا
We have sent أَنزَلْنَآ indeed لَّقَدْ (is) All-Powerful قَدِيرٌ ﴿٤٥﴾ thing شَىْءٍ
مَن guides يَهْدِى and Allah وَٱللَّهُ clarifying مُّبَيِّنَٰتٍ Verses ءَايَٰتٍ down
Straight مُّسْتَقِيمٍ ﴿٤٦﴾ Path صِرَٰطٍ to إِلَىٰ He wills يَشَآءُ whom

44. Allâh causes the night and the day to succeed each other. Truly, in this is indeed a lesson for those who have insight. **45.** Allâh has created every moving (living) creature from water. Of them there are some that creep on their bellies, and some that walk on two legs, and some that walk on four. Allâh creates what He wills. Verily, Allâh is Able to do all things. **46.** We have indeed sent down (in this Qur'ân) manifest *Ayât*. And Allâh guides whom He wills to the Straight Path.

وَيَقُولُونَ ءَامَنَّا بِٱللَّهِ وَبِٱلرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُم مِّنۢ بَعْدِ ذَٰلِكَ ۚ وَمَآ أُو۟لَٰٓئِكَ بِٱلْمُؤْمِنِينَ ﴿٤٧﴾ وَإِذَا دُعُوٓا۟ إِلَى
ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُم مُّعْرِضُونَ ﴿٤٨﴾ وَإِن يَكُن لَّهُمُ ٱلْحَقُّ يَأْتُوٓا۟ إِلَيْهِ مُذْعِنِينَ ﴿٤٩﴾ أَفِى قُلُوبِهِم مَّرَضٌ أَمِ
ٱرْتَابُوٓا۟ أَمْ يَخَافُونَ أَن يَحِيفَ ٱللَّهُ عَلَيْهِمْ وَرَسُولُهُۥ ۚ بَلْ أُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٥٠﴾

وَبِٱلرَّسُولِ in Allah بِٱللَّهِ we have believed ءَامَنَّا and they say وَيَقُولُونَ
turn away يَتَوَلَّىٰ then ثُمَّ and we obey وَأَطَعْنَا and in the Messenger

أُولَٰئِكَ and not وَمَا thereafter مِّنۢ بَعْدِ ذَٰلِكَ of them مِّنْهُم a party فَرِيقٌ
to إِلَى they are called دُعُوٓا۟ and when وَإِذَا are believers بِٱلْمُؤْمِنِينَ ﴿٤٧﴾ those
between بَيْنَهُمْ to judge لِيَحْكُمَ and His Messenger وَرَسُولِهِۦ Allah ٱللَّهِ
وَإِن turn away مُّعْرِضُونَ ﴿٤٨﴾ of them مِّنْهُم a party فَرِيقٌ then إِذَا them
to إِلَيْهِ they come يَأْتُوٓا۟ the truth ٱلْحَقُّ with them لَّهُمُ is يَكُن and if
مَّرَضٌ their hearts قُلُوبِهِم is (there) in أَفِى with submission مُذْعِنِينَ ﴿٤٩﴾ him
lest أَن they fear يَخَافُونَ or أَمْ do they doubt ٱرْتَابُوٓا۟ or أَمِ a disease
وَرَسُولُهُۥ (over) them عَلَيْهِمْ Allah ٱللَّهُ should wrong in judgement يَحِيفَ
ٱلظَّٰلِمُونَ ﴿٥٠﴾ who (are) هُمُ it is they أُو۟لَٰٓئِكَ nay بَلْ and His Messenger
the wrong-doers

47. They (hypocrites) say: "We have believed in Allâh and in the Messenger (Muhammad ﷺ), and we obey," then a party of them turn away thereafter, such are not believers. **48.** And when they are called to Allâh and His Messenger (ﷺ), to judge between them, lo! a party of them refuses (to come) and turns away. **49.** But if the truth is on their side, they come to him willingly with submission. **50.** Is there a disease in their hearts? Or do they doubt or fear lest Allâh and His Messenger (ﷺ) should wrong them in judgement. Nay, it is they themselves who are the *Zâlimûn*.

إِنَّمَا كَانَ قَوْلَ ٱلْمُؤْمِنِينَ إِذَا دُعُوٓا۟ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا۟ سَمِعْنَا وَأَطَعْنَا ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٥١﴾
وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ وَيَخْشَ ٱللَّهَ وَيَتَّقْهِ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ ﴿٥٢﴾ ۞ وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِنْ أَمَرْتَهُمْ
لَيَخْرُجُنَّ ۖ قُل لَّا تُقْسِمُوا۟ ۖ طَاعَةٌ مَّعْرُوفَةٌ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿٥٣﴾

when إِذَا (of) the believers ٱلْمُؤْمِنِينَ saying قَوْلَ was كَانَ only إِنَّمَا
and His Messenger وَرَسُولِهِۦ Allah ٱللَّهِ to إِلَى they are called دُعُوٓا۟
سَمِعْنَا they say يَقُولُوا۟ (is) that أَن between them بَيْنَهُمْ to judge لِيَحْكُمَ
(they) are هُمُ and such وَأُو۟لَٰٓئِكَ and obeyed وَأَطَعْنَا We heard
Allah ٱللَّهَ obeys يُطِعِ and whosoever وَمَن the successful ٱلْمُفْلِحُونَ ﴿٥١﴾
and وَيَتَّقْهِ Allah ٱللَّهَ and fears وَيَخْشَ and His Messenger وَرَسُولَهُۥ
the ٱلْفَآئِزُونَ ﴿٥٢﴾ (they) are هُمُ such فَأُو۟لَٰٓئِكَ keeps his duty to Him
أَيْمَٰنِهِمْ strong جَهْدَ by Allah بِٱللَّهِ and they swear وَأَقْسَمُوا۟ ۞ successful
they لَيَخْرُجُنَّ you would order them أَمَرْتَهُمْ that if لَئِنْ their oaths

(this) obedience طَاعَةٌ swear تُقْسِمُوا do not لَا say قُل would leave
what بِمَا knows well خَبِيرٌ Allah ٱللَّهَ verily إِنَّ (is) known مَّعْرُوفَةٌ
you do تَعْمَلُونَ ﴿٥٣﴾

51. The only saying of the faithful believers, when they are called to Allâh and His
Messenger (ﷺ), to judge between them, is that they say: "We hear and we obey."
And such are the successful. 52. And whosoever obeys Allâh and His Messenger
(ﷺ), fears Allâh, and keeps his duty (to Him), such are the successful. 53. They
swear by Allâh their strongest oaths, that if only you would order them, they
would leave. Say: "Swear you not; (this) obedience (of yours) is known (to be
false). Verily, Allâh knows well what you do."

قُلْ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ فَإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُم مَّا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا۟ وَمَا عَلَى
ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿٥٤﴾ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ كَمَا
ٱسْتَخْلَفَ ٱلَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِى ٱرْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنۢ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِى لَا
يُشْرِكُونَ بِى شَيْـًٔا وَمَن كَفَرَ بَعْدَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿٥٥﴾

the Messenger ٱلرَّسُولَ and obey وَأَطِيعُوا۟ Allah ٱللَّهَ obey أَطِيعُوا۟ say قُلْ
(is) مَا on him عَلَيْهِ then only فَإِنَّمَا you turn away تَوَلَّوْا۟ but if فَإِن
is حُمِّلْتُمْ what مَّا and on you وَعَلَيْكُم is placed on him حُمِّلَ what
you shall be تَهْتَدُوا۟ you obey him تُطِيعُوهُ and if وَإِن placed on you
ٱلْبَلَٰغُ except إِلَّا the Messenger ٱلرَّسُولِ on عَلَى and (is) not وَمَا guided
Allah ٱللَّهُ has promised وَعَدَ clear ٱلْمُبِينُ ﴿٥٤﴾ conveying (preach)
ٱلصَّٰلِحَٰتِ and do وَعَمِلُوا۟ among you مِنكُمْ believe ءَامَنُوا۟ those who ٱلَّذِينَ
that He will certainly grant them لَيَسْتَخْلِفَنَّهُمْ righteous deeds
He gave ٱسْتَخْلَفَ as كَمَا the earth ٱلْأَرْضِ in فِى succession
and that He وَلَيُمَكِّنَنَّ before them مِن قَبْلِهِمْ to those ٱلَّذِينَ succession
which ٱلَّذِى their religion دِينَهُمُ for them لَهُمْ establish
and He will surely give وَلَيُبَدِّلَنَّهُم for them لَهُمْ He has chosen ٱرْتَضَىٰ
a safe security أَمْنًا their fear خَوْفِهِمْ after مِّنۢ بَعْدِ them in exchange
شَيْـًٔا with Me بِى associating not لَا يُشْرِكُونَ they worship Me يَعْبُدُونَنِى
that ذَٰلِكَ after بَعْدَ disbelieved كَفَرَ and whoever وَمَن anything
(are) the disobedient ٱلْفَٰسِقُونَ ﴿٥٥﴾ (they) هُمُ those فَأُو۟لَٰٓئِكَ

54. Say: "Obey Allâh and obey the Messenger, but if you turn away, he is only responsible for the duty placed on him and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way." **55.** Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them. And He will surely, give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the *Fâsiqûn*.

وَأَقِيمُوا الصَّلَوٰةَ وَءَاتُوا الزَّكَوٰةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾ لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي
الْأَرْضِ ۚ وَمَأْوَاهُمُ النَّارُ ۖ وَلَبِئْسَ الْمَصِيرُ ﴿٥٧﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِيَسْتَـْٔذِنكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا
الْحُلُمَ مِنكُمْ ثَلَاثَ مَرَّاتٍ ۚ مِّن قَبْلِ صَلَوٰةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ الظَّهِيرَةِ وَمِن بَعْدِ صَلَوٰةِ الْعِشَاءِ ۚ ثَلَاثُ عَوْرَاتٍ
لَّكُمْ ۚ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ ۚ طَوَّافُونَ عَلَيْكُم بَعْضُكُمْ عَلَىٰ بَعْضٍ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمُ
الْءَايَاتِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾

and وَأَطِيعُوا alms الزَّكَوٰةَ and pay وَءَاتُوا prayers الصَّلَوٰةَ and offer وَأَقِيمُوا
be تُرْحَمُونَ ﴿٥٦﴾ so that you may لَعَلَّكُمْ the Messenger الرَّسُولَ obey
كَفَرُوا those who الَّذِينَ consider تَحْسَبَنَّ do not لَا treated with mercy
and وَمَأْوَاهُمُ the land الْأَرْضِ in فِي can escape مُعْجِزِينَ disbelieved
﴿٥٧﴾ الْمَصِيرُ and the worst indeed وَلَبِئْسَ (is) the Fire النَّارُ their abode
لِيَسْتَـْٔذِنكُمُ believe ءَامَنُوا who الَّذِينَ O you يَا أَيُّهَا (is) that destination
أَيْمَانُكُمْ possess مَلَكَتْ those who الَّذِينَ should ask your permission
الْحُلُمَ attain يَبْلُغُوا did not لَمْ and those who وَالَّذِينَ your right hands
before مِّن قَبْلِ times مَرَّاتٍ three ثَلَاثَ of you مِنكُمْ the age of puberty
your ثِيَابَكُم you put off تَضَعُونَ and while وَحِينَ dawn الْفَجْرِ prayer صَلَوٰةِ
the صَلَوٰةِ and after وَمِن بَعْدِ the noonday الظَّهِيرَةِ for مِّنَ clothes
عَوْرَاتٍ (these) three times ثَلَاثُ (of) Isha (late night) الْعِشَاءِ prayer
وَلَا on you عَلَيْكُمْ there is not لَيْسَ for you لَّكُمْ (are) of privacy
to move about طَوَّافُونَ afterwards بَعْدَهُنَّ sin جُنَاحٌ on them عَلَيْهِمْ nor
some بَعْضٍ (over) عَلَىٰ some of you بَعْضُكُمْ to you عَلَيْكُم (attending)
the الْءَايَاتِ to you لَكُمُ Allah اللَّهُ makes clear يُبَيِّنُ thus كَذَٰلِكَ others
All-Wise ﴿٥٨﴾ حَكِيمٌ (is) All-Knowing عَلِيمٌ and Allah وَاللَّهُ Verses

56. And perform *As-Salât*, and give *Zakât* and obey the Messenger (Muhammad ﷺ) that you may receive mercy (from Allâh). **57.** Consider not that the disbelievers can escape in the land. Their abode shall be the Fire and worst indeed is that destination. **58.** O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions: before *Fajr* (morning) *Salât* (prayer), and while you put off your clothes for the noonday (rest), and after the *'Ishâ'* (night) *Salât* (prayer). (These) three times are of privacy for you; other than these times there is no sin on you or on them to move about, attending to each other. Thus Allâh makes clear the *Ayât* to you. And Allâh is All-Knowing, All-Wise.

وَإِذَا بَلَغَ ٱلْأَطْفَٰلُ مِنكُمُ ٱلْحُلُمَ فَلْيَسْتَـْٔذِنُوا۟ كَمَا ٱسْتَـْٔذَنَ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ ۗ
وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾ وَٱلْقَوَٰعِدُ مِنَ ٱلنِّسَآءِ ٱلَّٰتِى لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَن يَضَعْنَ
ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَٰتٍۭ بِزِينَةٍ ۖ وَأَن يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦٠﴾

ٱلْحُلُمَ among you مِنكُمُ the children ٱلْأَطْفَٰلُ attain بَلَغَ and when وَإِذَا
as كَمَا then let them seek permission فَلْيَسْتَـْٔذِنُوا۟ the age of puberty
before مِن قَبْلِهِمْ those who (were) ٱلَّذِينَ sought permission ٱسْتَـْٔذَنَ
ءَايَٰتِهِۦ for you لَكُمْ Allah ٱللَّهُ makes clear يُبَيِّنُ thus كَذَٰلِكَ them
﴿٥٩﴾ حَكِيمٌ (is) All-Knowing عَلِيمٌ and Allah وَٱللَّهُ His Verses
the ٱلنِّسَآءِ from مِنَ and past child-bearing وَٱلْقَوَٰعِدُ All-Wise
it is فَلَيْسَ wed-lock نِكَاحًا expect يَرْجُونَ do not لَا who ٱلَّٰتِى women
ثِيَابَهُنَّ they discard يَضَعْنَ that أَن sin جُنَاحٌ on them عَلَيْهِنَّ not
and وَأَن (their) beauty بِزِينَةٍ showing مُتَبَرِّجَٰتٍۭ not غَيْرَ their clothes
and وَٱللَّهُ for them لَّهُنَّ (is) better خَيْرٌ they refrain يَسْتَعْفِفْنَ that
All-Knower ﴿٦٠﴾ عَلِيمٌ (is) All-Hearer سَمِيعٌ Allah

59. And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age). Thus Allâh makes clear His *Ayât* for you. And Allâh is All-Knowing, All-Wise. **60.** And as for women past childbearing who do not expect wedlock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain is better for them. And Allâh is All-Hearer, All-Knower.

لَيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَىٰ أَنفُسِكُمْ أَن تَأْكُلُوا مِن
بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ
أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخْوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكْتُم
مَّفَاتِحَهُ أَوْ صَدِيقِكُمْ ۚ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا ۚ فَإِذَا دَخَلْتُم بُيُوتًا
فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِندِ اللَّهِ مُبَارَكَةً طَيِّبَةً ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ
لَعَلَّكُمْ تَعْقِلُونَ ﴿٦١﴾

عَلَى nor وَلَا restriction حَرَجٌ the blind الْأَعْمَىٰ on عَلَى there is not لَيْسَ
the sick الْمَرِيضِ on عَلَى nor وَلَا restriction حَرَجٌ the lame الْأَعْرَجِ on
تَأْكُلُوا that أَن yourselves أَنفُسِكُمْ on عَلَىٰ nor وَلَا restriction حَرَجٌ
آبَائِكُمْ houses بُيُوتِ or أَوْ your houses بُيُوتِكُمْ from مِن you eat
أَوْ (of) your mothers أُمَّهَاتِكُمْ houses بُيُوتِ or أَوْ (of) your fathers
houses بُيُوتِ or أَوْ (of) your brothers إِخْوَانِكُمْ houses بُيُوتِ or
(of) your أَعْمَامِكُمْ houses بُيُوتِ or أَوْ (of) your sisters أَخَوَاتِكُمْ
(of) your paternal عَمَّاتِكُمْ houses بُيُوتِ or أَوْ paternal uncles
or أَوْ (of) your maternal uncles أَخْوَالِكُمْ houses بُيُوتِ or أَوْ aunts
مَلَكْتُم what مَا or أَوْ (of) your maternal aunts خَالَاتِكُمْ houses بُيُوتِ
there لَيْسَ your friend صَدِيقِكُمْ or أَوْ its keys مَّفَاتِحَهُ you hold
all جَمِيعًا you eat تَأْكُلُوا that أَن sin جُنَاحٌ on you عَلَيْكُمْ is not
فَسَلِّمُوا houses بُيُوتًا you enter دَخَلْتُم but when فَإِذَا apart أَشْتَاتًا or أَوْ
a greeting تَحِيَّةً yourselves (one another) أَنفُسِكُمْ then greet عَلَىٰ
good طَيِّبَةً blessed مُبَارَكَةً Allah اللَّهِ from مِّنْ عِندِ
الْآيَاتِ for you لَكُمُ Allah اللَّهُ makes clear يُبَيِّنُ thus كَذَٰلِكَ
may understand تَعْقِلُونَ ﴿٦١﴾ so that you لَعَلَّكُمْ the Signs

61. There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you

enter the houses, greet one another with a greeting from Allâh (i.e. say: السلام عليكم *As-Salâmu 'Alaikum* — peace be on you), blessed and good. Thus Allâh makes clear the *Ayât* to you that you may understand.

إِنَّمَا ٱلۡمُؤۡمِنُونَ ٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرَسُولِهِۦ وَإِذَا كَانُواْ مَعَهُۥ عَلَىٰٓ أَمۡرٖ جَامِعٖ لَّمۡ يَذۡهَبُواْ حَتَّىٰ يَسۡتَـٔۡذِنُوهُۚ إِنَّ ٱلَّذِينَ
يَسۡتَـٔۡذِنُونَكَ أُوْلَٰٓئِكَ ٱلَّذِينَ يُؤۡمِنُونَ بِٱللَّهِ وَرَسُولِهِۦۚ فَإِذَا ٱسۡتَـٔۡذَنُوكَ لِبَعۡضِ شَأۡنِهِمۡ فَأۡذَن لِّمَن شِئۡتَ مِنۡهُمۡ
وَٱسۡتَغۡفِرۡ لَهُمُ ٱللَّهَۚ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ٦٢

ءَامَنُواْ (are) those who ٱلَّذِينَ the true believers ٱلۡمُؤۡمِنُونَ only إِنَّمَا
and when وَإِذَا and His Messenger وَرَسُولِهِۦ in Allah بِٱللَّهِ believed
لَّمۡ collective جَامِعٖ a matter أَمۡرٖ on عَلَىٰٓ with him مَعَهُۥ they are كَانُواْ
they have asked his permission يَسۡتَـٔۡذِنُوهُ until حَتَّىٰ they go يَذۡهَبُواْ not
those أُوْلَٰٓئِكَ ask your permission يَسۡتَـٔۡذِنُونَكَ those who ٱلَّذِينَ verily إِنَّ
and His وَرَسُولِهِۦ in Allah بِٱللَّهِ believe يُؤۡمِنُونَ they who ٱلَّذِينَ (are)
for لِبَعۡضِ they ask your permission ٱسۡتَـٔۡذَنُوكَ so if فَإِذَا Messenger
to whom لِّمَن give permission فَأۡذَن affairs of theirs شَأۡنِهِمۡ some
for لَهُمُ and ask forgiveness وَٱسۡتَغۡفِرۡ of them مِنۡهُمۡ you wish شِئۡتَ
(is) Oft-Forgiving غَفُورٞ Allah ٱللَّهَ truly إِنَّ Allah ٱللَّهَ them
Most Merciful رَّحِيمٞ ٦٢

62. The true believers are only those, who believe in (the Oneness of) Allâh and His Messenger (Muhammad ﷺ); and when they are with him on some common matter, they go not away until they have asked his permission. Verily, those who ask your permission, those are they who (really) believe in Allâh and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allâh for their forgiveness. Truly, Allâh is Oft-Forgiving, Most Merciful.

لَّا تَجۡعَلُواْ دُعَآءَ ٱلرَّسُولِ بَيۡنَكُمۡ كَدُعَآءِ بَعۡضِكُم بَعۡضٗاۚ قَدۡ يَعۡلَمُ ٱللَّهُ ٱلَّذِينَ يَتَسَلَّلُونَ مِنكُمۡ لِوَاذٗاۚ
فَلۡيَحۡذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنۡ أَمۡرِهِۦٓ أَن تُصِيبَهُمۡ فِتۡنَةٌ أَوۡ يُصِيبَهُمۡ عَذَابٌ أَلِيمٌ ٦٣ أَلَآ إِنَّ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِۖ قَدۡ يَعۡلَمُ مَآ أَنتُمۡ عَلَيۡهِ وَيَوۡمَ يُرۡجَعُونَ إِلَيۡهِ فَيُنَبِّئُهُم بِمَا عَمِلُواْۗ وَٱللَّهُ بِكُلِّ شَيۡءٍ عَلِيمُۢ ٦٤

بَيۡنَكُمۡ (of) the Messenger ٱلرَّسُولِ calling دُعَآءَ make تَجۡعَلُواْ not لَّا
قَدۡ others بَعۡضٗا some of you بَعۡضِكُم as calling كَدُعَآءِ among you
slip away يَتَسَلَّلُونَ those who ٱلَّذِينَ Allah ٱللَّهُ knows يَعۡلَمُ truly

those ٱلَّذِينَ and let beware فَلْيَحْذَرِ under shelter لِوَاذًا of you مِنكُمْ
تُصِيبَهُمْ lest أَن his commandment عَنْ أَمْرِهِۦٓ oppose يُخَالِفُونَ who
befall them يُصِيبَهُمْ or أَوْ an affliction فِتْنَةٌ should befall them
to لِلَّهِ certainly إِنَّ behold أَلَآ painful (٦٣) أَلِيمٌ a torment عَذَابٌ
وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ (is) in فِى all that مَا Allah (belongs)
عَلَيْهِ you أَنتُمْ what مَآ He knows يَعْلَمُ surely قَدْ and the earth
they will يُرْجَعُونَ and the Day (when) وَيَوْمَ (are) on it (condition)
بِمَا then He will inform them فَيُنَبِّئُهُم to Him إِلَيْهِ be brought back
thing شَىْءٍ of every بِكُلِّ and Allah وَٱللَّهُ they did عَمِلُوا۟ of what
All-Knower (٦٤) عَلِيمٌۢ

63. Make not the calling of the Messenger (Muhammad ﷺ) among you as your calling one of another. Allâh knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger ﷺ). And let those who oppose the Messenger's (Muhammad's) commandment beware, lest some *Fitnah* should befall them or a painful torment be inflicted on them. **64.** Certainly, to Allâh belongs all that is in the heavens and the earth. Surely, He knows your condition and (He knows) the Day when they will be brought back to Him, then He will inform them of what they did. And Allâh is All-Knower of everything.

سُورَةُ الفُرْقَانِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

تَبَارَكَ ٱلَّذِى نَزَّلَ ٱلْفُرْقَانَ عَلَىٰ عَبْدِهِۦ لِيَكُونَ لِلْعَٰلَمِينَ نَذِيرًا (١) ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا
وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ وَخَلَقَ كُلَّ شَىْءٍ فَقَدَّرَهُۥ تَقْدِيرًا (٢) وَٱتَّخَذُوا۟ مِن دُونِهِۦٓ ءَالِهَةً لَّا يَخْلُقُونَ شَيْـًٔا وَهُمْ
يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَوٰةً وَلَا نُشُورًا (٣)

the criterion ٱلْفُرْقَانَ sent down نَزَّلَ Who ٱلَّذِى Blessed is He تَبَارَكَ
to the لِلْعَٰلَمِينَ that he may be لِيَكُونَ His slave عَبْدِهِۦ on/to عَلَىٰ
مُلْكُ to Him (belongs) لَهُۥ He Who ٱلَّذِى a warner (١) نَذِيرًا worlds
وَلَمْ and the earth وَٱلْأَرْضِ (of) the heavens ٱلسَّمَٰوَٰتِ the dominion
He has يَكُن and not وَلَمْ a son وَلَدًا taken يَتَّخِذْ and Who has not
and He وَخَلَقَ the dominion ٱلْمُلْكِ in فِى a partner شَرِيكٌ for Him لَّهُۥ

and has measured it فَقَدَّرَهُۥ thing شَىْءٍ every كُلَّ has created
yet they وَٱتَّخَذُوا۟ exactly according to its due measurement تَقْدِيرًا ﴿٢﴾
they يَخْلُقُونَ not لَّا gods ءَالِهَةً besides Him مِن دُونِهِۦٓ have taken
and وَلَا are created يُخْلَقُونَ but they وَهُمْ anything شَيْـًٔا create
وَلَا hurt ضَرًّا for themselves لِأَنفُسِهِمْ they possess يَمْلِكُونَ neither
nor وَلَا death مَوْتًا they possess يَمْلِكُونَ nor وَلَا benefit نَفْعًا nor
(able to) raising the dead نُشُورًا ﴿٣﴾ nor وَلَا life حَيَوٰةً

Sûrat Al-Furqân

(The Criterion) XXV

In the Name of Allâh
the Most Gracious, the Most Merciful

1. Blessed be He Who sent down the criterion to His slave (Muhammad ﷺ) that he may be a warner to the *'âlamîn*. **2.** He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son (children or offspring) and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements. **3.** Yet they have taken besides Him other *alîhâh* (gods) who created nothing but are themselves created, and possess neither harm nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.

وَقَالَ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّآ إِفْكٌ ٱفْتَرَىٰهُ وَأَعَانَهُۥ عَلَيْهِ قَوْمٌ ءَاخَرُونَ ۖ فَقَدْ جَآءُو ظُلْمًا وَزُورًا ﴿٤﴾ وَقَالُوٓا۟
أَسَٰطِيرُ ٱلْأَوَّلِينَ ٱكْتَتَبَهَا فَهِىَ تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٥﴾ قُلْ أَنزَلَهُ ٱلَّذِى يَعْلَمُ ٱلسِّرَّ فِى
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ إِنَّهُۥ كَانَ غَفُورًا رَّحِيمًا ﴿٦﴾

هَٰذَآ nothing إِنْ disbelieve كَفَرُوٓا۟ those who ٱلَّذِينَ and say وَقَالَ
and helped وَأَعَانَهُۥ he invented it ٱفْتَرَىٰهُ a lie إِفْكٌ but إِلَّآ this (is)
they جَآءُو in fact فَقَدْ other ءَاخَرُونَ people قَوْمٌ at it عَلَيْهِ him
and وَقَالُوٓا۟ and a lie وَزُورًا ﴿٤﴾ a wrong (thing) ظُلْمًا have produced
which he ٱكْتَتَبَهَا (of) the ancients ٱلْأَوَّلِينَ tales أَسَٰطِيرُ they say
to him عَلَيْهِ are dictated تُمْلَىٰ and they فَهِىَ has written down
has sent it أَنزَلَهُ say قُلْ and afternoon وَأَصِيلًا ﴿٥﴾ morning بُكْرَةً
ٱلسَّمَٰوَٰتِ of (in) فِى the secret ٱلسِّرَّ knows يَعْلَمُ He Who ٱلَّذِى down
غَفُورًا He is كَانَ truly إِنَّهُۥ and the earth وَٱلْأَرْضِ the heavens
Most Merciful رَّحِيمًا ﴿٦﴾ Oft-Forgiving

4. Those who disbelieve say: "This (the Qur'ân) is nothing but a lie that he (Muhammad ﷺ) has invented, and others have helped him at it. In fact, they have produced an unjust wrong (thing) and a lie." **5.** And they say: "Tales of the ancients, which he has written down:, and they are dictated to him morning and afternoon." **6.** Say: "It (this Qur'ân) has been sent down by Him (Allâh) (the Real Lord of the heavens and earth) Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful."

وَقَالُوا۟ مَالِ هَٰذَا ٱلرَّسُولِ يَأْكُلُ ٱلطَّعَامَ وَيَمْشِى فِى ٱلْأَسْوَاقِ ۙ لَوْلَآ أُنزِلَ إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُۥ نَذِيرًا ﴿٧﴾
أَوْ يُلْقَىٰٓ إِلَيْهِ كَنزٌ أَوْ تَكُونُ لَهُۥ جَنَّةٌ يَأْكُلُ مِنْهَا ۚ وَقَالَ ٱلظَّٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا
مَّسْحُورًا ﴿٨﴾ ٱنظُرْ كَيْفَ ضَرَبُوا۟ لَكَ ٱلْأَمْثَالَ فَضَلُّوا۟ فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٩﴾

يَأْكُلُ Messenger ٱلرَّسُولِ this هَٰذَا why does مَالِ and they say وَقَالُوا۟
the markets ٱلْأَسْوَاقِ in فِى and walk about وَيَمْشِى food ٱلطَّعَامَ eat
فَيَكُونَ an angel مَلَكٌ to him إِلَيْهِ is sent down أُنزِلَ why not لَوْلَآ
(why) is (not) يُلْقَىٰٓ or أَوْ a warner نَذِيرًا ﴿٧﴾ with him مَعَهُۥ to be
لَهُۥ (why) is (not) تَكُونُ or أَوْ a treasure كَنزٌ to him إِلَيْهِ granted
وَقَالَ where of مِنْهَا he may eat يَأْكُلُ a garden جَنَّةٌ for him
إِلَّا you follow تَتَّبِعُونَ not إِن the wrong-doers ٱلظَّٰلِمُونَ and say
ضَرَبُوا۟ how كَيْفَ see ٱنظُرْ bewitched مَّسْحُورًا ﴿٨﴾ a man رَجُلًا but
so they have gone فَضَلُّوا۟ similitudes ٱلْأَمْثَالَ for you لَكَ they coin
a (Right) Path سَبِيلًا ﴿٩﴾ they can (find) يَسْتَطِيعُونَ and not فَلَا astray

7. And they say: "Why does this Messenger (Muhammad ﷺ) eat food, and walk about in the markets (as we). Why is not an angel sent down to him to be a warner with him? **8.** "Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the *Zâlimûn* say: "You follow none but a man bewitched." **9.** See how they coin similitudes for you, so they have gone astray, and they cannot find a (Right) Path.

تَبَارَكَ ٱلَّذِىٓ إِن شَآءَ جَعَلَ لَكَ خَيْرًا مِّن ذَٰلِكَ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ وَيَجْعَل لَّكَ قُصُورًا ﴿١٠﴾ بَلْ كَذَّبُوا۟
بِٱلسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَن كَذَّبَ بِٱلسَّاعَةِ سَعِيرًا ﴿١١﴾ إِذَا رَأَتْهُم مِّن مَّكَانٍۭ بَعِيدٍ سَمِعُوا۟ لَهَا تَغَيُّظًا وَزَفِيرًا ﴿١٢﴾ وَإِذَآ أُلْقُوا۟
مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ دَعَوْا۟ هُنَالِكَ ثُبُورًا ﴿١٣﴾ لَّا تَدْعُوا۟ ٱلْيَوْمَ ثُبُورًا وَٰحِدًا وَٱدْعُوا۟ ثُبُورًا كَثِيرًا ﴿١٤﴾

will جَعَلَ He wishes شَآءَ if إِن Who ٱلَّذِىٓ blessed is He تَبَارَكَ
gardens جَنَّٰتٍ that ذَٰلِكَ than مِّن better خَيْرًا (for) you لَكَ assign
and He will وَيَجْعَل rivers ٱلْأَنْهَٰرُ under them مِن تَحْتِهَا flowing تَجْرِى
they deny كَذَّبُوا۟ nay بَلْ palaces قُصُورًۢا ﴿١٠﴾ (for) you لَّكَ assign
for those who لِمَن and We have prepared وَأَعْتَدْنَا the Hour بِٱلسَّاعَةِ
رَأَتْهُم when إِذَا a flaming Fire سَعِيرًا ﴿١١﴾ the Hour بِٱلسَّاعَةِ deny كَذَّبَ
لَهَا they will hear سَمِعُوا۟ far بَعِيدٍ a place مَّكَانٍۭ from مِّن it sees them
they will أُلْقُوا۟ and when وَإِذَآ and roaring وَزَفِيرًا ﴿١٢﴾ raging تَغَيُّظًا its
مُّقَرَّنِينَ narrow ضَيِّقًا (into) a place مَكَانًا thereof مِنْهَا be thrown
(for) ثُبُورًا ﴿١٣﴾ therein هُنَالِكَ they will call دَعَوْا۟ chained together
(for) ثُبُورًا today ٱلْيَوْمَ you call تَدْعُوا۟ not لَّا destruction
(for) destructions ثُبُورًا but call وَٱدْعُوا۟ one وَٰحِدًا destruction
many كَثِيرًا ﴿١٤﴾

10. Blessed be He Who, if He wills, will assign you better than (all) that — Gardens under which rivers flow (Paradise) and will assign you palaces (i.e. in Paradise). **11.** Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell). **12.** When it (Hell) sees them from a far place, they will hear its raging and its roaring. **13.** And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction. **14.** Exclaim not today for one destruction, but exclaim for many destructions.

قُلْ أَذَٰلِكَ خَيْرٌ أَمْ جَنَّةُ ٱلْخُلْدِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۚ كَانَتْ لَهُمْ جَزَآءً وَمَصِيرًا ﴿١٥﴾ لَّهُمْ فِيهَا مَا يَشَآءُونَ
خَٰلِدِينَ ۚ كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَّسْـُٔولًا ﴿١٦﴾ وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِن دُونِ ٱللَّهِ فَيَقُولُ ءَأَنتُمْ أَضْلَلْتُمْ
عِبَادِى هَٰٓؤُلَآءِ أَمْ هُمْ ضَلُّوا۟ ٱلسَّبِيلَ ﴿١٧﴾

(of) ٱلْخُلْدِ Paradise جَنَّةُ or أَمْ better خَيْرٌ is that أَذَٰلِكَ say قُلْ
the pious ٱلْمُتَّقُونَ have been promised وُعِدَ which ٱلَّتِى Eternity
وَمَصِيرًا ﴿١٥﴾ as a reward جَزَآءً for them لَهُمْ it will be كَانَتْ people
مَا (will be) therein فِيهَا for them لَّهُمْ and as a final destination
and they will abide eternally خَٰلِدِينَ they desire يَشَآءُونَ all that
that مَسْـُٔولًا ﴿١٦﴾ a promise وَعْدًا your Lord رَبِّكَ upon عَلَىٰ that is كَانَ

He will يَحْشُرُهُمْ and on the Day (when) وَيَوْمَ must be fulfilled
مِن دُونِ they worship يَعْبُدُونَ and that which وَمَا gather them
who أَضْلَلْتُمْ was it you ءَأَنتُمْ so He will say فَيَقُولُ Allah ٱللَّهِ besides
went ضَلُّوا they هُمْ or أَمْ these هَٰٓؤُلَآءِ My slaves عِبَادِى misled
the (Right) Path ٱلسَّبِيلَ ﴿١٧﴾ astray (from)

15. Say: (O Muhammad ﷺ) "Is that (torment) better or the Paradise of Eternity which is promised to the *Muttaqûn* (the pious)?" It will be theirs as a reward and as a final destination. **16.** For them there will be therein all that they desire, and they will abide (there forever). It is a promise binding upon your Lord that must be fulfilled. **17.** And on the Day when He will gather them together and that which they worship besides Allâh. He will say: "Was it you who misled these My slaves or did they (themselves) stray from the (Right) Path?"

قَالُوا سُبْحَٰنَكَ مَا كَانَ يَنۢبَغِى لَنَآ أَن نَّتَّخِذَ مِن دُونِكَ مِنْ أَوْلِيَآءَ وَلَٰكِن مَّتَّعْتَهُمْ وَءَابَآءَهُمْ حَتَّىٰ نَسُوا ٱلذِّكْرَ
وَكَانُوا قَوْمًۢا بُورًا ﴿١٨﴾ فَقَدْ كَذَّبُوكُم بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا ۚ وَمَن يَظْلِم مِّنكُمْ
نُذِقْهُ عَذَابًا كَبِيرًا ﴿١٩﴾ وَمَآ أَرْسَلْنَا قَبْلَكَ مِنَ ٱلْمُرْسَلِينَ إِلَّآ إِنَّهُمْ لَيَأْكُلُونَ ٱلطَّعَامَ وَيَمْشُونَ
فِى ٱلْأَسْوَاقِ ۗ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ ۗ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢٠﴾

was كَانَ it not مَا Glorified are You سُبْحَٰنَكَ they will say قَالُوا
مِنْ besides You مِن دُونِكَ take نَّتَّخِذَ to أَن for us لَنَآ proper يَنۢبَغِى
you gave them comfort مَّتَّعْتَهُمْ but وَلَٰكِن protectors أَوْلِيَآءَ any
the ٱلذِّكْرَ they forgot نَسُوا till حَتَّىٰ and their fathers وَءَابَآءَهُمْ
so verily فَقَدْ lost بُورًا ﴿١٨﴾ a people قَوْمًۢا and became وَكَانُوا remembrance
فَمَا you say تَقُولُونَ regarding what بِمَا they deny you كَذَّبُوكُم
وَمَن (get) help نَصْرًا nor وَلَا avert صَرْفًا you can تَسْتَطِيعُونَ so not
We shall نُذِقْهُ among you مِّنكُمْ does wrong يَظْلِم and whoever
أَرْسَلْنَا and not وَمَآ great كَبِيرًا ﴿١٩﴾ a torment عَذَابًا make him taste
(of) the Messengers ٱلْمُرْسَلِينَ any مِنَ before you قَبْلَكَ We sent
وَيَمْشُونَ food ٱلطَّعَامَ they ate لَيَأْكُلُونَ verily they إِنَّهُمْ but إِلَّآ
and We have made وَجَعَلْنَا the markets ٱلْأَسْوَاقِ in فِى and walked

will أَتَصْبِرُونَ	as a trial فِتْنَةً	for others لِبَعْضٍ	some of you بَعْضَكُمْ
Ever بَصِيرًا ﴿٢٠﴾	your Lord رَبُّكَ	and is وَكَانَ	you have patience
			All-seer

18. They will say: "Glorified be You! It was not for us to take any *Auliyâ'* besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people. **19.** Thus they will belie you (polytheists) regarding what you say; then you can neither avert (the punishment) nor get help. And whoever among you does wrong, We shall make him taste a great torment. **20.** And We never sent before you (O Muhammad ﷺ) any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others; will you have patience? And your Lord is Ever All-Seer.

۞ وَقَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا لَوْلَآ أُنزِلَ عَلَيْنَا ٱلْمَلَٰٓئِكَةُ أَوْ نَرَىٰ رَبَّنَا ۗ لَقَدِ ٱسْتَكْبَرُوا۟ فِىٓ أَنفُسِهِمْ وَعَتَوْ عُتُوًّا
كَبِيرًا ﴿٢١﴾ يَوْمَ يَرَوْنَ ٱلْمَلَٰٓئِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِّلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَّحْجُورًا ﴿٢٢﴾ وَقَدِمْنَآ إِلَىٰ مَا عَمِلُوا۟ مِنْ عَمَلٍ
فَجَعَلْنَٰهُ هَبَآءً مَّنثُورًا ﴿٢٣﴾

لِقَآءَنَا	expect	يَرْجُونَ	not	لَا	those who	ٱلَّذِينَ	and said ۞ وَقَالَ
to us	عَلَيْنَا	are sent down	أُنزِلَ	why not	لَوْلَآ	a meeting with Us	
indeed	لَقَدِ	our Lord	رَبَّنَا	we see	نَرَىٰ	or أَوْ	the angels ٱلْمَلَٰٓئِكَةُ
and	وَعَتَوْ	themselves	أَنفُسِهِمْ	of	فِىٓ	they think arrogantly	ٱسْتَكْبَرُوا۟
يَرَوْنَ	on the Day	يَوْمَ	great	كَبِيرًا ﴿٢١﴾	(with) pride	عُتُوًّا	are scornful
glad tidings (will	بُشْرَىٰ	no	لَا	the angels	ٱلْمَلَٰٓئِكَةَ	they will see	
and they	وَيَقُولُونَ	for the criminals	لِّلْمُجْرِمِينَ	that day	يَوْمَئِذٍ	there be)	
(all glad tidings) are foridden (for you)	حِجْرًا	will say (the angels)					
عَمِلُوا۟	whatever	مَا	to	إِلَىٰ	and We shall turn	وَقَدِمْنَآ	strictly مَّحْجُورًا ﴿٢٢﴾
We shall make it (them)	فَجَعَلْنَٰهُ	deeds	عَمَلٍ	(from)	مِنْ	they did	
scattered	مَّنثُورًا ﴿٢٣﴾	as floating particles of dust	هَبَآءً				

21. And those who expect not a Meeting with Us said: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed they think too highly of themselves, and are scornful with great pride. **22.** On the Day they will see the angels no glad tidings will there be for the *Mujrimûn* (criminals, disbelievers, polytheists, sinners) that day. And they (angels) will say: "All kinds of glad tidings are forbidden to you." **23.** And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.

أَصْحَٰبُ ٱلْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾ وَيَوْمَ تَشَقَّقُ ٱلسَّمَآءُ بِٱلْغَمَٰمِ وَنُزِّلَ ٱلْمَلَٰٓئِكَةُ تَنزِيلًا ﴿٢٥﴾
ٱلْمُلْكُ يَوْمَئِذٍ ٱلْحَقُّ لِلرَّحْمَٰنِ ۚ وَكَانَ يَوْمًا عَلَى ٱلْكَٰفِرِينَ عَسِيرًا ﴿٢٦﴾ وَيَوْمَ يَعَضُّ ٱلظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَٰلَيْتَنِى
ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ سَبِيلًا ﴿٢٧﴾

خَيْرٌ	on that Day	يَوْمَئِذٍ	(of) Paradise	ٱلْجَنَّةِ	the dwellers	أَصْحَٰبُ	
مَقِيلًا ﴿٢٤﴾	and the fairest	وَأَحْسَنُ	abode	مُّسْتَقَرًّا	(will have) the best		
تَشَقَّقُ	and (remember) the Day (when)	وَيَوْمَ	(of) places for repose				
and	وَنُزِّلَ	with clouds	بِٱلْغَمَٰمِ	the heaven	ٱلسَّمَآءُ	shall be rent asunder	
with a grand	تَنزِيلًا ﴿٢٥﴾	the angels	ٱلْمَلَٰٓئِكَةُ	will be sent down			

(will be) ٱلْحَقُّ on that Day يَوْمَئِذٍ the sovereignty ٱلْمُلْكُ descending
and it will وَكَانَ belonging to the Most Gracious لِلرَّحْمَٰنِ the truth
وَيَوْمَ hard عَسِيرًا ﴿٢٦﴾ the disbelievers ٱلْكَٰفِرِينَ for عَلَى a day يَوْمًا be
the ٱلظَّالِمُ will bite يَعَضُّ and (remember)the Day (when)
oh! يَٰلَيْتَنِى he will say يَقُولُ his hands يَدَيْهِ on عَلَىٰ wrong-doer
the Messenger ٱلرَّسُولِ with مَعَ I had taken ٱتَّخَذْتُ would that
a path سَبِيلًا ﴿٢٧﴾

24. The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose. **25.** And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending. **26.** The sovereignty on that Day will be the true (sovereignty), belonging to the Most Gracious (Allâh), and it will be a hard Day for the disbelievers. **27.** And (remember) the Day when the *Zâlim* will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger (Muhammad ﷺ)

يَٰوَيْلَتَىٰ لَيْتَنِى لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ﴿٢٨﴾ لَّقَدْ أَضَلَّنِى عَنِ ٱلذِّكْرِ بَعْدَ إِذْ جَآءَنِى ۗ وَكَانَ ٱلشَّيْطَٰنُ لِلْإِنسَٰنِ
خَذُولًا ﴿٢٩﴾ وَقَالَ ٱلرَّسُولُ يَٰرَبِّ إِنَّ قَوْمِى ٱتَّخَذُوا۟ هَٰذَا ٱلْقُرْءَانَ مَهْجُورًا ﴿٣٠﴾ وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُوًّا مِّنَ
ٱلْمُجْرِمِينَ ۗ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿٣١﴾

فُلَانًا I take أَتَّخِذْ did not لَمْ would that لَيْتَنِى Ah! Woe to me يَٰوَيْلَتَىٰ
عَنِ he led me astray أَضَلَّنِى indeed لَّقَدْ as a friend خَلِيلًا ﴿٢٨﴾ so-and-so
it جَآءَنِى (when) إِذْ after بَعْدَ the Reminder (Quran) ٱلذِّكْرِ from
to man لِلْإِنسَٰنِ Satan ٱلشَّيْطَٰنُ and is ever وَكَانَ had come to me
the ٱلرَّسُولُ and will say وَقَالَ deserter in the hour of need خَذُولًا ﴿٢٩﴾
took ٱتَّخَذُوا۟ my people قَوْمِى verily إِنَّ O my Lord ! يَٰرَبِّ Messenger
جَعَلْنَا and thus وَكَذَٰلِكَ as deserted مَهْجُورًا ﴿٣٠﴾ Quran ٱلْقُرْءَانَ this هَٰذَا
among مِّنَ an enemy عَدُوًّا Prophet نَبِىٍّ for every لِكُلِّ We made
هَادِيًا your Lord بِرَبِّكَ and sufficient is وَكَفَىٰ the criminals ٱلْمُجْرِمِينَ
and Helper وَنَصِيرًا ﴿٣١﴾ as a Guide

28. "Ah! Woe to me! Would that I had never taken so-and-so as a *Khalîl* (an intimate friend)! **29.** "He indeed led me astray from the Reminder (this Qur'ân) after it had come to me. And *Shaitân* (Satan) is to man ever a deserter in the hour of need." **30.** And the Messenger (Muhammad ﷺ) will say: "O my Lord! Verily, my people deserted this Qur'ân. **31.** Thus have We made for every Prophet an enemy among the *Mujrimûn*. But Sufficient is your Lord as a Guide and Helper.

وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَوْلَا نُزِّلَ عَلَيْهِ ٱلْقُرْءَانُ جُمْلَةً وَٰحِدَةً ۚ كَذَٰلِكَ لِنُثَبِّتَ بِهِۦ فُؤَادَكَ ۖ وَرَتَّلْنَٰهُ تَرْتِيلًا ﴿٣٢﴾ وَلَا
يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَٰكَ بِٱلْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾ ٱلَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُو۟لَٰٓئِكَ شَرٌّ
مَّكَانًا وَأَضَلُّ سَبِيلًا ﴿٣٤﴾

نُزِّلَ why not لَوْلَا disbelieve كَفَرُوا۟ those who ٱلَّذِينَ and say وَقَالَ
وَٰحِدَةً all جُمْلَةً the Quran ٱلْقُرْءَانُ to him عَلَيْهِ is revealed (sent down)
thereby بِهِۦ that We may strengthen لِنُثَبِّتَ thus كَذَٰلِكَ at once
in recitation تَرْتِيلًا ﴿٣٢﴾ and We have recited it وَرَتَّلْنَٰهُ your heart فُؤَادَكَ
example or similitude بِمَثَلٍ they do bring to you يَأْتُونَكَ and not وَلَا
and the وَأَحْسَنَ the truth بِٱلْحَقِّ We bring to you جِئْنَٰكَ but إِلَّا
will be يُحْشَرُونَ those who ٱلَّذِينَ explanation ﴿٣٣﴾ تَفْسِيرًا better
such أُو۟لَٰٓئِكَ Hell جَهَنَّمَ to إِلَىٰ their faces وُجُوهِهِمْ on عَلَىٰ gathered
and most astray from وَأَضَلُّ in a state مَّكَانًا evil شَرٌّ (will be)
the (Straight) Path سَبِيلًا ﴿٣٤﴾

32. And those who disbelieve say: "Why is not the Qur'ân revealed to him all at once?" Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. **33.** And no example or similitude do they bring, but We reveal to you the truth (against that similitude or example), and the better explanation thereof. **34.** Those who will be gathered to Hell (prone) on their faces, such will be in an evil state, and most astray from the (Straight) Path.

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَجَعَلْنَا مَعَهُۥٓ أَخَاهُ هَٰرُونَ وَزِيرًا ﴿٣٥﴾ فَقُلْنَا ٱذْهَبَآ إِلَى ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟
بِـَٔايَٰتِنَا فَدَمَّرْنَٰهُمْ تَدْمِيرًا ﴿٣٦﴾ وَقَوْمَ نُوحٍ لَّمَّا كَذَّبُوا۟ ٱلرُّسُلَ أَغْرَقْنَٰهُمْ وَجَعَلْنَٰهُمْ لِلنَّاسِ ءَايَةً ۖ وَأَعْتَدْنَا
لِلظَّٰلِمِينَ عَذَابًا أَلِيمًا ﴿٣٧﴾

the Scripture ٱلْكِتَـٰبَ Moses مُوسَى We gave ءَاتَيْنَا and indeed وَلَقَدْ
هَـٰرُونَ his brother أَخَاهُ with him مَعَهُۥٓ and (We) placed وَجَعَلْنَا
go ٱذْهَبَآ and We said فَقُلْنَا as a helper (minister) ﴿٣٥﴾ وَزِيرًا Aaron
have denied كَذَّبُوا۟ who ٱلَّذِينَ the people ٱلْقَوْمِ to إِلَى you both
with ﴿٣٦﴾ تَدْمِيرًا then We destroyed them فَدَمَّرْنَـٰهُمْ Our Verses بِـَٔايَـٰتِنَا
when لَّمَّا (of) Noah نُوحٍ and the people وَقَوْمَ utter destruction
We drowned أَغْرَقْنَـٰهُمْ the Messengers ٱلرُّسُلَ they denied كَذَّبُوا۟
as a ءَايَةً for mankind لِلنَّاسِ and We made them وَجَعَلْنَـٰهُمْ them
for the wrong-doers لِلظَّـٰلِمِينَ and We have prepared وَأَعْتَدْنَا sign
painful ﴿٣٧﴾ أَلِيمًا torment عَذَابًا

35. And indeed We gave Mûsâ (Moses) the Scripture, and placed his brother Hârûn (Aaron) with him as a helper; **36.** And We said: "Go you both to the people who have denied Our *Ayât*." Then We destroyed them with utter destruction. **37.** And Nûh's (Noah's) people, when they denied the Messengers, We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the *Zâlimûn*.

وَعَادًا وَثَمُودَا۟ وَأَصْحَـٰبَ ٱلرَّسِّ وَقُرُونًۢا بَيْنَ ذَٰلِكَ كَثِيرًا ﴿٣٨﴾ وَكُلًّا ضَرَبْنَا لَهُ ٱلْأَمْثَـٰلَ ۖ وَكُلًّا تَبَّرْنَا تَتْبِيرًا ﴿٣٩﴾
وَلَقَدْ أَتَوْا۟ عَلَى ٱلْقَرْيَةِ ٱلَّتِىٓ أُمْطِرَتْ مَطَرَ ٱلسَّوْءِ ۚ أَفَلَمْ يَكُونُوا۟ يَرَوْنَهَا ۚ بَلْ كَانُوا۟ لَا يَرْجُونَ نُشُورًا ﴿٤٠﴾ وَإِذَا
رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَـٰذَا ٱلَّذِى بَعَثَ ٱللَّهُ رَسُولًا ﴿٤١﴾

(of) ٱلرَّسِّ and the dwellers وَأَصْحَـٰبَ and Thamud وَثَمُودَا۟ and Ad وَعَادًا
(those) ذَٰلِكَ in between بَيْنَ and generations وَقُرُونًۢا Ar-Rass
لَهُ We put forward ضَرَبْنَا and each of them وَكُلًّا many ﴿٣٨﴾ كَثِيرًا
We brought to ruin تَبَّرْنَا and each وَكُلًّا examples ٱلْأَمْثَـٰلَ for him
by عَلَى they have passed أَتَوْا۟ and indeed وَلَقَدْ destruction ﴿٣٩﴾ تَتْبِيرًا
rain مَطَرَ was rained أُمْطِرَتْ on which ٱلَّتِىٓ the town (of Lot) ٱلْقَرْيَةِ
بَلْ to see it يَرَوْنَهَا they are (able) يَكُونُوا۟ are not أَفَلَمْ the evil ٱلسَّوْءِ
any ﴿٤٠﴾ نُشُورًا to expect يَرْجُونَ not لَا they used كَانُوا۟ nay, but
they take إِن يَتَّخِذُونَكَ they see you رَأَوْكَ and when وَإِذَا resurrection
whom ٱلَّذِى is this the one أَهَـٰذَا in mockery هُزُوًا but إِلَّا you not
as a Messenger ﴿٤١﴾ رَسُولًا Allah ٱللَّهُ has sent بَعَثَ

38. And (also) 'Âd and Thamûd, and the Dwellers of Ar-Rass, and many generations in between. **39.** And for each (of them) We put forward examples, and each (of them) We brought to utter ruin (because of their disbelief and evil deeds). **40.** And indeed they have passed by the town on which was rained the evil rain. Did they (disbelievers) not then see it (with their own eyes)? Nay! But they used not to expect any resurrection. **41.** And when they see you, they treat you only in mockery (saying): "Is this the one whom Allâh has sent as a Messenger?

إِن كَادَ لَيُضِلُّنَا عَنْ ءَالِهَتِنَا لَوْلَآ أَن صَبَرْنَا عَلَيْهَا ۚ وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ ٱلْعَذَابَ مَنْ أَضَلُّ
سَبِيلًا ﴿٤٢﴾ أَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَـٰهَهُۥ هَوَىٰهُ أَفَأَنتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٣﴾ أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ
أَوْ يَعْقِلُونَ ۚ إِنْ هُمْ إِلَّا كَٱلْأَنْعَٰمِ ۖ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾

ءَالِهَتِنَا from عَنْ misled us لَيُضِلُّنَا He would have nearly إِن كَادَ
we were patient and صَبَرْنَا that أَن had it not been لَوْلَآ our gods
and they will know وَسَوْفَ يَعْلَمُونَ in their (worship) عَلَيْهَا constant
أَضَلُّ who it is that مَنْ the torment ٱلْعَذَابَ they see يَرَوْنَ when حِينَ
have you أَرَءَيْتَ (from) the (Right) Path سَبِيلًا ﴿٤٢﴾ (is) most astray
his own هَوَىٰهُ as his god إِلَـٰهَهُۥ has taken ٱتَّخَذَ him who مَنِ seen
a وَكِيلًا ﴿٤٣﴾ over him عَلَيْهِ be تَكُونُ would you then أَفَأَنتَ desire
that أَنَّ do you think تَحْسَبُ or أَمْ watcher/disposer of affairs
إِنْ understand يَعْقِلُونَ or أَوْ hear يَسْمَعُونَ most of them أَكْثَرَهُمْ
they are هُمْ nay بَلْ like cattle كَٱلْأَنْعَٰمِ but إِلَّا they (are) هُمْ not
(from) the Path سَبِيلًا ﴿٤٤﴾ farther astray أَضَلُّ

42. "He would have nearly misled us from our *âlihah* (gods), had it not been that we were patient and constant in their worship!" And they will know, when they see the torment, who it is that is most astray from the (Right) Path! **43.** Have you seen him who has taken as his *ilâh* (god) his own vain desire? Would you then be a *Wakîl* over him? **44.** Or do you think that most of them hear or understand? They are only like cattle nay, they are even farther astray from the Path.

أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ ٱلظِّلَّ وَلَوْ شَآءَ لَجَعَلَهُۥ سَاكِنًا ثُمَّ جَعَلْنَا ٱلشَّمْسَ عَلَيْهِ دَلِيلًا ﴿٤٥﴾ ثُمَّ قَبَضْنَـٰهُ إِلَيْنَا قَبْضًا
يَسِيرًا ﴿٤٦﴾ وَهُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلَّيْلَ لِبَاسًا وَٱلنَّوْمَ سُبَاتًا وَجَعَلَ ٱلنَّهَارَ نُشُورًا ﴿٤٧﴾ وَهُوَ ٱلَّذِىٓ أَرْسَلَ ٱلرِّيَـٰحَ
بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦ ۚ وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً طَهُورًا ﴿٤٨﴾

مَدَّ how كَيْفَ Your Lord رَبِّكَ (to) إِلَىٰ see تَرَ do you not أَلَمْ
He لَجَعَلَهُۥ He willed شَآءَ and if وَلَوْ the shadow ٱلظِّلَّ He spread
ٱلشَّمْسَ We have made جَعَلْنَا then ثُمَّ still سَاكِنًا could have made it
We withdraw قَبَضْنَٰهُ then ثُمَّ a guide ﴿٤٥﴾ دَلِيلًا over it عَلَيْهِ the sun
and it is He وَهُوَ gradual ﴿٤٦﴾ يَسِيرًا a withdrawl قَبْضًا to Us إِلَيْنَا it
a covering لِبَاسًا the night ٱلَّيْلَ for you لَكُمُ makes جَعَلَ who ٱلَّذِى
the ٱلنَّهَارَ and makes وَجَعَلَ as a repose سُبَاتًا and the sleep وَٱلنَّوْمَ
ٱلَّذِىٓ and it is He وَهُوَ getting up (like resurrection) ﴿٤٧﴾ نُشُورًا day
as heralds of glad tidings بُشْرًۢا the winds ٱلرِّيَٰحَ sends أَرْسَلَ Who
مِنَ and We send down وَأَنزَلْنَا His Mercy رَحْمَتِهِۦ before بَيْنَ يَدَىْ
pure ﴿٤٨﴾ طَهُورًا water مَآءً the sky ٱلسَّمَآءِ from

45. Have you not seen how your Lord spread the shadow. If He willed, He could have made it still But We have made the sun its guide. **46.** Then We withdraw it to Us — a gradual concealed withdrawal. **47.** And it is He Who makes the night a covering for you, and the sleep (as) a repose, and makes the day *Nushûr*. **48.** And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain); and We send down pure water from the sky,

لِّنُحْـِۧيَ بِهِۦ بَلْدَةً مَّيْتًا وَنُسْقِيَهُۥ مِمَّا خَلَقْنَآ أَنْعَٰمًا وَأَنَاسِيَّ كَثِيرًا ﴿٤٩﴾ وَلَقَدْ صَرَّفْنَٰهُ بَيْنَهُمْ لِيَذَّكَّرُوا۟ فَأَبَىٰٓ أَكْثَرُ
ٱلنَّاسِ إِلَّا كُفُورًا ﴿٥٠﴾ وَلَوْ شِئْنَا لَبَعَثْنَا فِى كُلِّ قَرْيَةٍ نَّذِيرًا ﴿٥١﴾ فَلَا تُطِعِ ٱلْكَٰفِرِينَ وَجَٰهِدْهُم بِهِۦ
جِهَادًا كَبِيرًا ﴿٥٢﴾

(to) a land (town) بَلْدَةً thereby بِهِۦ that We may give life لِّنُحْـِۧيَ
We خَلَقْنَآ thereof مِمَّا and We give to drink وَنُسْقِيَهُۥ dead مَّيْتًا
and وَلَقَدْ many ﴿٤٩﴾ كَثِيرًا and men وَأَنَاسِيَّ cattle أَنْعَٰمًا have created
in لِيَذَّكَّرُوا۟ amongst them بَيْنَهُمْ We have distributed it صَرَّفْنَٰهُ indeed
but refuse فَأَبَىٰٓ order that they may remember (the Grace of Allah)
﴿٥٠﴾ كُفُورًا except إِلَّا people ٱلنَّاسِ most أَكْثَرُ (or deny)
We would have raised لَبَعَثْنَا We willed شِئْنَا and had وَلَوْ disbelief
obey تُطِعِ so, not فَلَا a warner ﴿٥١﴾ نَّذِيرًا town قَرْيَةٍ every كُلِّ in فِى
بِهِۦ (but) strive against them وَجَٰهِدْهُم the disbelievers ٱلْكَٰفِرِينَ
utmost ﴿٥٢﴾ كَبِيرًا endeavour جِهَادًا with it

49. That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that We had created. **50.** And indeed We have distributed it (rain or water) amongst them in order that they may remember the Grace of Allâh, but most men accept nothing but disbelief or ingratitude. **51.** And had We willed, We would have raised a warner in every town. **52.** So obey not the disbelievers, but strive against them (by preaching) with the utmost endeavour with it (the Qur'ân).

۞ وَهُوَ ٱلَّذِى مَرَجَ ٱلْبَحْرَيْنِ هَٰذَا عَذْبٌ فُرَاتٌ وَهَٰذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا ﴿٥٣﴾ وَهُوَ ٱلَّذِى
خَلَقَ مِنَ ٱلْمَآءِ بَشَرًا فَجَعَلَهُۥ نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٤﴾ وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُهُمْ وَلَا يَضُرُّهُمْ ۗ وَكَانَ
ٱلْكَافِرُ عَلَىٰ رَبِّهِۦ ظَهِيرًا ﴿٥٥﴾

the ٱلْبَحْرَيْنِ has let free (merge) مَرَجَ Who ٱلَّذِى and it is He ۞ وَهُوَ
وَهَٰذَا (and) sweet فُرَاتٌ (is) palatable عَذْبٌ (this) one هَٰذَا two seas
بَيْنَهُمَا and He has set وَجَعَلَ and bitter أُجَاجٌ (is) salt مِلْحٌ and this (one)
﴿٥٣﴾ مَّحْجُورًا and partition وَحِجْرًا a barrier بَرْزَخًا between them
ٱلْمَآءِ from مِنَ created خَلَقَ Who ٱلَّذِى and it is He وَهُوَ suppressed
kindred by نَسَبًا and has appointed for him فَجَعَلَهُۥ man بَشَرًا water
Your رَبُّكَ and is ever وَكَانَ and kindred by marriage وَصِهْرًا blood
besides مِن دُونِ and they worship وَيَعْبُدُونَ All-Powerful ﴿٥٤﴾ قَدِيرًا Lord
can benefit (profit) them يَنفَعُهُمْ neither لَا that which مَا Allah ٱللَّهِ
عَلَىٰ the disbeliever ٱلْكَافِرُ and is وَكَانَ harm them يَضُرُّهُمْ nor وَلَا
a helper ﴿٥٥﴾ ظَهِيرًا his Lord رَبِّهِۦ against

53. And it is He Who has let free the two seas (kinds of water), this is palatable and sweet, and that is salt and bitter; and He has set a barrier and a complete partition between them. **54.** And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He wills. **55.** And they (disbelievers, polytheists) worship besides Allâh, that which can neither profit them nor harm them; and the disbeliever is ever a helper against his Lord.

وَمَآ أَرْسَلْنَٰكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾ قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَن شَآءَ أَن يَتَّخِذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ﴿٥٧﴾
وَتَوَكَّلْ عَلَى ٱلْحَىِّ ٱلَّذِى لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِۦ ۚ وَكَفَىٰ بِهِۦ بِذُنُوبِ عِبَادِهِۦ خَبِيرًا ﴿٥٨﴾ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۚ ٱلرَّحْمَٰنُ فَسْـَٔلْ بِهِۦ خَبِيرًا ﴿٥٩﴾

as a bearer of مُبَشِّرًا but إِلَّا We have sent you أَرْسَلْنَٰكَ and not وَمَآ
I ask of أَسْـَٔلُكُمْ not مَآ say قُلْ and a warner وَنَذِيرًا ﴿٥٦﴾ glad tidings
whosoever مَن save that إِلَّا reward أَجْرٍ any مِنْ for this عَلَيْهِ you
a Path سَبِيلًا ﴿٥٧﴾ His Lord رَبِّهِۦ to إِلَىٰ take يَتَّخِذَ to أَن wills شَآءَ
ٱلَّذِى the Ever living One ٱلْحَىِّ in عَلَى and put your trust وَتَوَكَّلْ
وَكَفَىٰ His Praise بِحَمْدِهِۦ and glorify وَسَبِّحْ dies يَمُوتُ not لَا Who
(of) His عِبَادِهِۦ regarding the sins بِذُنُوبِ and Sufficient is He بِهِۦ
the ٱلسَّمَٰوَٰتِ created خَلَقَ Who ٱلَّذِى as All-Knower خَبِيرًا ﴿٥٨﴾ slaves
(is) between بَيْنَهُمَا and all that وَمَا and the earth وَٱلْأَرْضَ heavens
over عَلَى He rose ٱسْتَوَىٰ then ثُمَّ days أَيَّامٍ six سِتَّةِ in فِى them
Him بِهِۦ so ask فَسْـَٔلْ the Most Gracious ٱلرَّحْمَٰنُ the Throne ٱلْعَرْشِ
as (He is) the All-Knower خَبِيرًا ﴿٥٩﴾

56. And We have sent you (O Muhammad ﷺ) only as a bearer of glad tidings and a warner. **57.** Say: "No reward do I ask of you for this, save that whosoever wills, may take a Path to his Lord. **58.** And put your trust (O Muhammad ﷺ) in the Ever Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves, **59.** Who created the heavens and the earth and all that is between them in six Days. Then He rose over (*Istawâ*) the Throne. The Most Gracious (Allâh)! Ask Him (O Prophet Muhammad ﷺ, concerning His Qualities: His rising over His Throne, His creations), as He is *Al-Khabîr*.

وَإِذَا قِيلَ لَهُمُ ٱسْجُدُوا۟ لِلرَّحْمَٰنِ قَالُوا۟ وَمَا ٱلرَّحْمَٰنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ۩ ﴿٦٠﴾ تَبَارَكَ ٱلَّذِى جَعَلَ فِى ٱلسَّمَآءِ
بُرُوجًا وَجَعَلَ فِيهَا سِرَٰجًا وَقَمَرًا مُّنِيرًا ﴿٦١﴾ وَهُوَ ٱلَّذِى جَعَلَ ٱلَّيْلَ وَٱلنَّهَارَ خِلْفَةً لِّمَنْ أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ
شُكُورًا ﴿٦٢﴾

prostrate ٱسْجُدُوا۟ to them لَهُمُ it is said قِيلَ and when وَإِذَا
and what is وَمَا they say قَالُوا۟ to the Most Gracious لِلرَّحْمَٰنِ yourselves
لِمَا shall we fall down in prostration أَنَسْجُدُ the Most Gracious ٱلرَّحْمَٰنُ
and it increases in them وَزَادَهُمْ you command us تَأْمُرُنَا to that which
فِى has placed جَعَلَ Who ٱلَّذِى blessed is He تَبَارَكَ aversion نُفُورًا ۩ ﴿٦٠﴾
therein فِيهَا and has placed وَجَعَلَ big stars بُرُوجًا the heaven ٱلسَّمَآءِ in
وَهُوَ giving light مُّنِيرًا ﴿٦١﴾ and a moon وَقَمَرًا a great lamp سِرَٰجًا

وَٱلنَّهَارَ the night	ٱلَّيْلَ has put	جَعَلَ Who	ٱلَّذِى and He it is	
to أَن desires	أَرَادَ for such who	لِّمَنْ in succession	خِلْفَةً and the day	
to show his gratitude	شُكُورًا ﴿٦٢﴾ desires	أَرَادَ or	أَوْ remember	يَذَّكَّرَ

60. And when it is said to them: "Prostrate yourselves to the Most Gracious (Allâh)!" They say: "And what is the Most Gracious? Shall we fall down in prostration to that which you (O Muhammad ﷺ) command us?" And it increases in them only aversion. **61.** Blessed be He Who has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light. **62.** And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.

وَعِبَادُ ٱلرَّحْمَٰنِ ٱلَّذِينَ يَمْشُونَ عَلَى ٱلْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ ٱلْجَٰهِلُونَ قَالُوا۟ سَلَٰمًا ﴿٦٣﴾ وَٱلَّذِينَ يَبِيتُونَ
لِرَبِّهِمْ سُجَّدًا وَقِيَٰمًا ﴿٦٤﴾ وَٱلَّذِينَ يَقُولُونَ رَبَّنَا ٱصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٥﴾ إِنَّهَا
سَآءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾ وَٱلَّذِينَ إِذَآ أَنفَقُوا۟ لَمْ يُسْرِفُوا۟ وَلَمْ يَقْتُرُوا۟ وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا ﴿٦٧﴾

(are) ٱلَّذِينَ	(of) the Most Gracious ٱلرَّحْمَٰنِ	and the slaves وَعِبَادُ	
and وَإِذَا	in humility هَوْنًا	earth ٱلْأَرْضِ on عَلَى	walk يَمْشُونَ those who
they say قَالُوا۟	the foolish ٱلْجَٰهِلُونَ	address them خَاطَبَهُمُ	when
and those وَٱلَّذِينَ	'peace' (mild words of gentleness)	سَلَٰمًا ﴿٦٣﴾ (reply)	
سُجَّدًا	before their Lord لِرَبِّهِمْ	spend the night يَبِيتُونَ	who
say يَقُولُونَ	and those who وَٱلَّذِينَ	and standing وَقِيَٰمًا ﴿٦٤﴾	prostrating
(of) جَهَنَّمَ	the torment عَذَابَ	from us عَنَّا avert ٱصْرِفْ	our Lord رَبَّنَا
an inseparable غَرَامًا ﴿٦٥﴾	is كَانَ	its torment عَذَابَهَا verily إِنَّ	Hell
as an مُسْتَقَرًّا	is evil سَآءَتْ	indeed it إِنَّهَا permanent	punishment
إِذَآ	and those who وَٱلَّذِينَ	and as a place to dwell وَمُقَامًا ﴿٦٦﴾	abode
nor وَلَمْ	are extravagant يُسْرِفُوا۟	neither لَمْ they spend أَنفَقُوا۟	when
those ذَٰلِكَ	between بَيْنَ	but there is وَكَانَ stingy	يَقْتُرُوا۟
		a medium (way) قَوَامًا ﴿٦٧﴾	(extremes)

63. And the (faithful) slaves of the Most Gracious (Allâh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness. **64.** And those who spend the night in worship of their Lord, prostrate and standing. **65.** And those who say: "Our Lord! Avert from us the torment of Hell. Verily, its torment is ever an inseparable,

permanent punishment." **66.** Evil indeed it (Hell) is as an abode and as a place to rest in. **67.** And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).

وَٱلَّذِينَ لَا يَدۡعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقۡتُلُونَ ٱلنَّفۡسَ ٱلَّتِي حَرَّمَ ٱللَّهُ إِلَّا بِٱلۡحَقِّ وَلَا يَزۡنُونَۚ وَمَن يَفۡعَلۡ ذَٰلِكَ
يَلۡقَ أَثَامًا ﴿٦٨﴾ يُضَٰعَفۡ لَهُ ٱلۡعَذَابُ يَوۡمَ ٱلۡقِيَٰمَةِ وَيَخۡلُدۡ فِيهِۦ مُهَانًا ﴿٦٩﴾ إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا
صَٰلِحًا فَأُوْلَٰٓئِكَ يُبَدِّلُ ٱللَّهُ سَيِّـَٔاتِهِمۡ حَسَنَٰتٖۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٧٠﴾

Allah إِلَٰهًا | with ٱللَّهِ | invoke مَعَ | not يَدۡعُونَ | and those who لَا وَٱلَّذِينَ
which ٱلَّتِي the soul ٱلنَّفۡسَ they kill يَقۡتُلُونَ nor وَلَا another ءَاخَرَ god
وَلَا for just cause بِٱلۡحَقِّ except إِلَّا Allah ٱللَّهُ has forbidden حَرَّمَ
يَفۡعَلۡ and whoever وَمَن commit illegal sexual intercourse يَزۡنُونَ nor
يُضَٰعَفۡ the punishment أَثَامًا ﴿٦٨﴾ shall receive يَلۡقَ this ذَٰلِكَ does
(on the) يَوۡمَ the torment ٱلۡعَذَابُ for (to) him لَهُ will be doubled
therein فِيهِۦ and he will abide وَيَخۡلُدۡ (of) Resurrection ٱلۡقِيَٰمَةِ Day
وَءَامَنَ repent تَابَ those who مَن except إِلَّا in disgrace مُهَانًا ﴿٦٩﴾
for فَأُوْلَٰٓئِكَ righteous صَٰلِحًا deed عَمَلًا and do وَعَمِلَ and believe
into حَسَنَٰتٖ their sins سَيِّـَٔاتِهِمۡ Allah ٱللَّهُ will change يُبَدِّلُ those
رَّحِيمًا ﴿٧٠﴾ Oft-Forgiving غَفُورًا Allah ٱللَّهُ and is وَكَانَ good deeds
Most Merciful

68. And those who invoke not any other *ilâh* (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment. **69.** The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace; **70.** Except those who repent and believe, and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh Is Oft-Forgiving, Most Merciful.

وَمَن تَابَ وَعَمِلَ صَٰلِحًا فَإِنَّهُۥ يَتُوبُ إِلَى ٱللَّهِ مَتَابًا ﴿٧١﴾ وَٱلَّذِينَ لَا يَشۡهَدُونَ ٱلزُّورَ وَإِذَا مَرُّواْ بِٱللَّغۡوِ مَرُّواْ
كِرَامًا ﴿٧٢﴾ وَٱلَّذِينَ إِذَا ذُكِّرُواْ بِـَٔايَٰتِ رَبِّهِمۡ لَمۡ يَخِرُّواْ عَلَيۡهَا صُمًّا وَعُمۡيَانًا ﴿٧٣﴾ وَٱلَّذِينَ يَقُولُونَ رَبَّنَا هَبۡ
لَنَا مِنۡ أَزۡوَٰجِنَا وَذُرِّيَّٰتِنَا قُرَّةَ أَعۡيُنٖ وَٱجۡعَلۡنَا لِلۡمُتَّقِينَ إِمَامًا ﴿٧٤﴾

righteous صَٰلِحًا and does وَعَمِلَ repents تَابَ and whosoever وَمَن
Allah ٱللَّهِ to إِلَى repents يَتُوبُ then verily he فَإِنَّهُۥ good deeds

do not لَا and those who وَالَّذِينَ (with true) repentance مَتَابًا ﴿٧١﴾
they pass مَرُّوا and if وَإِذَا (to) falsehood الزُّورَ bear witness يَشْهَدُونَ
with ﴿٧٢﴾ كِرَامًا they pass by مَرُّوا by some evil play or evil talk بِاللَّغْوِ
they are reminded ذُكِّرُوا when إِذَا and those who وَالَّذِينَ dignity
عَلَيْهَا they fall يَخِرُّوا not لَمْ (of) their Lord رَبِّهِمْ (of) Verses بِآيَاتِ
يَقُولُونَ and those who وَالَّذِينَ and blind ﴿٧٣﴾ وَعُمْيَانًا deaf صُمًّا upon it
our أَزْوَاجِنَا from مِنْ on us لَنَا bestow هَبْ Our Lord! رَبَّنَا say
(of) our eyes أَعْيُنٍ comfort قُرَّةَ and our off spring وَذُرِّيَّاتِنَا wives
leaders ﴿٧٤﴾ إِمَامًا for the pious لِلْمُتَّقِينَ and make us وَاجْعَلْنَا

71. And whosoever repents and does righteous good deeds; then verily, he repents towards Allâh with true repentance. **72.** And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity. **73.** And those who, when they are reminded of the *Ayât* of their Lord, fall not deaf and blind thereat. **74.** And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the *Muttaqûn* (the pious)."

أُولَٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا ﴿٧٥﴾ خَالِدِينَ فِيهَا ۚ حَسُنَتْ
مُسْتَقَرًّا وَمُقَامًا ﴿٧٦﴾ قُلْ مَا يَعْبَأُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ ۖ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٧﴾

with the hightest الْغُرْفَةَ will be rewarded يُجْزَوْنَ those أُولَٰئِكَ
they shall be وَيُلَقَّوْنَ they kept patience صَبَرُوا because بِمَا room
and word of peace ﴿٧٥﴾ وَسَلَامًا greetings تَحِيَّةً therein فِيهَا met with
as an مُسْتَقَرًّا excellent it is حَسُنَتْ therein فِيهَا abiding خَالِدِينَ
pays يَعْبَأُ not مَا say قُلْ and a place to dwell ﴿٧٦﴾ وَمُقَامًا abode
دُعَاؤُكُمْ had there not been لَوْلَا My Lord رَبِّي to you بِكُمْ attention
you have denied كَذَّبْتُمْ but indeed فَقَدْ your invocation (to Him)
necessary ﴿٧٧﴾ لِزَامًا so (torment) will be فَسَوْفَ يَكُونُ

75. Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect. **76.** Abiding therein excellent it is as an abode, and as a place to rest in. **77.** Say (O Muhammad ﷺ to the disbelievers): "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied (Him). So the torment will be yours for ever."

سُورَةُ الشُّعَرَاءِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

طسٓمٓ ﴿١﴾ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ﴿٢﴾ لَعَلَّكَ بَٰخِعٌ نَّفْسَكَ أَلَّا يَكُونُوا۟ مُؤْمِنِينَ ﴿٣﴾ إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ ٱلسَّمَآءِ ءَايَةً
فَظَلَّتْ أَعْنَٰقُهُمْ لَهَا خَٰضِعِينَ ﴿٤﴾ وَمَا يَأْتِيهِم مِّن ذِكْرٍ مِّنَ ٱلرَّحْمَٰنِ مُحْدَثٍ إِلَّا كَانُوا۟ عَنْهُ مُعْرِضِينَ ﴿٥﴾ فَقَدْ كَذَّبُوا۟ فَسَيَأْتِيهِمْ
أَنۢبَٰٓؤُا۟ مَا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٦﴾

(of) the ٱلْكِتَٰبِ the Verses ءَايَٰتُ these (are) تِلْكَ Ta-Sin-Mim طسٓمٓ ﴿١﴾
are going to بَٰخِعٌ it may be (that) you لَعَلَّكَ manifest ٱلْمُبِينِ ﴿٢﴾ Book
مُؤْمِنِينَ ﴿٣﴾ become يَكُونُوا۟ that they do not أَلَّا yourself نَّفْسَكَ kill
to عَلَيْهِم. We could send down نُنَزِّلْ We will نَّشَأْ if إِن believers
أَعْنَٰقُهُمْ so would bend فَظَلَّتْ a sign ءَايَةً the heaven ٱلسَّمَآءِ from مِّنَ them
comes يَأْتِيهِم and not وَمَا in humility خَٰضِعِينَ ﴿٤﴾ to it لَهَا their necks
the Most Gracious ٱلرَّحْمَٰنِ from مِّنَ Reminder ذِكْرٍ any مِّن to them
مُّعْرِضِينَ ﴿٥﴾ from it عَنْهُ they were كَانُوا۟ but إِلَّا recent revelation مُحْدَثٍ
then will come فَسَيَأْتِيهِمْ have denied كَذَّبُوا۟ so they فَقَدْ turning away
at (with it) بِهِۦ they were كَانُوا۟ (of) what مَا the news أَنۢبَٰٓؤُا۟ to them
mocking يَسْتَهْزِءُونَ ﴿٦﴾

Sûrat Ash-Shu'arâ'
(The Poets) XXVI

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Tâ-Sîn-Mîm.* **2.** These are the Verses of the manifest Book. **3.** It may be that you (O Muhammad ﷺ) are going to kill yourself with grief, that they do not become believers. **4.** If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility. **5.** And never comes there unto them a Reminder as a recent revelation from the Most Gracious (Allâh), but they turn away therefrom. **6.** So they have indeed denied (the truth — this Qur'ân), then the news of what they mocked at will come to them.

أَوَلَمْ يَرَوْا۟ إِلَى ٱلْأَرْضِ كَمْ أَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ ﴿٧﴾ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿٨﴾ وَإِنَّ رَبَّكَ لَهُوَ
ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٩﴾ وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰٓ أَنِ ٱئْتِ ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٠﴾ قَوْمَ فِرْعَوْنَ ۚ أَلَا يَتَّقُونَ ﴿١١﴾ قَالَ رَبِّ إِنِّىٓ أَخَافُ أَن
يُكَذِّبُونِ ﴿١٢﴾ وَيَضِيقُ صَدْرِى وَلَا يَنطَلِقُ لِسَانِى فَأَرْسِلْ إِلَىٰ هَٰرُونَ ﴿١٣﴾

how much كَمْ the earth ٱلْأَرْضِ (to) إِلَى they observe يَرَوْا do not أَوَلَمْ
pair زَوْجٍ every كُلِّ of مِن therein فِيهَا We caused to grow أَنۢبَتْنَا
and not وَمَا (is) a sign لَءَايَةً this ذَٰلِكَ in فِى verily إِنَّ good كَرِيمٍ (٧)
رَبَّكَ and verily وَإِنَّ believers مُّؤْمِنِينَ (٨) most of them أَكْثَرُهُم are كَانَ
the (٩) ٱلرَّحِيمُ the All-Mighty ٱلْعَزِيزُ He is truly لَهُوَ your Lord
your رَبُّكَ called نَادَىٰ and (remember) when وَإِذْ Most-Merciful
ٱلظَّٰلِمِينَ (١٠) the people ٱلْقَوْمَ you go (to) ٱئْتِ that أَنِ Moses مُوسَىٰٓ Lord
will أَلَا (of) Pharaoh فِرْعَوْنَ the people قَوْمَ (who are) wrong-doers
verily إِنِّىٓ My Lord رَبِّ he said قَالَ fear (Allah) يَتَّقُونَ (١١) they not
and straitens وَيَضِيقُ they will deny me يُكَذِّبُونِ (١٢) that أَن I fear أَخَافُ
my tongue لِسَانِى expresses well يَنطَلِقُ and not وَلَا my breast صَدْرِى
Aaron هَٰرُونَ (١٣) for إِلَىٰ so send فَأَرْسِلْ

7. Do they not observe the earth how much of every good kind We cause to grow therein? **8.** Verily, in this is an *Ayâh* (proof or sign), yet most of them are not believers. **9.** And verily, your Lord, He is truly, the All-Mighty, the Most Merciful. **10.** And (remember) when your Lord called Mûsâ (Moses) (saying): "Go to the people who are *Zâlimûn* (polytheists and wrongdoers) **11.** "The people of Fir‘aun (Pharaoh). Will they not fear Allâh and become righteous?" **12.** He said: "My Lord! Verily, I fear that they will belie me, **13.** "And my breast straitens, and my tongue expresses not well. So send for Hârûn (Aaron).

وَلَهُمْ عَلَىَّ ذَنۢبٌ فَأَخَافُ أَن يَقْتُلُونِ (١٤) قَالَ كَلَّا فَٱذْهَبَا بِـَٔايَٰتِنَآ إِنَّا مَعَكُم مُّسْتَمِعُونَ (١٥) فَأْتِيَا فِرْعَوْنَ فَقُولَآ إِنَّا
رَسُولُ رَبِّ ٱلْعَٰلَمِينَ (١٦) أَنْ أَرْسِلْ مَعَنَا بَنِىٓ إِسْرَٰٓءِيلَ (١٧) قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ (١٨)

فَأَخَافُ a charge of crime ذَنۢبٌ against me عَلَىَّ and they have وَلَهُمْ
كَلَّا (Allah) said قَالَ they will kill me يَقْتُلُونِ (١٤) that أَن and I fear
verily We shall إِنَّا with Our Signs بِـَٔايَٰتِنَآ go you both فَٱذْهَبَا nay
and go both of you (to) فَأْتِيَا listening مُّسْتَمِعُونَ (١٥) (be) with you مَعَكُم
رَبِّ the Messengers رَسُولُ we are إِنَّا and say فَقُولَآ Pharaoh فِرْعَوْنَ
(to مَعَنَا send أَرْسِلْ so (that) أَنْ (of) the worlds ٱلْعَٰلَمِينَ (١٦) (of) Lord
(Pharaoh) said قَالَ (of) Israel إِسْرَٰٓءِيلَ (١٧) the Children بَنِىٓ go) with us
as a child وَلِيدًا among us فِينَا bring you up نُرَبِّكَ did we not أَلَمْ
سِنِينَ (١٨) your life عُمُرِكَ of مِنْ with us فِينَا and you stayed وَلَبِثْتَ
many years

14. "And they have a charge of crime against me, and I fear they will kill me." **15.** (Allâh) said: "Nay! Go you both with Our Signs. Verily, We shall be with you, listening. **16.** "And go both of you to Fir'aun (Pharaoh), and say: 'We are the Messengers of the Lord of the *'Âlamîn*, **17.** "So allow the Children of Israel to go with us.' " **18.** [Fir'aun (Pharaoh)] said [to Mûsâ]: "Did we not bring you up among us as a child? And you did dwell many years of your life with us.

وَفَعَلْتَ فَعْلَتَكَ ٱلَّتِى فَعَلْتَ وَأَنتَ مِنَ ٱلْكَٰفِرِينَ ﴿١٩﴾ قَالَ فَعَلْتُهَآ إِذًا وَأَنَا۠ مِنَ ٱلضَّآلِّينَ ﴿٢٠﴾ فَفَرَرْتُ مِنكُمْ لَمَّا خِفْتُكُمْ
فَوَهَبَ لِى رَبِّى حُكْمًا وَجَعَلَنِى مِنَ ٱلْمُرْسَلِينَ ﴿٢١﴾ وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَىَّ أَنْ عَبَّدتَّ بَنِىٓ إِسْرَٰٓءِيلَ ﴿٢٢﴾

وَأَنتَ you did فَعَلْتَ which ٱلَّتِى your deed فَعْلَتَكَ and you did وَفَعَلْتَ
(Moses) قَالَ the ingrates ٱلْكَٰفِرِينَ ﴿١٩﴾ (one) of مِنَ and you (were)
ٱلضَّآلِّينَ ﴿٢٠﴾ from/of مِنَ when I (was) وَأَنَا۠ then إِذًا I did it فَعَلْتُهَآ said
I خِفْتُكُمْ when لَمَّا from you مِنكُمْ so I fled فَفَرَرْتُ the misguided
right حُكْمًا my Lord رَبِّى (to) me لِى but granted فَوَهَبَ feared you
the ﴿٢١﴾ ٱلْمُرْسَلِينَ (one) of مِنَ and made me وَجَعَلَنِى judgement
with which you تَمُنُّهَا (is) favour نِعْمَةٌ and this وَتِلْكَ Messengers
the بَنِىٓ you have enslaved عَبَّدتَّ that أَنْ (over) me عَلَىَّ reproach
(of) Israel إِسْرَٰٓءِيلَ ﴿٢٢﴾ Children

19. "And you did your deed, which you did. While you were one of the ingrates." **20.** Mûsâ (Moses) said: "I did it then, when I was ignorant. **21.** "So I fled from you when I feared you. But my Lord has granted me *Hukm*, and made me one of the Messengers. **22.** "And this is the past favour with which you reproach me, — that you have enslaved the Children of Israel."

قَالَ فِرْعَوْنُ وَمَا رَبُّ ٱلْعَٰلَمِينَ ﴿٢٣﴾ قَالَ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَآ إِن كُنتُم مُّوقِنِينَ ﴿٢٤﴾ قَالَ لِمَنْ حَوْلَهُۥٓ أَلَا
تَسْتَمِعُونَ ﴿٢٥﴾ قَالَ رَبُّكُمْ وَرَبُّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ ﴿٢٦﴾ قَالَ إِنَّ رَسُولَكُمُ ٱلَّذِىٓ أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾ قَالَ رَبُّ ٱلْمَشْرِقِ
وَٱلْمَغْرِبِ وَمَا بَيْنَهُمَآ إِن كُنتُمْ تَعْقِلُونَ ﴿٢٨﴾

ٱلْعَٰلَمِينَ ﴿٢٣﴾ (is) the Lord رَبُّ and what is وَمَا Pharaoh فِرْعَوْنُ said قَالَ
(of) the ٱلسَّمَٰوَٰتِ Lord رَبُّ (Moses) said قَالَ (of) the worlds
(is) between بَيْنَهُمَآ and all that وَمَا and the earth وَٱلْأَرْضِ heavens
seeking to be convinced with مُّوقِنِينَ ﴿٢٤﴾ (you are) كُنتُم if إِن them
do أَلَا around him حَوْلَهُۥٓ to those لِمَنْ (Pharaoh) said قَالَ certainty
and وَرَبُّ your Lord رَبُّكُمْ (Moses) said قَالَ you hear تَسْتَمِعُونَ ﴿٢٥﴾ not

(Pharaoh) قَالَ ancient ٱلْأَوَّلِينَ ﴿٢٦﴾ (of) your fathers ءَابَآئِكُمُ the Lord
has been sent أُرْسِلَ who ٱلَّذِىٓ your Messenger رَسُولَكُمُ verily إِنَّ said
Lord رَبُّ (Moses) said قَالَ (is) a madman لَمَجْنُونٌ ﴿٢٧﴾ to you إِلَيْكُمْ
(is) بَيْنَهُمَآ and all that وَمَا and the West وَٱلْمَغْرِبِ (of) the East ٱلْمَشْرِقِ
understand تَعْقِلُونَ ﴿٢٨﴾ you did كُنتُمْ if إِن between them

23. Fir'aun (Pharaoh) said: "And what is the Lord of the *'Âlamîn*?" **24.** Mûsâ (Moses) said: "The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty." **25.** Fir'aun (Pharaoh) said to those around: "Do you not hear (what he says)?" **26.** Mûsâ (Moses) said: "Your Lord and the Lord of your ancient fathers!" **27.** (Pharaoh) said: "Verily, your Messenger who has been sent to you is a madman!" **28.** [Mûsâ (Moses)] said: "Lord of the east and the west, and all that is between them, if you did but understand!"

قَالَ لَئِنِ ٱتَّخَذْتَ إِلَٰهًا غَيْرِى لَأَجْعَلَنَّكَ مِنَ ٱلْمَسْجُونِينَ ﴿٢٩﴾ قَالَ أَوَلَوْ جِئْتُكَ بِشَىْءٍ مُّبِينٍ ﴿٣٠﴾ قَالَ فَأْتِ بِهِۦٓ إِن كُنتَ
مِنَ ٱلصَّٰدِقِينَ ﴿٣١﴾ فَأَلْقَىٰ عَصَاهُ فَإِذَا هِىَ ثُعْبَانٌ مُّبِينٌ ﴿٣٢﴾ وَنَزَعَ يَدَهُۥ فَإِذَا هِىَ بَيْضَآءُ لِلنَّٰظِرِينَ ﴿٣٣﴾ قَالَ لِلْمَلَإِ حَوْلَهُۥٓ إِنَّ
هَٰذَا لَسَٰحِرٌ عَلِيمٌ ﴿٣٤﴾ يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُم بِسِحْرِهِۦ فَمَاذَا تَأْمُرُونَ ﴿٣٥﴾

other غَيْرِى a god إِلَٰهًا you choose ٱتَّخَذْتَ if لَئِنِ (Pharaoh) said قَالَ
the ٱلْمَسْجُونِينَ ﴿٢٩﴾ among مِنَ I will certainly put you لَأَجْعَلَنَّكَ than me
بِشَىْءٍ I bring you جِئْتُكَ even if أَوَلَوْ (Moses) said قَالَ prisoners
bring forth فَأْتِ (Pharaoh) قَالَ manifest (clear) مُّبِينٍ ﴿٣٠﴾ something
فَأَلْقَىٰ the truthful ٱلصَّٰدِقِينَ ﴿٣١﴾ (one) of مِنَ you are كُنتَ if إِن it بِهِۦٓ
a ثُعْبَانٌ it was هِىَ and behold فَإِذَا his stick عَصَاهُ so (Moses) threw
his hand يَدَهُۥ and he drew out وَنَزَعَ manifest (clear) مُّبِينٌ ﴿٣٢﴾ serpent
قَالَ to all beholders لِلنَّٰظِرِينَ ﴿٣٣﴾ white بَيْضَآءُ it was هِىَ and behold فَإِذَا
هَٰذَا verily إِنَّ around him حَوْلَهُۥٓ to the chiefs لِلْمَلَإِ (Pharaoh)said
he wants يُرِيدُ a well-versed عَلِيمٌ ﴿٣٤﴾ (is) indeed a sorcerer لَسَٰحِرٌ this
by his بِسِحْرِهِۦ your land أَرْضِكُم of مِّنْ drive you out يُخْرِجَكُم to أَن
(that) you command تَأْمُرُونَ ﴿٣٥﴾ what is it then فَمَاذَا sorcery

29. (Pharaoh) said: "If you choose an *ilâh* (god) other than me, I will certainly put
you among the prisoners." **30.** [Mûsâ (Moses)] said: "Even if I bring you
something manifest (and convincing)?" **31.** [Fir‘aun (Pharaoh)] said: "Bring it
forth then, if you are of the truthful!" **32.** So [Mûsâ (Moses)] threw his stick, and
behold, it was a serpent, manifest. **33.** And he drew out his hand, and behold, it
was white to all beholders! **34.** [Fir‘aun (Pharaoh)] said to the chiefs around him:
"Verily, this is indeed a well-versed sorcerer. **35.** "He wants to drive you out of
your land by his sorcery: what is it then that you command?"

قَالُوٓاْ أَرۡجِهۡ وَأَخَاهُ وَٱبۡعَثۡ فِي ٱلۡمَدَآئِنِ حَٰشِرِينَ ﴿٣٦﴾ يَأۡتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٖ ﴿٣٧﴾ فَجُمِعَ ٱلسَّحَرَةُ لِمِيقَٰتِ يَوۡمٖ
مَّعۡلُومٖ ﴿٣٨﴾ وَقِيلَ لِلنَّاسِ هَلۡ أَنتُم مُّجۡتَمِعُونَ ﴿٣٩﴾ لَعَلَّنَا نَتَّبِعُ ٱلسَّحَرَةَ إِن كَانُواْ هُمُ ٱلۡغَٰلِبِينَ ﴿٤٠﴾ فَلَمَّا جَآءَ ٱلسَّحَرَةُ قَالُواْ
لِفِرۡعَوۡنَ أَئِنَّ لَنَا لَأَجۡرًا إِن كُنَّا نَحۡنُ ٱلۡغَٰلِبِينَ ﴿٤١﴾ قَالَ نَعَمۡ وَإِنَّكُمۡ إِذٗا لَّمِنَ ٱلۡمُقَرَّبِينَ ﴿٤٢﴾

and his brother وَأَخَاهُ put him off (for a while) أَرۡجِهۡ they said قَالُوٓاْ
they يَأۡتُوكَ callers حَٰشِرِينَ ﴿٣٦﴾ the cities ٱلۡمَدَآئِنِ to فِي and send وَٱبۡعَثۡ
well-versed عَلِيمٖ ﴿٣٧﴾ sorcerer سَحَّارٍ every بِكُلِّ will bring to you
at a fixed لِمِيقَٰتِ the sorcerers ٱلسَّحَرَةُ so were assembeled فَجُمِعَ
to لِلنَّاسِ and it was said وَقِيلَ appointed مَّعۡلُومٖ ﴿٣٨﴾ on a day يَوۡمٖ time
that we may لَعَلَّنَا assemble مُّجۡتَمِعُونَ ﴿٣٩﴾ you أَنتُم will هَلۡ the people
(they) هُمُ they are كَانُواْ if إِن the sorcerers ٱلسَّحَرَةَ follow نَتَّبِعُ
the sorcerers ٱلسَّحَرَةُ arrived جَآءَ so when فَلَمَّا the winners ٱلۡغَٰلِبِينَ ﴿٤٠﴾
a لَأَجۡرًا for us لَنَا is there أَئِنَّ to Pharaoh لِفِرۡعَوۡنَ they said قَالُواْ
قَالَ the winners ٱلۡغَٰلِبِينَ ﴿٤١﴾ (we) نَحۡنُ we are كُنَّا if إِن reward
لَّمِنَ then إِذٗا and verily you (shall be) وَإِنَّكُمۡ yes نَعَمۡ (Pharaoh) said
those brought near (to myself) ٱلۡمُقَرَّبِينَ ﴿٤٢﴾ of

36. They said: "Put him off and his brother (for a while), and send callers to the cities;
37. "To bring up to you every well-versed sorcerer." **38.** So the sorcerers were
assembled at a fixed time on a day appointed. **39.** And it was said to the people:
"Are you (too) going to assemble? **40.** "That we may follow the sorcerers if they
are the winners." **41.** So when the sorcerers arrived, they said to Fir‘aun (Pharaoh):
"Will there surely be a reward for us if we are the winners?" **42.** He said: "Yes, and
you shall then verily be of those brought near (to myself).

قَالَ لَهُم مُّوسَىٰٓ أَلۡقُواْ مَآ أَنتُم مُّلۡقُونَ ﴿٤٣﴾ فَأَلۡقَوۡاْ حِبَالَهُمۡ وَعِصِيَّهُمۡ وَقَالُواْ بِعِزَّةِ فِرۡعَوۡنَ إِنَّا لَنَحۡنُ ٱلۡغَٰلِبُونَ ﴿٤٤﴾ فَأَلۡقَىٰ مُوسَىٰ
عَصَاهُ فَإِذَا هِيَ تَلۡقَفُ مَا يَأۡفِكُونَ ﴿٤٥﴾ فَأُلۡقِيَ ٱلسَّحَرَةُ سَٰجِدِينَ ﴿٤٦﴾ قَالُوٓاْ ءَامَنَّا بِرَبِّ ٱلۡعَٰلَمِينَ ﴿٤٧﴾ رَبِّ مُوسَىٰ وَهَٰرُونَ ﴿٤٨﴾

you أَنتُم what مَآ throw أَلْقُوا۟ Moses مُوسَىٰٓ to them لَهُم said قَالَ
their ropes حِبَالَهُمْ so they threw فَأَلْقَوْا۟ are going to throw مُّلْقُونَ ﴿٤٣﴾
فِرْعَوْنَ by the might بِعِزَّةِ and said وَقَالُوا۟ and their sticks وَعِصِيَّهُمْ
who (are) ٱلْغَٰلِبُونَ ﴿٤٤﴾ (we for sure) لَنَحْنُ it is we إِنَّا (of) Pharaoh
and فَإِذَا his stick عَصَاهُ Moses مُوسَىٰ then threw فَأَلْقَىٰ the winners
they falsely يَأْفِكُونَ ﴿٤٥﴾ all that مَا swallowed up تَلْقَفُ it هِىَ behold
prostrate سَٰجِدِينَ ﴿٤٦﴾ the sorcerers ٱلسَّحَرَةُ and fell down فَأُلْقِىَ showed
(of) the ٱلْعَٰلَمِينَ ﴿٤٧﴾ in the Lord بِرَبِّ we believe ءَامَنَّا saying قَالُوٓا۟
and Aaron وَهَٰرُونَ ﴿٤٨﴾ (of) Moses مُوسَىٰ the Lord رَبِّ worlds

43. Mûsâ (Moses) said to them: "Throw what you are going to throw!" **44.** So they threw their ropes and their sticks, and said: "By the might of Fir'aun (Pharaoh), it is we who will certainly win!" **45.** Then Mûsâ (Moses) threw his stick, and behold, it swallowed up all that they falsely showed! **46.** And the sorcerers fell down prostrate. **47.** Saying: "We believe in the Lord of the *'Âlamîn* (mankind, jinn and all that exists). **48.** "The Lord of Mûsâ (Moses) and Hârûn (Aaron)."

قَالَ ءَامَنتُمْ لَهُۥ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّهُۥ لَكَبِيرُكُمُ ٱلَّذِى عَلَّمَكُمُ ٱلسِّحْرَ فَلَسَوْفَ تَعْلَمُونَ ۚ لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ
خِلَٰفٍ وَلَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿٤٩﴾ قَالُوا۟ لَا ضَيْرَ ۖ إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ ﴿٥٠﴾ إِنَّا نَطْمَعُ أَن يَغْفِرَ لَنَا رَبُّنَا خَطَٰيَٰنَآ أَن كُنَّآ أَوَّلَ
ٱلْمُؤْمِنِينَ ﴿٥١﴾

before قَبْلَ in him لَهُۥ you have believed ءَامَنتُمْ (Pharaoh) said قَالَ
is your لَكَبِيرُكُمُ surely he إِنَّهُۥ to you لَكُمْ I give leave ءَاذَنَ that أَنْ
فَلَسَوْفَ (sorcery) magic ٱلسِّحْرَ has thought you عَلَّمَكُمُ Who ٱلَّذِى chief
أَيْدِيَكُمْ I will cut off لَأُقَطِّعَنَّ you come to know تَعْلَمُونَ so verily shall
opposite sides خِلَٰفٍ on مِّنْ and your legs وَأَرْجُلَكُم your hands
no لَا they said قَالُوا۟ all أَجْمَعِينَ ﴿٤٩﴾ and I will crucify you وَلَأُصَلِّبَنَّكُمْ
we are to return مُنقَلِبُونَ ﴿٥٠﴾ our Lord رَبِّنَا to إِلَىٰ surely إِنَّآ harm ضَيْرَ
our رَبُّنَا us لَنَا will forgive يَغْفِرَ that أَن hope نَطْمَعُ verily we إِنَّا
the first أَوَّلَ we are كُنَّآ that (as) أَن our sins خَطَٰيَٰنَآ Lord
(of) the believers ٱلْمُؤْمِنِينَ ﴿٥١﴾

49. [Fir'aun (Pharaoh)] said: "You have believed in him before I give you leave. Surely, he indeed is your chief, who has taught you magic! So verily, you shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all." **50.** They said: "No harm! Surely, to our Lord (Allâh) we are to return. **51.** "Verily, we really hope that our Lord will forgive us our sins, as we are the first of the believers."

۞ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَسْرِ بِعِبَادِىٓ إِنَّكُم مُّتَّبَعُونَ ﴿٥٢﴾ فَأَرْسَلَ فِرْعَوْنُ فِى ٱلْمَدَآئِنِ حَٰشِرِينَ ﴿٥٣﴾ إِنَّ هَٰٓؤُلَآءِ لَشِرْذِمَةٌ
قَلِيلُونَ ﴿٥٤﴾ وَإِنَّهُمْ لَنَا لَغَآئِظُونَ ﴿٥٥﴾ وَإِنَّا لَجَمِيعٌ حَٰذِرُونَ ﴿٥٦﴾ فَأَخْرَجْنَٰهُم مِّن جَنَّٰتٍ وَعُيُونٍ ﴿٥٧﴾ وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾
كَذَٰلِكَ وَأَوْرَثْنَٰهَا بَنِىٓ إِسْرَٰٓءِيلَ ﴿٥٩﴾ فَأَتْبَعُوهُم مُّشْرِقِينَ ﴿٦٠﴾

أَسْرِ (saying) that أَنْ Moses مُوسَىٰٓ to إِلَىٰ and We revealed ۞ وَأَوْحَيْنَآ
﴿٥٢﴾ مُّتَّبَعُونَ verily you إِنَّكُم with My slaves بِعِبَادِىٓ depart by night
the ٱلْمَدَآئِنِ to فِى Pharaoh فِرْعَوْنُ then sent فَأَرْسَلَ (will be) pursued
are لَشِرْذِمَةٌ these هَٰٓؤُلَآءِ verily إِنَّ callers (saying) ﴿٥٣﴾ حَٰشِرِينَ cities
for us لَنَا and verily they وَإِنَّهُمْ a small ﴿٥٤﴾ قَلِيلُونَ (indeed but) band
(are) all assembled لَجَمِيعٌ and verily we وَإِنَّا have enraged ﴿٥٥﴾ لَغَآئِظُونَ
from مِّن so We expelled them فَأَخْرَجْنَٰهُم amply fore-warned ﴿٥٦﴾ حَٰذِرُونَ
and وَمَقَامٍ and treasures وَكُنُوزٍ and springs ﴿٥٧﴾ وَعُيُونٍ gardens جَنَّٰتٍ
and We caused to وَأَوْرَثْنَٰهَا thus كَذَٰلِكَ honourable ﴿٥٨﴾ كَرِيمٍ a place
so they فَأَتْبَعُوهُم (of) Israel ﴿٥٩﴾ إِسْرَٰٓءِيلَ the Children بَنِىٓ inherit them
at sunrise ﴿٦٠﴾ مُّشْرِقِينَ pursued them

52. And We revealed to Mûsâ (Moses), saying: "Depart by night with My slaves, verily, you will be pursued." **53.** Then Fir'aun (Pharaoh) sent callers to (all) the cities. **54.** (Saying): "Verily, these indeed are but a small band. **55.** "And verily, they have done what has enraged us. **56.** "But we are a host all assembled, amply forewarned." **57.** So, We expelled them from gardens and springs, **58.** Treasures, and every kind of honourable place. **59.** Thus and We caused the Children of Israel to inherit them. **60.** So they pursued them at sunrise.

فَلَمَّا تَرَٰٓءَا ٱلْجَمْعَانِ قَالَ أَصْحَٰبُ مُوسَىٰٓ إِنَّا لَمُدْرَكُونَ ﴿٦١﴾ قَالَ كَلَّآ ۖ إِنَّ مَعِىَ رَبِّى سَيَهْدِينِ ﴿٦٢﴾ فَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنِ
ٱضْرِب بِّعَصَاكَ ٱلْبَحْرَ ۖ فَٱنفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَٱلطَّوْدِ ٱلْعَظِيمِ ﴿٦٣﴾ وَأَزْلَفْنَا ثَمَّ ٱلْءَاخَرِينَ ﴿٦٤﴾ وَأَنجَيْنَا مُوسَىٰ وَمَن مَّعَهُۥٓ
أَجْمَعِينَ ﴿٦٥﴾ ثُمَّ أَغْرَقْنَا ٱلْءَاخَرِينَ ﴿٦٦﴾ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿٦٧﴾

said قَالَ the two hosts ٱلْجَمْعَانِ saw (each other) تَرَٰٓءَا and when فَلَمَّا
we are لَمُدْرَكُونَ ﴿٦١﴾ surely إِنَّا (of) Moses مُوسَىٰٓ the companions أَصْحَٰبُ
with me مَعِىَ verily إِنَّ nay كَلَّآ (Moses) said قَالَ to be overtaken
then We فَأَوْحَيْنَآ He will guide me سَيَهْدِينِ ﴿٦٢﴾ (is) My Lord رَبِّى
بِّعَصَاكَ strike ٱضْرِب (saying) that أَنِ Moses مُوسَىٰٓ to إِلَىٰ revealed
and became فَكَانَ and it parted فَٱنفَلَقَ the sea ٱلْبَحْرَ with your stick
وَأَزْلَفْنَا huge ٱلْعَظِيمِ ﴿٦٣﴾ like the mountain كَٱلطَّوْدِ part فِرْقٍ each كُلُّ
وَأَنجَيْنَا the others ٱلْءَاخَرِينَ ﴿٦٤﴾ there ثَمَّ and We brought near (to that sea)
all أَجْمَعِينَ ﴿٦٥﴾ with him مَّعَهُۥٓ and those وَمَن Moses مُوسَىٰ and We saved
in فِى verily إِنَّ the others ٱلْءَاخَرِينَ ﴿٦٦﴾ We drowned أَغْرَقْنَا then ثُمَّ
أَكْثَرُهُم were كَانَ and yet not وَمَا is indeed a sign لَءَايَةً this ذَٰلِكَ
believers مُّؤْمِنِينَ ﴿٦٧﴾ most of them

61. And when the two hosts saw each other, the companions of Mûsâ (Moses) said: "We are sure to be overtaken." **62.** [Mûsâ (Moses)] said: "Nay, verily, with me is my Lord. He will guide me." **63.** Then We revealed to Mûsâ (Moses) (saying): "Strike the sea with your stick." And it parted, and each separate part (of that sea water) became like huge mountain. **64.** Then We brought near the others to that place. **65.** And We saved Mûsâ (Moses) and all those with him. **66.** Then We drowned the others. **67.** Verily, in this is indeed a sign (or a proof), yet most of them are not believers.

وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٦٨﴾ وَٱتْلُ عَلَيْهِمْ نَبَأَ إِبْرَٰهِيمَ ﴿٦٩﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَا تَعْبُدُونَ ﴿٧٠﴾ قَالُوا۟ نَعْبُدُ
أَصْنَامًا فَنَظَلُّ لَهَا عَٰكِفِينَ ﴿٧١﴾ قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ ﴿٧٢﴾ أَوْ يَنفَعُونَكُمْ أَوْ يَضُرُّونَ ﴿٧٣﴾ قَالُوا۟ بَلْ وَجَدْنَآ ءَابَآءَنَا
كَذَٰلِكَ يَفْعَلُونَ ﴿٧٤﴾ قَالَ أَفَرَءَيْتُم مَّا كُنتُمْ تَعْبُدُونَ ﴿٧٥﴾

the ٱلْعَزِيزُ He is truly لَهُوَ your Lord رَبَّكَ and verily وَإِنَّ
to عَلَيْهِمْ and recite وَٱتْلُ the Most-Merciful ٱلرَّحِيمُ ﴿٦٨﴾ All-Mighty
لِأَبِيهِ he said قَالَ when إِذْ (of) Abraham إِبْرَٰهِيمَ ﴿٦٩﴾ the story نَبَأَ them
do you تَعْبُدُونَ ﴿٧٠﴾ what مَا and his people وَقَوْمِهِۦ to his father
and we فَنَظَلُّ idols أَصْنَامًا we worship نَعْبُدُ they said قَالُوا۟ worship
do هَلْ he said قَالَ devoted عَٰكِفِينَ ﴿٧١﴾ to them لَهَا will remain
or أَوْ you call (on them) تَدْعُونَ ﴿٧٢﴾ when إِذْ they hear you يَسْمَعُونَكُمْ
قَالُوا۟ do they harm (you) يَضُرُّونَ ﴿٧٣﴾ or أَوْ do they benefit you يَنفَعُونَكُمْ

so كَذَٰلِكَ our fathers ءَابَآءَنَا we found وَجَدْنَآ nay but بَلْ they said
كُنتُمْ that which مَّا do you observe أَفَرَءَيْتُم he said قَالَ doing يَفْعَلُونَ ﴿٧٤﴾
worshipping تَعْبُدُونَ ﴿٧٥﴾ you have been

68. And verily, your Lord, He is truly, the All-Mighty, the Most Merciful. 69. And recite to them the story of Ibrâhîm (Abraham). 70. When he said to his father and his people: "What do you worship?" 71. They said: "We worship idols, and to them we are ever devoted." 72. He said: "Do they hear you, when you call on (them)? 73. "Or do they benefit you or do they harm (you)?" 74. They said: "(Nay) but we found our fathers doing so." 75. He said: "Do you observe that which you have been worshipping

أَنتُمْ وَءَابَآؤُكُمُ ٱلْأَقْدَمُونَ ﴿٧٦﴾ فَإِنَّهُمْ عَدُوٌّ لِّيٓ إِلَّا رَبَّ ٱلْعَٰلَمِينَ ﴿٧٧﴾ ٱلَّذِى خَلَقَنِى فَهُوَ يَهْدِينِ ﴿٧٨﴾ وَٱلَّذِى هُوَ
يُطْعِمُنِى وَيَسْقِينِ ﴿٧٩﴾ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾ وَٱلَّذِى يُمِيتُنِى ثُمَّ يُحْيِينِ ﴿٨١﴾ وَٱلَّذِىٓ أَطْمَعُ أَن يَغْفِرَ لِى
خَطِيٓـَٔتِى يَوْمَ ٱلدِّينِ ﴿٨٢﴾ رَبِّ هَبْ لِى حُكْمًا وَأَلْحِقْنِى بِٱلصَّٰلِحِينَ ﴿٨٣﴾

فَإِنَّهُمْ the ancients ٱلْأَقْدَمُونَ ﴿٧٦﴾ and your fathers وَءَابَآؤُكُمُ you أَنتُمْ
رَبَّ except (save) إِلَّا to me لِّيٓ enemies عَدُوٌّ verily they are
has created me خَلَقَنِى Who ٱلَّذِى (of) the worlds ٱلْعَٰلَمِينَ ﴿٧٧﴾ the Lord
He هُوَ and He Who وَٱلَّذِى guides me يَهْدِينِ ﴿٧٨﴾ and it is He Who فَهُوَ
مَرِضْتُ and when وَإِذَا and gives me to drink وَيَسْقِينِ ﴿٧٩﴾ feeds me يُطْعِمُنِى
and Who وَٱلَّذِى cures me يَشْفِينِ ﴿٨٠﴾ it is He Who فَهُوَ I am ill
will bring me to life يُحْيِينِ ﴿٨١﴾ then ثُمَّ will cause me to die يُمِيتُنِى
He will forgive يَغْفِرَ that أَن I hope أَطْمَعُ and Who وَٱلَّذِىٓ (again)
(of) ٱلدِّينِ ﴿٨٢﴾ (on) the Day يَوْمَ my faults (sins) خَطِيٓـَٔتِى (for) me لِى
religious حُكْمًا on me لِى bestow هَبْ My Lord رَبِّ Recompense
with the righteous بِٱلصَّٰلِحِينَ ﴿٨٣﴾ and join me وَأَلْحِقْنِى knowledge

76. "You and your ancient fathers? 77. "Verily, they are enemies to me, save the Lord of the *'Âlamîn*, 78. "Who has created me, and it is He Who guides me. 79. "And it is He Who feeds me and gives me to drink. 80. "And when I am ill, it is He Who cures me. 81. "And Who will cause me to die, and then will bring me to life (again). 82. "And Who, I hope, will forgive me my faults on the Day of Recompense (the Day of Resurrection). 83. My Lord! Bestow *Hukm* on me, and join me with the righteous.

وَاجْعَل لِّي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٤﴾ وَاجْعَلْنِي مِن وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾ وَاغْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ ﴿٨٦﴾ وَلَا
تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٨٧﴾ يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾ وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ﴿٩٠﴾

an صِدْقٍ mention (tongue) لِسَانَ (for) me لِّي and grant وَاجْعَل
and وَاجْعَلْنِي later generations الْآخِرِينَ ﴿٨٤﴾ in فِي honourable (truth)
(of) النَّعِيمِ ﴿٨٥﴾ of Paradise جَنَّةِ the inheritors وَرَثَةِ of مِن make me
مِنَ he is كَانَ verily إِنَّهُ my father لِأَبِي and forgive وَاغْفِرْ Delight
(on) the يَوْمَ disgrace me تُخْزِنِي and not وَلَا the erring الضَّالِّينَ ﴿٨٦﴾ of
the Day whereon يَوْمَ they will be resurrecting يُبْعَثُونَ ﴿٨٧﴾ Day (when)
إِلَّا sons بَنُونَ ﴿٨٨﴾ nor وَلَا wealth مَالٌ will avail يَنفَعُ neither لَا
سَلِيمٍ ﴿٨٩﴾ a heart بِقَلْبٍ (to) Allah اللَّهَ brings أَتَى (him) who مَنْ exept
to the لِلْمُتَّقِينَ ﴿٩٠﴾ Paradise الْجَنَّةُ and will be brought near وَأُزْلِفَتِ clean
pious persons

84. And grant me an honourable mention in later generations. **85.** And make me one of the inheritors of the Paradise of Delight. **86.** And forgive my father, verily, he is of the erring. **87.** And disgrace me not on the Day when (all the creatures) will be resurrected. **88.** The Day whereon neither wealth nor sons will avail, **89.** Except him who brings to Allâh a clean heart." **90.** And Paradise will be brought near to the *Muttaqûn* (the pious).

وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾ وَقِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تَعْبُدُونَ ﴿٩٢﴾ مِن دُونِ اللَّهِ هَلْ يَنصُرُونَكُمْ أَوْ يَنتَصِرُونَ ﴿٩٣﴾ فَكُبْكِبُوا فِيهَا
هُمْ وَالْغَاوُونَ ﴿٩٤﴾ وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾ قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾ تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿٩٧﴾ إِذْ
نُسَوِّيكُم بِرَبِّ الْعَالَمِينَ ﴿٩٨﴾ وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ﴿٩٩﴾

لِلْغَاوِينَ ﴿٩١﴾ the Hell-Fire الْجَحِيمُ and will be placed in full view وَبُرِّزَتِ
where أَيْنَ to them لَهُمْ and it will be said وَقِيلَ (For) the erring
مِن دُونِ to worship تَعْبُدُونَ ﴿٩٢﴾ you used كُنتُمْ those that مَا (are)
يَنتَصِرُونَ ﴿٩٣﴾ or أَوْ they help you يَنصُرُونَكُمْ can هَلْ Allah اللَّهِ instead of
فِيهَا then they will be thrown on their faces فَكُبْكِبُوا help themselves
and the وَجُنُودُ and those who were in error وَالْغَاوُونَ ﴿٩٤﴾ they هُمْ into it
they will say قَالُوا together أَجْمَعُونَ ﴿٩٥﴾ (of) Iblis إِبْلِيسَ hosts (soldiers)
contending (fight with ﴿٩٦﴾ يَخْتَصِمُونَ are in it فِيهَا while they وَهُمْ
an ضَلَالٍ in لَفِي we were كُنَّا truly إِن by Allah تَاللَّهِ each other)

we held you as equals (in نُسَوِّيكُم when إِذْ manifest مُّبِينٍ ﴿٩٧﴾ error
and none وَمَآ (of) the worlds ٱلْعَٰلَمِينَ ﴿٩٨﴾ with the Lord بِرَبِّ worship)
the criminals ٱلْمُجْرِمُونَ ﴿٩٩﴾ except إِلَّا brought us into error أَضَلَّنَآ

91. And the (Hell) Fire will be placed in full view of the erring. **92.** And it will be said to them: "Where are those (the false gods whom you used to set up as rivals with Allâh) that you used to worship. **93.** "Instead of Allâh? Can they help you or (even) help themselves?" **94.** Then they will be thrown on their faces into the (Fire), they and the *Ghâwûn*. **95.** And the whole hosts of *Iblîs* (Satan) together. **96.** They will say while contending therein, **97.** By Allâh, we were truly, in a manifest error, **98.** When we held you (false gods) as equals (in worship) with the Lord of the *'Âlamîn*; **99.** And none has brought us into error except the *Mujrimûn*.

فَمَا لَنَا مِن شَٰفِعِينَ ﴿١٠٠﴾ وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾ فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿١٠٢﴾ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم
مُّؤْمِنِينَ ﴿١٠٣﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٠٤﴾ كَذَّبَتْ قَوْمُ نُوحٍ ٱلْمُرْسَلِينَ ﴿١٠٥﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٦﴾ إِنِّى
لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٧﴾

nor وَلَا intercessors شَٰفِعِينَ ﴿١٠٠﴾ any مِن we have لَنَا now not فَمَا
a كَرَّةً we had لَنَا that أَنَّ if فَلَوْ a close حَمِيمٍ ﴿١٠١﴾ friend صَدِيقٍ
إِنَّ the believers ٱلْمُؤْمِنِينَ ﴿١٠٢﴾ among مِنَ we shall be فَنَكُونَ chance
(was) كَانَ yet not وَمَا (is) indeed a sign لَءَايَةً this ذَٰلِكَ in فِى verily
رَبَّكَ and verily وَإِنَّ believers مُّؤْمِنِينَ ﴿١٠٣﴾ most of them أَكْثَرُهُم are
the Most ٱلرَّحِيمُ ﴿١٠٤﴾ the All-Mighty ٱلْعَزِيزُ He is truly لَهُوَ Your Lord
the ٱلْمُرْسَلِينَ ﴿١٠٥﴾ (of) Noah نُوحٍ the people قَوْمُ denied كَذَّبَتْ Merciful
نُوحٌ their brother أَخُوهُمْ to them لَهُمْ said قَالَ when إِذْ Messengers
to you لَكُمْ verily I إِنِّى fear (Allah) تَتَّقُونَ ﴿١٠٦﴾ will you not أَلَا Noah
trustworthy أَمِينٌ ﴿١٠٧﴾ (am) a Messenger رَسُولٌ

100. Now we have no intercessors, **101.** Nor a close friend (to help us). **102.** (Alas!) If we only had a chance to return (to the world), we shall truly be among the believers! **103.** Verily, in this is indeed a sign, yet most of them are not believers. **104.** And verily, your Lord, He is truly the All-Mighty, the Most Merciful. **105.** The people of Nûh (Noah) belied the Messengers. **106.** When their brother Nûh (Noah) said to them: "Will you not fear Allâh and obey Him? **107.** "I am a trustworthy Messenger to you.

فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٠٨﴾ وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٠٩﴾ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١١٠﴾
۞ قَالُوٓا۟ أَنُؤْمِنُ لَكَ وَٱتَّبَعَكَ ٱلْأَرْذَلُونَ ﴿١١١﴾ قَالَ وَمَا عِلْمِى بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١١٢﴾ إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّى ۖ لَوْ
تَشْعُرُونَ ﴿١١٣﴾ وَمَآ أَنَا۠ بِطَارِدِ ٱلْمُؤْمِنِينَ ﴿١١٤﴾

I أَسْـَٔلُكُمْ and not وَمَآ and obey me وَأَطِيعُونِ ﴿١٠٨﴾ Allah ٱللَّهَ so fear فَٱتَّقُوا۟
my reward أَجْرِىَ not إِنْ reward أَجْرٍ any مِنْ for it عَلَيْهِ ask of you
فَٱتَّقُوا۟ (of) the worlds ٱلْعَٰلَمِينَ ﴿١٠٩﴾ the Lord رَبِّ (on) from عَلَىٰ but إِلَّا
shall أَنُؤْمِنُ they said قَالُوٓا۟ ۞ and obey me وَأَطِيعُونِ ﴿١١٠﴾ Allah ٱللَّهَ so fear
the ٱلْأَرْذَلُونَ ﴿١١١﴾ (when) follow you وَٱتَّبَعَكَ in you لَكَ we believe
knowledge I عِلْمِى and what وَمَا he said قَالَ lowest (of the people)
حِسَابُهُمْ verily إِنْ to do يَعْمَلُونَ ﴿١١٢﴾ they used كَانُوا۟ of what بِمَا have
you تَشْعُرُونَ ﴿١١٣﴾ if لَوْ my Lord رَبِّى with عَلَىٰ (is) but إِلَّا their account
going to drive away بِطَارِدِ I (am) أَنَا۠ and not وَمَآ could know
the believers ٱلْمُؤْمِنِينَ ﴿١١٤﴾

108. "So fear Allâh, keep your duty to Him, and obey me. **109.** "No reward do I ask of you for it; my reward is only from the Lord of the *'Âlamîn.* **110.** "So keep your duty to Allâh, fear Him and obey me." **111.** They said: "Shall we believe in you, when the meanest (of the people) follow you?" **112.** He said: "And what knowledge have I of what they used to do? **113.** "Their account is only with my Lord, if you could (but) know. **114.** "And I am not going to drive away the believers.

إِنْ أَنَا۠ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١١٥﴾ قَالُوا۟ لَئِن لَّمْ تَنتَهِ يَٰنُوحُ لَتَكُونَنَّ مِنَ ٱلْمَرْجُومِينَ ﴿١١٦﴾ قَالَ رَبِّ إِنَّ قَوْمِى كَذَّبُونِ ﴿١١٧﴾ فَٱفْتَحْ بَيْنِى
وَبَيْنَهُمْ فَتْحًا وَنَجِّنِى وَمَن مَّعِىَ مِنَ ٱلْمُؤْمِنِينَ ﴿١١٨﴾ فَأَنجَيْنَٰهُ وَمَن مَّعَهُۥ فِى ٱلْفُلْكِ ٱلْمَشْحُونِ ﴿١١٩﴾ ثُمَّ أَغْرَقْنَا بَعْدُ ٱلْبَاقِينَ ﴿١٢٠﴾
إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٢١﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٢٢﴾

they said قَالُوا۟ plain مُّبِينٌ ﴿١١٥﴾ a warner نَذِيرٌ but إِلَّا I (am) أَنَا۠ not إِنْ
you will surely be لَتَكُونَنَّ O Noah يَٰنُوحُ you cease تَنتَهِ not لَّمْ if لَئِن
my Lord رَبِّ he said قَالَ the stoned (to death) ٱلْمَرْجُومِينَ ﴿١١٦﴾ among مِنَ
therefore, فَٱفْتَحْ have denied me كَذَّبُونِ ﴿١١٧﴾ my people قَوْمِى verily إِنَّ
وَنَجِّنِى (fair judgement) فَتْحًا and them وَبَيْنَهُمْ between me بَيْنِى judge
ٱلْمُؤْمِنِينَ ﴿١١٨﴾ of مِنَ (are) with me مَّعِىَ and those who وَمَن and save me

with him مَّعَهُۥ and those وَمَن and We saved him فَأَنجَيْنَٰهُ the believers
بَعْدُ We drowned أَغْرَقْنَا then ثُمَّ laden ٱلْمَشْحُونِ ﴿١١٩﴾ the ship ٱلْفُلْكِ in فِى
(is) لَءَايَةً this ذَٰلِكَ in فِى verily إِنَّ the rest ٱلْبَاقِينَ ﴿١٢٠﴾ thereafter
مُّؤْمِنِينَ ﴿١٢١﴾ most of them أَكْثَرُهُم are كَانَ yet not وَمَا indeed a sign
(is) ٱلْعَزِيزُ He indeed لَهُوَ your Lord رَبَّكَ and verily وَإِنَّ believers
the Most Merciful ٱلرَّحِيمُ ﴿١٢٢﴾ the All-Mighty

115. I am only a plain warner." **116.** They said: "If you cease not, O Nûh (Noah) you will surely, be among those stoned (to death)." **117.** He said: "My Lord! Verily, my people have belied me. **118.** Therefore judge You between me and them, and save me and those of the believers who are with me." **119.** And We saved him and those with him in the laden ship. **120.** Then We drowned the rest (disbelievers) thereafter. **121.** Verily, in this is indeed a sign, yet most of them are not believers. **122.** And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.

كَذَّبَتْ عَادٌ ٱلْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿١٢٤﴾ إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٥﴾ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٢٦﴾ وَمَآ
أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٢٧﴾ أَتَبْنُونَ بِكُلِّ رِيعٍ ءَايَةً تَعْبَثُونَ ﴿١٢٨﴾ وَتَتَّخِذُونَ مَصَانِعَ
لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾

قَالَ when إِذْ the Messengers ٱلْمُرْسَلِينَ ﴿١٢٣﴾ Ād (people) عَادٌ denied كَذَّبَتْ
will you not أَلَا Hud هُودٌ their brother أَخُوهُمْ to them لَهُمْ said
a Messenger رَسُولٌ to you لَكُمْ verily I (am) إِنِّى fear (Allah) تَتَّقُونَ ﴿١٢٤﴾
وَمَآ and obey me وَأَطِيعُونِ ﴿١٢٦﴾ Allah ٱللَّهَ so fear فَٱتَّقُوا۟ trustworthy أَمِينٌ ﴿١٢٥﴾
(is) إِنْ reward أَجْرٍ any مِنْ for it عَلَيْهِ I ask of you أَسْـَٔلُكُمْ and not
ٱلْعَٰلَمِينَ ﴿١٢٧﴾ the Lord رَبِّ (on) from عَلَىٰ but إِلَّا my reward أَجْرِىَ not
high place رِيعٍ on every بِكُلِّ do you build أَتَبْنُونَ (of) the worlds
and do you take وَتَتَّخِذُونَ to play frivolously تَعْبَثُونَ ﴿١٢٨﴾ a landmark ءَايَةً
as if you لَعَلَّكُمْ places (fine buildings) مَصَانِعَ for your selves
will live (therein) forever تَخْلُدُونَ ﴿١٢٩﴾

123. 'Âd (people) belied the Messengers. **124.** When their brother Hûd said to them: "Will you not fear Allâh and obey Him? **125.** "Verily, I am a trustworthy Messenger to you. **126.** "So fear Allâh, keep your duty to Him, and obey me.

127. "No reward do I ask of you for it; my reward is only from the Lord of the
'Âlamîn. **128.** "Do you build high palaces on every high place, while you do not
live in them? **129.** "And do you get for yourselves palaces (fine buildings) as if
you will live therein for ever.

وَإِذَا بَطَشْتُم بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٣١﴾ وَاتَّقُوا الَّذِي أَمَدَّكُم بِمَا تَعْلَمُونَ ﴿١٣٢﴾ أَمَدَّكُم بِأَنْعَامٍ وَبَنِينَ ﴿١٣٣﴾
وَجَنَّاتٍ وَعُيُونٍ ﴿١٣٤﴾ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣٥﴾ قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُن مِّنَ
الْوَاعِظِينَ ﴿١٣٦﴾ إِنْ هَٰذَا إِلَّا خُلُقُ الْأَوَّلِينَ ﴿١٣٧﴾

as tyrants جَبَّارِينَ ﴿١٣٠﴾ you seize بَطَشْتُمْ you seize بَطَشْتُم and when وَإِذَا
and fear Him وَاتَّقُوا and obey me وَأَطِيعُونِ ﴿١٣١﴾ Allah اللَّهَ so fear فَاتَّقُوا
you know تَعْلَمُونَ ﴿١٣٢﴾ with all that بِمَا has aided you أَمَدَّكُم Who الَّذِي
وَجَنَّاتٍ and children وَبَنِينَ ﴿١٣٣﴾ with cattle بِأَنْعَامٍ He has aided you أَمَدَّكُم
for عَلَيْكُمْ fear أَخَافُ verily I إِنِّي and springs وَعُيُونٍ ﴿١٣٤﴾ and gardens
they said قَالُوا Great عَظِيمٍ ﴿١٣٥﴾ (of) a Day يَوْمٍ the torment عَذَابَ you
لَمْ or أَمْ whether you preach أَوَعَظْتَ to us عَلَيْنَا (it is the) same سَوَاءٌ
this is هَٰذَا not إِنْ those who preach الْوَاعِظِينَ ﴿١٣٦﴾ of مِنَ be تَكُن not
(of) the ancients الْأَوَّلِينَ ﴿١٣٧﴾ the custom خُلُقُ but إِلَّا

130. "And when you seize (somebody), seize you (him) as tyrants? **131.** "So fear
Allâh, keep your duty to Him, and obey me. **132.** "And keep your duty to Him,
fear Him Who has aided you with all (good things) that you know. **133.** "He has
aided you with cattle and children. **134.** "And gardens and springs. **135.** "Verily, I
fear for you the torment of a Great Day." **136.** They said: "It is the same to us
whether you preach or be not of those who preach. **137.** "This is no other than the
false tales and religion of the ancients,

وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿١٣٨﴾ فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٣٩﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ
الرَّحِيمُ ﴿١٤٠﴾ كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿١٤١﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ ﴿١٤٢﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤٣﴾ فَاتَّقُوا اللَّهَ
وَأَطِيعُونِ ﴿١٤٤﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٤٥﴾

so they فَكَذَّبُوهُ to be punished بِمُعَذَّبِينَ ﴿١٣٨﴾ we are نَحْنُ and not وَمَا
ذَٰلِكَ in فِي verily إِنَّ and We destroyed them فَأَهْلَكْنَاهُمْ denied him
most of them أَكْثَرُهُم are كَانَ and not وَمَا (is) indeed a sign لَآيَةً this

He indeed هُوَ your Lord رَبَّكَ and verily وَإِنَّ believers مُّؤْمِنِينَ ﴿١٣٩﴾
denied كَذَّبَتْ the Most Merciful ٱلرَّحِيمُ ﴿١٤٠﴾ (is) the All-Mighty ٱلْعَزِيزُ
to لَهُمْ said قَالَ when إِذْ the Messengers ٱلْمُرْسَلِينَ ﴿١٤١﴾ Thamud ثَمُودُ
fear ﴿١٤٢﴾ تَتَّقُونَ will you not أَلَا Salih صَٰلِحٌ their brother أَخُوهُمْ them
﴿١٤٣﴾ أَمِينٌ a Messenger رَسُولٌ to you لَكُمْ verily I (am) إِنِّي Allah
and وَمَآ and obey me ﴿١٤٤﴾ وَأَطِيعُونِ Allah ٱللَّهَ so fear فَٱتَّقُوا۟ trustworthy
أَجْرِيَ (is) not إِنْ reward أَجْرٍ any مِنْ for it عَلَيْهِ I ask you أَسْـَٔلُكُمْ not
(of) the ﴿١٤٥﴾ ٱلْعَٰلَمِينَ the Lord رَبِّ (on) from عَلَىٰ but إِلَّا my reward
worlds

138. "And we are not going to be punished." 139. So they belied him, and We destroyed them. Verily, in this is indeed a sign, yet most of them are not believers. 140. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful. 141. Thamûd (people) belied the Messenger. 142. When their brother Sâlih said to them: "Will you not fear Allâh and obey Him? 143. "I am a trustworthy Messenger to you. 144. "So fear Allâh, keep your duty to Him, and obey me. 145. "No reward do I ask of you for it; my reward is only from the Lord of the *'Âlamîn.*

أَتُتْرَكُونَ فِي مَا هَٰهُنَآ ءَامِنِينَ ﴿١٤٦﴾ فِي جَنَّٰتٍ وَعُيُونٍ ﴿١٤٧﴾ وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ ﴿١٤٨﴾ وَتَنْحِتُونَ مِنَ ٱلْجِبَالِ
بُيُوتًا فَٰرِهِينَ ﴿١٤٩﴾ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٥٠﴾ وَلَا تُطِيعُوٓا۟ أَمْرَ ٱلْمُسْرِفِينَ ﴿١٥١﴾ ٱلَّذِينَ يُفْسِدُونَ فِي ٱلْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٥٢﴾
قَالُوٓا۟ إِنَّمَآ أَنتَ مِنَ ٱلْمُسَحَّرِينَ ﴿١٥٣﴾ مَآ أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا فَأْتِ بِـَٔايَةٍ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿١٥٤﴾

which you have here هَٰهُنَآ that مَا in فِي will you be left أَتُتْرَكُونَ
and وَزُرُوعٍ and springs ﴿١٤٧﴾ وَعُيُونٍ gardens جَنَّٰتٍ in فِي secure ﴿١٤٦﴾ ءَامِنِينَ
its flowering branches طَلْعُهَا and date-palms وَنَخْلٍ corn-fields
the mountains ٱلْجِبَالِ of/in مِنَ and you carve وَتَنْحِتُونَ soft ﴿١٤٨﴾ هَضِيمٌ
and ﴿١٥٠﴾ وَأَطِيعُونِ Allah ٱللَّهَ so fear فَٱتَّقُوا۟ skillfully ﴿١٤٩﴾ فَٰرِهِينَ houses بُيُوتًا
﴿١٥١﴾ ٱلْمُسْرِفِينَ the command أَمْرَ follow/obey تُطِيعُوٓا۟ and not وَلَا obey me
the ٱلْأَرْضِ in فِي make mischief يُفْسِدُونَ who ٱلَّذِينَ (of) the wasters
verily only إِنَّمَآ they said قَالُوٓا۟ reform ﴿١٥٢﴾ يُصْلِحُونَ and not وَلَا land
you أَنتَ not مَآ (those) bewitched ﴿١٥٣﴾ ٱلْمُسَحَّرِينَ of مِنَ you are أَنتَ
then bring (us) فَأْتِ like us مِّثْلُنَا a human being بَشَرٌ but إِلَّا (are)
the truthful ﴿١٥٤﴾ ٱلصَّٰدِقِينَ of مِنَ you are كُنتَ if إِن a sign بِـَٔايَةٍ

146. “Will you be left secure in that which you have here? **147.** “In gardens and springs. **148.** “And green crops (field) and date palms with soft spadix. **149.** “And you hew out in the mountains, houses with great skill. **150.** “So fear Allâh, keep your duty to Him, and obey me. **151.** “And follow not the command of *Al-Musrifûn*, **152.** “Who make mischief in the land, and reform not.” **153.** They said: “You are only of those bewitched! **154.** “You are but a human being like us. Then bring us a sign if you are of the truthful.”

قَالَ هَٰذِهِۦ نَاقَةٌ لَّهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ ﴿١٥٥﴾ وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ ﴿١٥٦﴾ فَعَقَرُوهَا
فَأَصْبَحُوا۟ نَٰدِمِينَ ﴿١٥٧﴾ فَأَخَذَهُمُ ٱلْعَذَابُ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٥٨﴾ وَإِنَّ رَبَّكَ لَهُوَ
ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٥٩﴾

(a right) شِرْبٌ it has لَّهَا (is) a she camel نَاقَةٌ this هَٰذِهِۦ he said قَالَ
to drink (water) شِرْبُ and you have (a right) وَلَكُمْ to drink (water)
with بِسُوٓءٍ touch her تَمَسُّوهَا and not وَلَا known مَّعْلُومٍ ﴿١٥٥﴾ on a day يَوْمٍ
(of) a Day يَوْمٍ the torment عَذَابُ lest should seize you فَيَأْخُذَكُمْ harm
and then they فَأَصْبَحُوا۟ but they killed her فَعَقَرُوهَا Great عَظِيمٍ ﴿١٥٦﴾
the ٱلْعَذَابُ so overtook them فَأَخَذَهُمُ regretful نَٰدِمِينَ ﴿١٥٧﴾ became
yet وَمَا (is) indeed a sign لَءَايَةً this ذَٰلِكَ in فِى verily إِنَّ torment
and وَإِنَّ believers مُّؤْمِنِينَ ﴿١٥٨﴾ most of them أَكْثَرُهُم are كَانَ not
(is) the All-Mighty ٱلْعَزِيزُ He indeed لَهُوَ your Lord رَبَّكَ verily
the Most Merciful ٱلرَّحِيمُ ﴿١٥٩﴾

155. He said: “Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known. **156.** “And touch her not with harm, lest the torment of a Great Day should seize you.” **157.** But they killed her, and then they became regretful. **158.** So the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers. **159.** And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.

كَذَّبَتْ قَوْمُ لُوطٍ ٱلْمُرْسَلِينَ ﴿١٦٠﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ ﴿١٦١﴾ إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٢﴾ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٦٣﴾
وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٦٤﴾ أَتَأْتُونَ ٱلذُّكْرَانَ مِنَ ٱلْعَٰلَمِينَ ﴿١٦٥﴾ وَتَذَرُونَ مَا خَلَقَ
لَكُمْ رَبُّكُم مِّنْ أَزْوَٰجِكُم ۚ بَلْ أَنتُمْ قَوْمٌ عَادُونَ ﴿١٦٦﴾

the Messengers الْمُرْسَلِينَ ﴿١٦٠﴾ (of) Lot لُوطٍ the people قَوْمُ denied كَذَّبَتْ
will أَلَا Lot لُوطٌ their brother أَخُوهُمْ to them لَهُمْ said قَالَ when إِذْ
(am) رَسُولٌ to you لَكُمْ verily I إِنِّي fear (Allah) تَتَّقُونَ ﴿١٦١﴾ you not
وَأَطِيعُونِ ﴿١٦٣﴾ Allah اللَّهَ so fear فَاتَّقُوا trustworthy أَمِينٌ ﴿١٦٢﴾ a Messenger
any مِنْ for it عَلَيْهِ I ask of you أَسْأَلُكُمْ and not وَمَا and obey me
the رَبِّ upon عَلَىٰ but إِلَّا my reward أَجْرِيَ (is) not إِنْ reward أَجْرٍ
the الذُّكْرَانَ do you go unto أَتَأْتُونَ (of) the worlds الْعَالَمِينَ ﴿١٦٤﴾ Lord
those whom مَا and leave وَتَذَرُونَ the mankind الْعَالَمِينَ ﴿١٦٥﴾ of مِنَ males
your أَزْوَاجِكُم of مِّنْ your Lord رَبُّكُم for you لَكُمْ has created خَلَقَ
trespassing عَادُونَ ﴿١٦٦﴾ (are) people قَوْمٌ you أَنتُمْ nay بَلْ wives

160. The people of Lût (Lot) belied the Messengers. **161.** When their brother Lût (Lot) said to them: "Will you not fear Allâh and obey Him? **162.** "Verily, I am a trustworthy Messenger to you. **163.** "So fear Allâh, keep your duty to Him, and obey me. **164.** "No reward do I ask of you for it; my reward is only from the Lord of the *'Âlamîn*. **165.** "Go you in unto the males of the *'Âlamîn* (mankind), **166.** "And leave those whom Allâh has created for you to be your wives? Nay, you are a trespassing people!"

قَالُوا لَئِن لَّمْ تَنتَهِ يَا لُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ ﴿١٦٧﴾ قَالَ إِنِّي لِعَمَلِكُم مِّنَ الْقَالِينَ ﴿١٦٨﴾ رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١٦٩﴾
فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٧٠﴾ إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٧١﴾ ثُمَّ دَمَّرْنَا الْآخَرِينَ ﴿١٧٢﴾ وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَسَاءَ مَطَرُ
الْمُنذَرِينَ ﴿١٧٣﴾

لَتَكُونَنَّ O Lot يَا لُوطُ you cease تَنتَهِ not لَّمْ if لَئِن they said قَالُوا
those who will be driven الْمُخْرَجِينَ ﴿١٦٧﴾ (one) of مِنَ verily you will be
(am) of مِّنَ for your action لِعَمَلِكُم indeed I إِنِّي he said قَالَ out
my رَبِّ those who disapprove with severe anger and fury الْقَالِينَ ﴿١٦٨﴾
يَعْمَلُونَ ﴿١٦٩﴾ from what مِمَّا and my family وَأَهْلِي save me نَجِّنِي Lord
إِلَّا all أَجْمَعِينَ ﴿١٧٠﴾ and his family وَأَهْلَهُ so We saved him فَنَجَّيْنَاهُ they do
those who الْغَابِرِينَ ﴿١٧١﴾ among فِي an old woman (his wife) عَجُوزًا except
the الْآخَرِينَ ﴿١٧٢﴾ We destroyed دَمَّرْنَا then afterward ثُمَّ remained behind
a rain (of torment) مَّطَرًا on them عَلَيْهِم and We rained وَأَمْطَرْنَا others
of those who had الْمُنذَرِينَ ﴿١٧٣﴾ was the rain مَطَرُ and how evil فَسَاءَ
been warned

167. They said: "If you cease not. O Lût (Lot)! Verily, you will be one of those who are driven out!" **168.** He said: "I am, indeed, of those who disapprove with severe anger and fury your (this evil) action (of sodomy). **169.** "My Lord! Save me and my family from what they do." **170.** So We saved him and his family, all, **171.** Except an old woman (his wife) among those who remained behind. **172.** Then afterward We destroyed the others. **173.** And We rained on them a rain (of torment). And how evil was the rain of those who had been warned!

إن في ذلك لآية وما كان أكثرهم مؤمنين ﴿١٧٤﴾ وإن ربك لهو العزيز الرحيم ﴿١٧٥﴾ كذب أصحب لئيكة المرسلين ﴿١٧٦﴾ إذ
قال لهم شعيب ألا تتقون ﴿١٧٧﴾ إني لكم رسول أمين ﴿١٧٨﴾ فاتقوا الله وأطيعون ﴿١٧٩﴾ وما أسئلكم عليه من أجر إن أجري
إلا على رب العلمين ﴿١٨٠﴾

are كان yet not وما (is) indeed a sign لآية this ذلك in في verily إن
your ربك and verily وإن believers مؤمنين ﴿١٧٤﴾ most of them أكثرهم
the Most الرحيم ﴿١٧٥﴾ the All-Mighty العزيز He indeed لهو Lord
of Al-Aiyka (a لئيكة the dwellers أصحب denied كذب Merciful
said قال when إذ the Messengers المرسلين ﴿١٧٦﴾ garden with thick trees)
verily إني you fear تتقون ﴿١٧٧﴾ will not ألا Shu`aib شعيب to them لهم
so فاتقوا trustworthy أمين ﴿١٧٨﴾ (am) a Messenger رسول to you لكم I
I ask of أسئلكم and not وما and obey me وأطيعون ﴿١٧٩﴾ Allah الله fear
إلا my reward أجري (is) not إن reward أجر any من for it عليه you
(of) the worlds العلمين ﴿١٨٠﴾ the Lord رب upon على but

174. Verily, in this is indeed a sign, yet most of them are not believers. **175.** And verily, your Lord, He is indeed the All-Mighty, the Most Merciful. **176.** The dwellers of Al-Aikah belied the Messengers. **177.** When Shu'aib said to them: "Will you not fear Allâh? **178.** "I am a trustworthy Messenger to you. **179.** "So fear Allâh, keep your duty to Him, and obey me. **180.** "No reward do I ask of you for it; my reward is only from the Lord of the *'Âlamîn.*

۞ أوفوا الكيل ولا تكونوا من المخسرين ﴿١٨١﴾ وزنوا بالقسطاس المستقيم ﴿١٨٢﴾ ولا تبخسوا الناس أشياءهم ولا تعثوا
في الأرض مفسدين ﴿١٨٣﴾ واتقوا الذي خلقكم والجبلة الأولين ﴿١٨٤﴾ قالوا إنما أنت من المسحرين ﴿١٨٥﴾ وما أنت إلا بشر
مثلنا وإن نظنك لمن الكذبين ﴿١٨٦﴾

among من be تكونوا and not ولا full measure الكيل give ۞ أوفوا
بالقسطاس and weigh وزنوا those who cause loss (to others) المخسرين ﴿١٨١﴾

defraud تَبْخَسُوا and not وَلَا the straight الْمُسْتَقِيمِ ﴿١٨٢﴾ with just balance
فِي do evil تَعْثَوْا nor وَلَا their things أَشْيَاءَهُمْ people النَّاسَ by reducing
and fear Him وَاتَّقُوا making corruption مُفْسِدِينَ ﴿١٨٣﴾ the land الْأَرْضِ in
الْأَوَّلِينَ ﴿١٨٤﴾ and the generations وَالْجِبِلَّةَ created you خَلَقَكُمْ Who الَّذِي
(one) مِنَ you are أَنتَ verily إِنَّمَا they said قَالُوا (of) the men of old
but إِلَّا you (are) أَنتَ and not وَمَا those bewitched الْمُسَحَّرِينَ ﴿١٨٥﴾ of
we think that نَظُنُّكَ and verily وَإِن like us مِّثْلُنَا a human being بَشَرٌ
the liars الْكَاذِبِينَ ﴿١٨٦﴾ (one) indeed of لَمِنَ you are

181. "Give full measure, and cause no loss (to others). **182.** "And weigh with the true and straight balance. **183.** "And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land. **184.** "And fear Him Who created you and the generations of the men of old." **185.** They said: "You are only one of those bewitched! **186.** "You are but a human being like us and verily, we think that you are one of the liars!

فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ السَّمَاءِ إِن كُنتَ مِنَ الصَّادِقِينَ ﴿١٨٧﴾ قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٨٨﴾ فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ
يَوْمِ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٨٩﴾ إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٩٠﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ
الرَّحِيمُ ﴿١٩١﴾ وَإِنَّهُ لَتَنزِيلُ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾

the السَّمَاءِ of مِّنَ a piece كِسَفًا on us عَلَيْنَا so cause to fall فَأَسْقِطْ
he قَالَ the truthful الصَّادِقِينَ ﴿١٨٧﴾ of مِنَ you are كُنتَ if إِن heaven
you تَعْمَلُونَ ﴿١٨٨﴾ of what بِمَا (is) Best Knower أَعْلَمُ my Lord رَبِّي said
the عَذَابُ so seized them فَأَخَذَهُمْ but they denied him فَكَذَّبُوهُ do
كَانَ indeed that إِنَّهُ (of) shadow الظُّلَّةِ (of) the day يَوْمِ torment
فِي verily إِنَّ Great عَظِيمٍ ﴿١٨٩﴾ (of) a Day يَوْمٍ the torment عَذَابَ was
most أَكْثَرُهُم are كَانَ yet not وَمَا (is) indeed a sign لَآيَةً this ذَٰلِكَ in
He لَهُوَ Your Lord رَبَّكَ and verily وَإِنَّ believers مُّؤْمِنِينَ ﴿١٩٠﴾ of them
and وَإِنَّهُ the Most Merciful الرَّحِيمُ ﴿١٩١﴾ the All-Mighty الْعَزِيزُ is indeed
(of) the الْعَالَمِينَ ﴿١٩٢﴾ (of) the Lord رَبِّ (is) a revelation لَتَنزِيلُ truly this
the spirit (Gabriel) الرُّوحُ with it بِهِ has brought down نَزَلَ worlds
the trustworthy الْأَمِينُ ﴿١٩٣﴾

187. "So cause a piece of the heaven to fall on us, if you are of the truthful!"
188. He said: "My Lord is the Best Knower of what you do." **189.** But they belied
him, so the torment of the Day of Shadow (a gloomy cloud) seized them. Indeed
that was the torment of a Great Day. **190.** Verily, in this is indeed a sign, yet most
of them are not believers. **191.** And verily, your Lord, He is indeed the
All-Mighty, the Most Merciful. **192.** And truly, this (the Qur'ân) is a revelation
from the Lord of the *'Âlamîn*, **193.** Which the trustworthy *Rûh* has brought down.

عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ ٱلْمُنذِرِينَ ﴿١٩٤﴾ بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ﴿١٩٥﴾ وَإِنَّهُۥ لَفِى زُبُرِ ٱلْأَوَّلِينَ ﴿١٩٦﴾ أَوَلَمْ يَكُن لَّهُمْ ءَايَةً أَن يَعْلَمَهُۥ عُلَمَٰٓؤُا۟
بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٩٧﴾ وَلَوْ نَزَّلْنَٰهُ عَلَىٰ بَعْضِ ٱلْأَعْجَمِينَ ﴿١٩٨﴾ فَقَرَأَهُۥ عَلَيْهِم مَّا كَانُوا۟ بِهِۦ مُؤْمِنِينَ ﴿١٩٩﴾ كَذَٰلِكَ سَلَكْنَٰهُ فِى
قُلُوبِ ٱلْمُجْرِمِينَ ﴿٢٠٠﴾ لَا يُؤْمِنُونَ بِهِۦ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٢٠١﴾

(one) of the مِنَ that you may be لِتَكُونَ your heart قَلْبِكَ upon عَلَىٰ
﴿١٩٥﴾ مُّبِينٍ Arabic عَرَبِيٍّ in tongue (language) بِلِسَانٍ warners ﴿١٩٤﴾ ٱلْمُنذِرِينَ
(of) ﴿١٩٦﴾ ٱلْأَوَّلِينَ the Scriptures زُبُرِ (is) in لَفِى and verily it وَإِنَّهُۥ plain
يَعْلَمَهُۥ that أَن a sign ءَايَةً to them لَّهُمْ is it not أَوَلَمْ يَكُن former-people
﴿١٩٧﴾ إِسْرَٰٓءِيلَ (of) the Children بَنِىٓ the learned scholars عُلَمَٰٓؤُا۟ knew it
بَعْضِ unto عَلَىٰ We had revealed it نَزَّلْنَٰهُ and if وَلَوْ (of) Israel
and he had recited it فَقَرَأَهُۥ the non-Arabs ﴿١٩٨﴾ ٱلْأَعْجَمِينَ (some) any
﴿١٩٩﴾ مُؤْمِنِينَ in it بِهِۦ they would كَانُوا۟ not مَّا unto them عَلَيْهِم
We have caused it to enter سَلَكْنَٰهُ thus كَذَٰلِكَ be. believers
يُؤْمِنُونَ not لَا (of) the criminals ﴿٢٠٠﴾ ٱلْمُجْرِمِينَ the hearts قُلُوبِ (in) فِى
the torment ٱلْعَذَابَ they see يَرَوُا۟ until حَتَّىٰ in it بِهِۦ they will believe
painful ﴿٢٠١﴾ ٱلْأَلِيمَ

194. Upon your heart (O Muhammad ﷺ) that you may be (one) of the warners,
195. In the plain Arabic language. **196.** And verily, it is (announced) in the
Scriptures of former people. **197.** Is it not a sign to them that the learned scholars
of the Children of Israel knew it (as true)? **198.** And if We had revealed it (this
Qur'ân) unto any of the non-Arabs, **199.** And he had recited it unto them, they
would not have believed in it. **200.** Thus have We caused it to enter the hearts of
the *Mûjrimûn*. **201.** They will not believe in it until they see the painful torment.

فَيَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٢٠٢﴾ فَيَقُولُوا۟ هَلْ نَحْنُ مُنظَرُونَ ﴿٢٠٣﴾ أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿٢٠٤﴾ أَفَرَءَيْتَ إِن
مَّتَّعْنَٰهُمْ سِنِينَ ﴿٢٠٥﴾ ثُمَّ جَآءَهُم مَّا كَانُوا۟ يُوعَدُونَ ﴿٢٠٦﴾ مَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يُمَتَّعُونَ ﴿٢٠٧﴾ وَمَآ أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا
لَهَا مُنذِرُونَ ﴿٢٠٨﴾ ذِكْرَىٰ وَمَا كُنَّا ظَٰلِمِينَ ﴿٢٠٩﴾ وَمَا تَنَزَّلَتْ بِهِ ٱلشَّيَٰطِينُ ﴿٢١٠﴾

not لَا while they وَهُمۡ suddenly بَغۡتَةً it shall come to them فَيَأۡتِيَهُم
﴿٢٠٣﴾ مُنظَرُونَ we نَحۡنُ can هَلۡ then they will say فَيَقُولُواْ perceive يَشۡعُرُونَ ﴿٢٠٢﴾
they wish to be ﴿٢٠٤﴾ يَسۡتَعۡجِلُونَ is it for Our Torment أَفَبِعَذَابِنَا be respited
We do let them مَّتَّعۡنَٰهُمۡ if إِن have you thought أَفَرَءَيۡتَ hastened
مَّا comes to them جَآءَهُم and afterwards ثُمَّ for years ﴿٢٠٥﴾ سِنِينَ enjoy
أَغۡنَىٰ not مَآ promised ﴿٢٠٦﴾ يُوعَدُونَ they were (had been) كَانُواْ what
وَمَآ to enjoy ﴿٢٠٧﴾ يُمَتَّعُونَ they used كَانُواْ what مَّا them عَنۡهُم shall avail
it لَهَا but إِلَّا township قَرۡيَةٍ any مِن did We destroy أَهۡلَكۡنَا and not
كُنَّا and not وَمَا (by way of) reminder ذِكۡرَىٰ warners ﴿٢٠٨﴾ مُنذِرُونَ had
have brought down تَنَزَّلَتۡ and not وَمَا unjust ﴿٢٠٩﴾ ظَٰلِمِينَ We have been
the devils ﴿٢١٠﴾ ٱلشَّيَٰطِينُ it بِهِ

202. It shall come to them of a sudden, while they perceive it not. **203.** Then they will say: "Can we be respited?" **204.** Would they then wish for Our Torment to be hastened on? **205.** Tell Me, (even) if We do let them enjoy for years, **206.** And afterwards comes to them that (punishment) which they had been promised, **207.** All that with which they used to enjoy shall not avail them. **208.** And never did We destroy a township but it had its warners **209.** By way of reminder, and We have never been unjust. **210.** And it is not the *Shayâtîn* (devils) who have brought it (this Qur'ân) down.

وَمَا يَنۢبَغِى لَهُمۡ وَمَا يَسۡتَطِيعُونَ ﴿٢١١﴾ إِنَّهُمۡ عَنِ ٱلسَّمۡعِ لَمَعۡزُولُونَ ﴿٢١٢﴾ فَلَا تَدۡعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتَكُونَ مِنَ
ٱلۡمُعَذَّبِينَ ﴿٢١٣﴾ وَأَنذِرۡ عَشِيرَتَكَ ٱلۡأَقۡرَبِينَ ﴿٢١٤﴾ وَٱخۡفِضۡ جَنَاحَكَ لِمَنِ ٱتَّبَعَكَ مِنَ ٱلۡمُؤۡمِنِينَ ﴿٢١٥﴾ فَإِنۡ عَصَوۡكَ فَقُلۡ إِنِّى
بَرِىٓءٌ مِّمَّا تَعۡمَلُونَ ﴿٢١٦﴾ وَتَوَكَّلۡ عَلَى ٱلۡعَزِيزِ ٱلرَّحِيمِ ﴿٢١٧﴾

﴿٢١١﴾ يَسۡتَطِيعُونَ nor وَمَا them لَهُمۡ it would suit يَنۢبَغِى and neither وَمَا
hearing (it) ٱلسَّمۡعِ from عَنِ verily they إِنَّهُمۡ they can (produce it)
ٱللَّهِ with مَعَ invoke تَدۡعُ so not فَلَا have been removed far ﴿٢١٢﴾ لَمَعۡزُولُونَ
among مِنَ lest you should be فَتَكُونَ another ءَاخَرَ god إِلَٰهًا Allah
your عَشِيرَتَكَ and warn وَأَنذِرۡ those who recieve torment ﴿٢١٣﴾ ٱلۡمُعَذَّبِينَ
جَنَاحَكَ and lower or put down وَٱخۡفِضۡ of near kindred ﴿٢١٤﴾ ٱلۡأَقۡرَبِينَ tribe
of مِنَ follow you ٱتَّبَعَكَ to those who لِمَنِ your wing (be humble)
then فَقُلۡ they disobey you عَصَوۡكَ then if فَإِنۡ the believers ﴿٢١٥﴾ ٱلۡمُؤۡمِنِينَ

you do تَعْمَلُونَ ﴿٢١٦﴾ of what مِّمَّا (am) innocent بَرِيٓءٌ verily I إِنِّى say
the ٱلرَّحِيمِ ﴿٢١٧﴾ the All-Mighty ٱلْعَزِيزِ in عَلَى and put your trust وَتَوَكَّلْ
Most Merciful

211. Neither would it suit them nor they can (produce it). **212.** Verily, they have been removed far from hearing it. **213.** So invoke not with Allâh another *ilâh* (god) lest you should be among those who receive punishment. **214.** And warn your tribe (O Muhammad ﷺ) of near kindred. **215.** And be kind and humble to the believers who follow you. **216.** Then if they disobey you, say: "I am innocent of what you do." **217.** And put your trust in the All-Mighty, the Most Merciful,

ٱلَّذِى يَرَىٰكَ حِينَ تَقُومُ ﴿٢١٨﴾ وَتَقَلُّبَكَ فِى ٱلسَّٰجِدِينَ ﴿٢١٩﴾ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٢٢٠﴾ هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنَزَّلُ
ٱلشَّيَٰطِينُ ﴿٢٢١﴾ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾ يُلْقُونَ ٱلسَّمْعَ وَأَكْثَرُهُمْ كَٰذِبُونَ ﴿٢٢٣﴾ وَٱلشُّعَرَآءُ يَتَّبِعُهُمُ ٱلْغَاوُۥنَ ﴿٢٢٤﴾
أَلَمْ تَرَ أَنَّهُمْ فِى كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
وَذَكَرُوا۟ ٱللَّهَ كَثِيرًا وَٱنتَصَرُوا۟ مِنۢ بَعْدِ مَا ظُلِمُوا۟ ۗ وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُوٓا۟ أَىَّ مُنقَلَبٍ يَنقَلِبُونَ ﴿٢٢٧﴾

you stand up (in prayer) تَقُومُ ﴿٢١٨﴾ when حِينَ sees you يَرَىٰكَ Who ٱلَّذِى
those who ٱلسَّٰجِدِينَ ﴿٢١٩﴾ among فِى and (sees) your movements وَتَقَلُّبَكَ
ٱلْعَلِيمُ ﴿٢٢٠﴾ (is) the All-Hearer ٱلسَّمِيعُ He هُوَ verily إِنَّهُۥ fall prostrate
whom مَن upon عَلَىٰ I inform you أُنَبِّئُكُمْ shall هَلْ the All-Knower
every كُلِّ on عَلَىٰ they decend تَنَزَّلُ the devils ٱلشَّيَٰطِينُ ﴿٢٢١﴾ decend تَنَزَّلُ
ear (to the ٱلسَّمْعَ who give يُلْقُونَ sinful person أَثِيمٍ ﴿٢٢٢﴾ lying أَفَّاكٍ
as وَٱلشُّعَرَآءُ (are) liars كَٰذِبُونَ ﴿٢٢٣﴾ and most of them وَأَكْثَرُهُمْ devils)
do أَلَمْ the erring ones ٱلْغَاوُۥنَ ﴿٢٢٤﴾ follow them يَتَّبِعُهُمُ for the poets
valley وَادٍ every كُلِّ in/about فِى that they أَنَّهُمْ you see تَرَ not
what مَا say يَقُولُونَ and that they وَأَنَّهُمْ they roam about يَهِيمُونَ ﴿٢٢٥﴾
ءَامَنُوا۟ those who ٱلَّذِينَ except إِلَّا they do يَفْعَلُونَ ﴿٢٢٦﴾ do not لَا
and وَذَكَرُوا۟ righteous deeds ٱلصَّٰلِحَٰتِ and do وَعَمِلُوا۟ believe
and vindicate themselves وَٱنتَصَرُوا۟ much كَثِيرًا Allah ٱللَّهَ remember
and will come to وَسَيَعْلَمُ they have been wronged ظُلِمُوا۟ after مِنۢ بَعْدِ مَا
مُنقَلَبٍ (by) what أَىَّ do wrong ظَلَمُوٓا۟ those who ٱلَّذِينَ know
they will be overturned يَنقَلِبُونَ ﴿٢٢٧﴾ overturning

218. Who sees you (O Muhammad ﷺ) when you stand up (alone at night for *Tahajjud* prayers). **219.** And your movements among those who fall prostrate (to Allâh in the five compulsory congregational prayers). **220.** Verily, He, only He, is the All-Hearer, the All-Knower. **221.** Shall I inform you (O people!) upon whom the *Shayâtin* (devils) descend? **222.** They descend on every lying, sinful person. **223.** Who gives ear, and most of them are liars. **224.** As for the poets, the erring ones follow them, **225.** See you not that they speak about every subject in their poetry? **226.** And that they say what they do not do. **227.** Except those who believe and do righteous deeds, and remember Allâh much and vindicate themselves after they have been wronged. And those who do wrong will come to know by what overturning they will be overturned.

سُورَةُ النَّمْلِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

طسٓ تِلْكَ ءَايَٰتُ ٱلْقُرْءَانِ وَكِتَابٍ مُّبِينٍ ﴿١﴾ هُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٢﴾ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَهُم
بِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ ﴿٣﴾ إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ زَيَّنَّا لَهُمْ أَعْمَٰلَهُمْ فَهُمْ يَعْمَهُونَ ﴿٤﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ لَهُمْ سُوٓءُ
ٱلْعَذَابِ وَهُمْ فِى ٱلْءَاخِرَةِ هُمُ ٱلْأَخْسَرُونَ ﴿٥﴾ وَإِنَّكَ لَتُلَقَّى ٱلْقُرْءَانَ مِن لَّدُنْ حَكِيمٍ عَلِيمٍ ﴿٦﴾

(of) the Quran ٱلْقُرْءَانِ (are) Verses ءَايَٰتُ these تِلْكَ Ta-Sin طسٓ
and glad وَبُشْرَىٰ a guide هُدًى clear ﴿١﴾ مُّبِينٍ and a Book وَكِتَابٍ
perform يُقِيمُونَ those who ٱلَّذِينَ for the believers ﴿٢﴾ لِلْمُؤْمِنِينَ tidings
and they وَهُم the Zakat ٱلزَّكَوٰةَ and give وَيُؤْتُونَ the prayer ٱلصَّلَوٰةَ
إِنَّ believe with certainty ﴿٣﴾ يُوقِنُونَ they هُمْ in the Hereafter بِٱلْءَاخِرَةِ
زَيَّنَّا in Hereafter بِٱلْءَاخِرَةِ believe يُؤْمِنُونَ not لَا those who ٱلَّذِينَ verily
so فَهُمْ their deeds أَعْمَٰلَهُمْ to them لَهُمْ We have made fair-seeming
ٱلَّذِينَ (they are) those أُو۟لَٰٓئِكَ wander about blindly ﴿٤﴾ يَعْمَهُونَ that they
and وَهُمْ the torment ٱلْعَذَابِ evil سُوٓءُ for them (will be) لَهُمْ who
(will ﴿٥﴾ ٱلْأَخْسَرُونَ (they) هُمُ the Hereafter ٱلْءَاخِرَةِ in فِى they___
are being taught لَتُلَقَّى and verily you وَإِنَّكَ be) the greatest losers
All-Knowing ﴿٦﴾ عَلِيمٍ All-Wise حَكِيمٍ from مِن لَّدُنْ the Quran ٱلْقُرْءَانَ

Sûrat An-Naml
(The Ants) XXVII

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Tâ-Sîn.* These are the Verses of the Qur'ân, and (it is) a Book (that makes things) clear; **2.** A guide (to the Right Path) and glad tidings for the believers. **3.** Those who perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât* and they believe with certainty in the Hereafter. **4.** Verily, those who believe not in the Hereafter, We have made their deeds fair-seeming to them, so that they wander about blindly. **5.** They are those for whom there will be an evil torment (in this world). And in the Hereafter they will be the greatest losers. **6.** And verily, you (O Muhammad ﷺ) are being taught the Qur'ân from One, All-Wise, All-Knowing.

إِذْ قَالَ مُوسَىٰ لِأَهْلِهِۦٓ إِنِّىٓ ءَانَسْتُ نَارًا سَـَٔاتِيكُم مِّنْهَا بِخَبَرٍ أَوْ ءَاتِيكُم بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُونَ ﴿٧﴾ فَلَمَّا جَآءَهَا نُودِىَ أَنۢ
بُورِكَ مَن فِى ٱلنَّارِ وَمَنْ حَوْلَهَا وَسُبْحَـٰنَ ٱللَّهِ رَبِّ ٱلْعَـٰلَمِينَ ﴿٨﴾ يَـٰمُوسَىٰٓ إِنَّهُۥٓ أَنَا ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٩﴾ وَأَلْقِ عَصَاكَ ۚ فَلَمَّا رَءَاهَا
تَهْتَزُّ كَأَنَّهَا جَآنٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ ۚ يَـٰمُوسَىٰ لَا تَخَفْ إِنِّى لَا يَخَافُ لَدَىَّ ٱلْمُرْسَلُونَ ﴿١٠﴾

to his household لِأَهْلِهِۦٓ Moses مُوسَىٰ said قَالَ (remember) when إِذْ
مِّنْهَا I will bring you سَـَٔاتِيكُم a fire نَارًا have seen ءَانَسْتُ verily I إِنِّىٓ
بِشِهَابٍ I will bring you ءَاتِيكُم or أَوْ some information بِخَبَرٍ from it
may warm ﴿٧﴾ تَصْطَلُونَ that you لَّعَلَّكُمْ burning قَبَسٍ a brand
أَنۢ he was called نُودِىَ he came to it جَآءَهَا but when فَلَمَّا yourselves
and وَمَنْ the fire ٱلنَّارِ (is) in فِى Whoever مَن blessed is بُورِكَ that
Allah ٱللَّهِ and glorified is وَسُبْحَـٰنَ (is) round about it حَوْلَهَا whoever
أَنَا verily إِنَّهُۥٓ O Moses يَـٰمُوسَىٰٓ (of) the worlds ﴿٨﴾ ٱلْعَـٰلَمِينَ Lord رَبِّ
وَأَلْقِ the All-Wise ﴿٩﴾ ٱلْحَكِيمُ the All-Mighty ٱلْعَزِيزُ Allah ٱللَّهُ (it is) I
تَهْتَزُّ he saw it رَءَاهَا but when فَلَمَّا your stick عَصَاكَ and throw down
in مُدْبِرًا he turned وَلَّىٰ (were) a snake جَآنٌّ as if it كَأَنَّهَا moving
تَخَفْ not لَا O Moses يَـٰمُوسَىٰ look back يُعَقِّبْ and did not وَلَمْ flight
the ﴿١٠﴾ ٱلْمُرْسَلُونَ infront of Me لَدَىَّ fear يَخَافُ not لَا verily I إِنِّى fear
Messengers

7. (Remember) when Mûsâ (Moses) said to his household: "Verily, I have seen a fire; I will bring you from there some information, or I will bring you a burning brand, that you may warm yourselves." **8.** But when he came to it, he was called: "Blessed is whosoever is in the fire, and whosoever is round about it! And

glorified be Allâh, the Lord of the *'Âlamîn.* **9.** "O Mûsâ (Moses)! Verily, it is I, Allâh, the All-Mighty, the All-Wise. **10.** "And throw down your stick!" But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said:) "O Mûsâ (Moses)! Fear not: verily, the Messengers fear not in front of Me.

إِلَّا مَن ظَلَمَ ثُمَّ بَدَّلَ حُسْنًۢا بَعْدَ سُوٓءٍ فَإِنِّى غَفُورٌ رَّحِيمٌ ﴿١١﴾ وَأَدْخِلْ يَدَكَ فِى جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ فِى تِسْعِ ءَايَـٰتٍ
إِلَىٰ فِرْعَوْنَ وَقَوْمِهِۦٓ إِنَّهُمْ كَانُوا۟ قَوْمًا فَـٰسِقِينَ ﴿١٢﴾ فَلَمَّا جَآءَتْهُمْ ءَايَـٰتُنَا مُبْصِرَةً قَالُوا۟ هَـٰذَا سِحْرٌ مُّبِينٌ ﴿١٣﴾ وَجَحَدُوا۟ بِهَا
وَٱسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا فَٱنظُرْ كَيْفَ كَانَ عَـٰقِبَةُ ٱلْمُفْسِدِينَ ﴿١٤﴾

he has بَدَّلَ then ثُمَّ has done wrong ظَلَمَ him who مَن except إِلَّا
then surely فَإِنِّى evil سُوٓءٍ after بَعْدَ (for) good حُسْنًۢا changed
and put وَأَدْخِلْ Most-Merciful رَّحِيمٌ ﴿١١﴾ (am) Oft-Forgiving غَفُورٌ I
it will come forth تَخْرُجْ your bosom جَيْبِكَ into فِى your hand يَدَكَ
تِسْعِ (there are) in/among فِى hurt سُوٓءٍ without مِنْ غَيْرِ white بَيْضَآءَ
إِنَّهُمْ and his people وَقَوْمِهِۦٓ Pharaoh فِرْعَوْنَ to إِلَىٰ signs ءَايَـٰتٍ nine
but when فَلَمَّا impious فَـٰسِقِينَ ﴿١٢﴾ a people قَوْمًا are كَانُوا۟ verily they
they قَالُوا۟ clear to see مُبْصِرَةً Our Verses ءَايَـٰتُنَا came to them جَآءَتْهُمْ
and they وَجَحَدُوا۟ manifest مُّبِينٌ ﴿١٣﴾ (is) a magic سِحْرٌ this هَـٰذَا said
their أَنفُسُهُمْ though convinced them وَٱسْتَيْقَنَتْهَآ them بِهَا rejected
كَيْفَ so see فَٱنظُرْ and arrogantly وَعُلُوًّا wrongfully ظُلْمًا ownselves
(of) the evil-doers ٱلْمُفْسِدِينَ ﴿١٤﴾ end عَـٰقِبَةُ was كَانَ how

11. "Except him who has done wrong and afterwards has changed evil for good; then surely, I am Oft-Forgiving, Most Merciful. **12.** "And put your hand into your bosom, it will come forth white without hurt. (These are) among the nine signs (you will take) to Fir'aun (Pharaoh) and his people. Verily, they are a people who are *Fâsiqûn.* **13.** But when Our *Ayât* came to them, clear to see, they said: "This is a manifest magic." **14.** And they belied them wrongfully and arrogantly, though their ownselves were convinced thereof. So see what was the end of the *Mufsidûn.*

وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ وَسُلَيْمَـٰنَ عِلْمًا وَقَالَا ٱلْحَمْدُ لِلَّهِ ٱلَّذِى فَضَّلَنَا عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ ٱلْمُؤْمِنِينَ ﴿١٥﴾ وَوَرِثَ سُلَيْمَـٰنُ دَاوُۥدَ
وَقَالَ يَـٰٓأَيُّهَا ٱلنَّاسُ عُلِّمْنَا مَنطِقَ ٱلطَّيْرِ وَأُوتِينَا مِن كُلِّ شَىْءٍ إِنَّ هَـٰذَا لَهُوَ ٱلْفَضْلُ ٱلْمُبِينُ ﴿١٦﴾ وَحُشِرَ لِسُلَيْمَـٰنَ جُنُودُهُۥ
مِنَ ٱلْجِنِّ وَٱلْإِنسِ وَٱلطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾ حَتَّىٰٓ إِذَآ أَتَوْا۟ عَلَىٰ وَادِ ٱلنَّمْلِ قَالَتْ نَمْلَةٌ يَـٰٓأَيُّهَا ٱلنَّمْلُ ٱدْخُلُوا۟ مَسَـٰكِنَكُمْ
لَا يَحْطِمَنَّكُمْ سُلَيْمَـٰنُ وَجُنُودُهُۥ وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾

and Solomon وَسُلَيْمَٰنَ David دَاوُۥدَ We gave ءَاتَيْنَا and indeed وَلَقَدْ
(are) to لِلَّهِ all the praises ٱلْحَمْدُ and they said وَقَالَا knowledge عِلْمًا
مِّنْ many كَثِيرٍ above عَلَىٰ has preferred us فَضَّلَنَا Who ٱلَّذِى Allah
سُلَيْمَٰنُ and inherited وَوَرِثَ believing ٱلْمُؤْمِنِينَ ﴿١٥﴾ His slaves عِبَادِهِ of
عُلِّمْنَا mankind ٱلنَّاسُ O يَٰٓأَيُّهَا and he said وَقَالَ David دَاوُۥدَ Solomon
and وَأُوتِينَا (of) birds ٱلطَّيْرِ the language مَنطِقَ we have been taught
verily إِنَّ thing شَىْءٍ every كُلِّ from مِن on us has been bestowed
and وَحُشِرَ evident ٱلْمُبِينُ ﴿١٦﴾ is grace ٱلْفَضْلُ indeed (it) لَهُوَ this هَٰذَا
of مِنَ his hosts جُنُودُهُۥ before Solomon لِسُلَيْمَٰنَ (there) were gathered
يُوزَعُونَ ﴿١٧﴾ and they فَهُمْ and birds وَٱلطَّيْرِ and men وَٱلْإِنسِ jinn ٱلْجِنِّ
وَادِ to عَلَىٰ they came أَتَوْا when إِذَآ till حَتَّىٰٓ were set in battle order
ٱلنَّمْلُ O يَٰٓأَيُّهَا one ant نَمْلَةٌ said قَالَتْ (of) the ants ٱلنَّمْلِ valley
should يَحْطِمَنَّكُمْ lest لَا your dwellings مَسَٰكِنَكُمْ enter ٱدْخُلُوا۟ ants
لَا while they وَهُمْ and his hosts وَجُنُودُهُۥ Solomon سُلَيْمَٰنُ crush you
perceive يَشْعُرُونَ ﴿١٨﴾ not

15. And indeed We gave knowledge to Dâwûd (David) and Sulaimân (Solomon), and they both said: "All the praises and thanks be to Allâh, Who has preferred us above many of His believing slaves!" **16.** And Sulaimân (Solomon) inherited (the knowledge of) Dâwûd (David). He said: "O mankind! We have been taught the language of birds, and on us have been bestowed all things. This, verily, is an evident grace (from Allâh)." **17.** And there were gathered before Sulaimân (Solomon) his hosts of jinn and men, and birds, and they all were set in battle order (marching forward). **18.** Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulaimân (Solomon) and his hosts should crush you, while they perceive not."

فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِىٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِىٓ أَنْعَمْتَ عَلَىَّ وَعَلَىٰ وَٰلِدَىَّ وَأَنْ أَعْمَلَ صَٰلِحًا
تَرْضَىٰهُ وَأَدْخِلْنِى بِرَحْمَتِكَ فِى عِبَادِكَ ٱلصَّٰلِحِينَ ﴿١٩﴾ وَتَفَقَّدَ ٱلطَّيْرَ فَقَالَ مَا لِىَ لَآ أَرَى ٱلْهُدْهُدَ أَمْ كَانَ مِنَ
ٱلْغَآئِبِينَ ﴿٢٠﴾

وَقَالَ her speech قَوْلِهَا at مِّن laughing ضَاحِكًا so he smiled فَتَبَسَّمَ
أَشْكُرَ that أَنْ bestow upon me power أَوْزِعْنِىٓ my Lord رَبِّ and said
أَنْعَمْتَ which ٱلَّتِىٓ (for) Your Favours نِعْمَتَكَ I may thank (you)

وَأَنْ my parents وَالِدَيَّ and on وَعَلَىٰ on me عَلَيَّ You have bestowed
You will be تَرْضَىٰهُ righteous deeds صَٰلِحًا I may do أَعْمَلَ and that
فِى by Your Mercy بِرَحْمَتِكَ and admit me وَأَدْخِلْنِى pleased with
and he وَتَفَقَّدَ righteous ﴿١٩﴾ ٱلصَّٰلِحِينَ your slaves عِبَادِكَ among
لَآ what is the matter مَالِىَ and said فَقَالَ the birds ٱلطَّيْرَ inspected
among مِنَ he is كَانَ or أَمْ the hoopoe ٱلْهُدْهُدَ I see أَرَى not
the absentees ﴿٢٠﴾ ٱلْغَآئِبِينَ

19. So he smiled, amused at her speech and said: "My Lord! Grant me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves." **20.** He inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees?

لَأُعَذِّبَنَّهُۥ عَذَابًا شَدِيدًا أَوْ لَأَا۟ذْبَحَنَّهُۥٓ أَوْ لَيَأْتِيَنِّى بِسُلْطَٰنٍ مُّبِينٍ ﴿٢١﴾ فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطتُ بِمَا لَمْ
تُحِطْ بِهِۦ وَجِئْتُكَ مِن سَبَإٍۭ بِنَبَإٍ يَقِينٍ ﴿٢٢﴾ إِنِّى وَجَدتُّ ٱمْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِن كُلِّ شَىْءٍ وَلَهَا عَرْشٌ
عَظِيمٌ ﴿٢٣﴾ وَجَدتُّهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِن دُونِ ٱللَّهِ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ فَهُمْ
لَا يَهْتَدُونَ ﴿٢٤﴾

شَدِيدًا (with) punishment عَذَابًا I will surely punish him لَأُعَذِّبَنَّهُۥ
he brings me لَيَأْتِيَنِّى unless أَوْ slaughter him لَأَا۟ذْبَحَنَّهُۥٓ or أَوْ severe
long بَعِيدٍ not غَيْرَ but he stayed فَمَكَثَ clear ﴿٢١﴾ مُّبِينٍ a reason بِسُلْطَٰنٍ
you تُحِطْ not لَمْ that which بِمَا I have grasped أَحَطتُ he said فَقَالَ
سَبَإٍۭ from مِن and I have come to you وَجِئْتُكَ it بِهِۦ have grasped
ٱمْرَأَةً found وَجَدتُّ verily I إِنِّى true ﴿٢٢﴾ يَقِينٍ with news بِنَبَإٍ Sheba
and she has been given وَأُوتِيَتْ ruling over them تَمْلِكُهُمْ a woman
(is) a throne عَرْشٌ and for her وَلَهَا thing شَىْءٍ every كُلِّ from مِن
يَسْجُدُونَ and her people وَقَوْمَهَا I found her وَجَدتُّهَا great ﴿٢٣﴾ عَظِيمٌ
ٱللَّهِ instead of مِن دُونِ before the sun لِلشَّمْسِ prostrating themselves
Satan ٱلشَّيْطَٰنُ to them لَهُمُ and has made fair-seeming وَزَيَّنَ Allah
ٱلسَّبِيلِ from عَنِ and has barred them فَصَدَّهُمْ their deeds أَعْمَٰلَهُمْ
are guided ﴿٢٤﴾ يَهْتَدُونَ not لَا so they فَهُمْ (Allah's) Way

21. "I will surely punish him with a severe torment or slaughter him, unless he brings me a clear reason." **22.** But the hoopoe stayed not long, he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news. **23.** "I found a woman ruling over them, she has been given all things that could be possessed by any ruler of the earth, and she has a great throne. **24.** "I found her and her people worshipping the sun instead of Allâh, and *Shaitân* (Satan) has made their deeds fair-seeming to them, and has barred them from (Allâh's) way, so they have no guidance."

أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٥﴾ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ رَبُّ
الْعَرْشِ الْعَظِيمِ ۩ ﴿٢٦﴾ ۞ قَالَ سَنَنظُرُ أَصَدَقْتَ أَمْ كُنتَ مِنَ الْكَاذِبِينَ ﴿٢٧﴾ اذْهَب بِّكِتَابِي هَٰذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ
تَوَلَّ عَنْهُمْ فَانظُرْ مَاذَا يَرْجِعُونَ ﴿٢٨﴾

> الَّذِي before Allah لِلَّهِ they prostrate themselves يَسْجُدُوا so not أَلَّا
> the السَّمَاوَاتِ in فِي the hidden thing الْخَبْءَ brings out يُخْرِجُ Who
> you تُخْفُونَ what مَا and knows وَيَعْلَمُ and the earth وَالْأَرْضِ heavens
> (there is) لَا Allah اللَّهُ you reveal تُعْلِنُونَ ﴿٢٥﴾ and what وَمَا conceal
> (of) the Throne الْعَرْشِ Lord رَبُّ He هُوَ but إِلَّا god إِلَٰهَ no
> whether أَصَدَقْتَ we shall see سَنَنظُرُ he said قَالَ ۞ Supreme ۩ ﴿٢٦﴾ الْعَظِيمِ
> the liars الْكَاذِبِينَ ﴿٢٧﴾ of مِنَ you are كُنتَ or أَمْ you speak the truth
> to إِلَيْهِمْ and deliver it فَأَلْقِهْ this هَٰذَا with my letter بِّكِتَابِي go اذْهَب
> مَاذَا and see فَانظُرْ from them عَنْهُمْ draw back تَوَلَّ then ثُمَّ them
> they return يَرْجِعُونَ ﴿٢٨﴾ what

25. So they do not worship (prostrate themselves before) Allâh, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. **26.** Allâh, *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the Lord of the Supreme Throne! **27.** [Sulaimân (Solomon)] said: "We shall see whether you speak the truth or you are (one) of the liars. **28.** "Go you with this letter of mine and deliver it to them then draw back from them, and see what (answer) they return."

قَالَتْ يَا أَيُّهَا الْمَلَأُ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ ﴿٢٩﴾ إِنَّهُ مِن سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ﴿٣٠﴾ أَلَّا تَعْلُوا عَلَيَّ
وَأْتُونِي مُسْلِمِينَ ﴿٣١﴾ قَالَتْ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنتُ قَاطِعَةً أَمْرًا حَتَّىٰ تَشْهَدُونِ ﴿٣٢﴾ قَالُوا نَحْنُ أُولُو قُوَّةٍ
وَأُولُو بَأْسٍ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانظُرِي مَاذَا تَأْمُرِينَ ﴿٣٣﴾

to إِلَيَّ is delivered أُلْقِيَ verily إِنِّي chiefs الْمَلَؤُا O يَٰٓأَيُّهَا she said قَالَتْ
سُلَيْمَٰنَ (is) from مِن verily it إِنَّهُۥ noble كَرِيمٌ ﴿٢٩﴾ a letter كِتَٰبٌ me
(of) Allah ٱللَّهِ in the Name بِسْمِ and verily it (reads) وَإِنَّهُۥ Solomon
تَعْلُوا not أَلَّا the Most Merciful ٱلرَّحِيمِ ﴿٣٠﴾ the Most Gracious ٱلرَّحْمَٰنِ
as مُسْلِمِينَ ﴿٣١﴾ but come to me وَأْتُونِي against me عَلَيَّ be exalted
in فِيٓ advise me أَفْتُونِي chiefs ٱلْمَلَؤُا O يَٰٓأَيُّهَا she said قَالَتْ Muslims
حَتَّىٰ any case أَمْرًا deciding قَاطِعَةً I am كُنتُ not مَا my case أَمْرِي
(are) of أُولُوا قُوَّةٍ we نَحْنُ they said قَالُوا you are present تَشْهَدُونِ ﴿٣٢﴾ till
and the وَٱلْأَمْرُ great شَدِيدٍ strength بَأْسٍ and of وَأُولُوا power
تَأْمُرِينَ ﴿٣٣﴾ what مَاذَا so look فَٱنظُرِي (is) for you إِلَيْكِ matter/command
do you command

29. She said: "O chiefs! Verily, here is delivered to me a noble letter, **30.** "Verily, it is from Sulaimân (Solomon), and verily, it (reads): In the Name of Allâh, the Most Gracious, the Most Merciful; **31.** "Be you not exalted against me, but come to me as Muslims.' " **32.** She said: "O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me." **33.** They said: "We have great strength, and great ability for war, but it is for you to command; so think over what you will command."

قَالَتْ إِنَّ ٱلْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوٓا أَعِزَّةَ أَهْلِهَآ أَذِلَّةً وَكَذَٰلِكَ يَفْعَلُونَ ﴿٣٤﴾ وَإِنِّي مُرْسِلَةٌ إِلَيْهِم
بِهَدِيَّةٍ فَنَاظِرَةٌۢ بِمَ يَرْجِعُ ٱلْمُرْسَلُونَ ﴿٣٥﴾ فَلَمَّا جَآءَ سُلَيْمَٰنَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَآ ءَاتَىٰنِۦَ ٱللَّهُ خَيْرٌ مِّمَّآ ءَاتَىٰكُم بَلْ
أَنتُم بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴿٣٦﴾

they enter دَخَلُوا when إِذَا kings ٱلْمُلُوكَ verily إِنَّ she said قَالَتْ
the most أَعِزَّةَ and make وَجَعَلُوٓا they spoil it أَفْسَدُوهَا a town قَرْيَةً
and thus وَكَذَٰلِكَ the lowest أَذِلَّةً (of) its people أَهْلِهَآ honourable
to them إِلَيْهِم (will) send مُرْسِلَةٌ but verily I وَإِنِّي they do يَفْعَلُونَ ﴿٣٤﴾
ٱلْمُرْسَلُونَ ﴿٣٥﴾ return يَرْجِعُ with what بِمَ and see فَنَاظِرَةٌۢ a present بِهَدِيَّةٍ
(to) سُلَيْمَٰنَ (the messengers) came جَآءَ so when فَلَمَّا the messengers
فَمَآ in wealth بِمَالٍ will you help me أَتُمِدُّونَنِ he said قَالَ Solomon
than that مِّمَّآ (is) better خَيْرٌ Allah ٱللَّهُ has given me ءَاتَىٰنِۦَ what
in your gift بِهَدِيَّتِكُمْ you أَنتُم nay بَلْ He has given you ءَاتَىٰكُم which
rejoice تَفْرَحُونَ ﴿٣٦﴾

34. She said: "Verily, kings, when they enter a town (country), they despoil it and make the most honourable amongst its people the lowest. And thus they do. **35.** "But verily, I am going to send him a present, and see with what (answer) the messengers return." **36.** So when (the messengers with the present) came to Sulaimân (Solomon), he said: "Will you help me in wealth? What Allâh has given me is better than that which He has given you! Nay, you rejoice in your gift!"

ٱرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُم بِجُنُودٍ لَّا قِبَلَ لَهُم بِهَا وَلَنُخْرِجَنَّهُم مِّنْهَآ أَذِلَّةً وَهُمْ صَٰغِرُونَ ﴿٣٧﴾ قَالَ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ أَيُّكُمْ يَأْتِينِى بِعَرْشِهَا
قَبْلَ أَن يَأْتُونِى مُسْلِمِينَ ﴿٣٨﴾ قَالَ عِفْرِيتٌ مِّنَ ٱلْجِنِّ أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن تَقُومَ مِن مَّقَامِكَ وَإِنِّى عَلَيْهِ لَقَوِىٌّ أَمِينٌ ﴿٣٩﴾

we verily shall come to them فَلَنَأْتِيَنَّهُم to them إِلَيْهِمْ go back ٱرْجِعْ
of it بِهَا for them لَهُم (is) resistance قِبَلَ not لَّا with hosts بِجُنُودٍ
in disgrace أَذِلَّةً from there مِّنْهَآ and we shall drive them out وَلَنُخْرِجَنَّهُم
ٱلْمَلَؤُا۟ O يَٰٓأَيُّهَا he said قَالَ (will be) abased صَٰغِرُونَ ﴿٣٧﴾ and they وَهُمْ
قَبْلَ her throne بِعَرْشِهَا can bring me يَأْتِينِى which of you أَيُّكُمْ chiefs
as Muslims ﴿٣٨﴾ مُسْلِمِينَ they come to me يَأْتُونِى that أَن before
a strong one عِفْرِيتٌ said قَالَ (surrendering themselves in obedience)
before قَبْلَ it بِهِۦ will bring to you ءَاتِيكَ I أَنَا۠ the jinn ٱلْجِنِّ from مِّنَ
and verily I وَإِنِّى your place مَّقَامِكَ from مِن you rise تَقُومَ that أَن
trustworthy ﴿٣٩﴾ أَمِينٌ (am) indeed strong لَقَوِىٌّ for it عَلَيْهِ

37. "Go back to them. We verily, shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased." **38.** He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?" **39.** An *'Ifrît* (strong one) from the jinn said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong and trustworthy for such work."

قَالَ ٱلَّذِى عِندَهُۥ عِلْمٌ مِّنَ ٱلْكِتَٰبِ أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَءَاهُ مُسْتَقِرًّا عِندَهُۥ قَالَ هَٰذَا مِن فَضْلِ رَبِّى
لِيَبْلُوَنِىٓ ءَأَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦ وَمَن كَفَرَ فَإِنَّ رَبِّى غَنِىٌّ كَرِيمٌ ﴿٤٠﴾ قَالَ نَكِّرُوا۟ لَهَا عَرْشَهَا نَنظُرْ
أَتَهْتَدِىٓ أَمْ تَكُونُ مِنَ ٱلَّذِينَ لَا يَهْتَدُونَ ﴿٤١﴾

of مِّنَ (was) knowledge عِلْمٌ with him عِندَهُۥ one who ٱلَّذِى said قَالَ
before قَبْلَ it بِهِۦ will bring to you ءَاتِيكَ I أَنَا۠ the Scripture ٱلْكِتَٰبِ
رَءَاهُ then when فَلَمَّا your eyesight طَرْفُكَ to you إِلَيْكَ returns يَرْتَدَّ that أَن

مِن this هَٰذَا he said قَالَ before him عِندَهُۥ placed مُسْتَقِرًّا he saw it
أَأَشْكُرُ to test me لِيَبْلُوَنِىٓ (of) my Lord رَبِّى Grace فَضْلِ (is) from
شَكَرَ and whoever وَمَن ungrateful أَكْفُرُ or أَمْ whether I am grateful
وَمَن for himself لِنَفْسِهِۦ he is grateful يَشْكُرُ indeed فَإِنَّمَا is grateful
(is) غَنِىٌّ my Lord رَبِّى certainly فَإِنَّ is ungrateful كَفَرَ and who
عَرْشَهَا for her لَهَا disguise نَكِّرُوا۟ he said قَالَ Bountiful ﴿٤٠﴾ كَرِيمٌ Rich
whether she will be guided أَتَهْتَدِىٓ that we may see نَنظُرْ her throne
are ﴿٤١﴾ يَهْتَدُونَ not لَا those who ٱلَّذِينَ of مِنَ she will be تَكُونُ or أَمْ
guided

40. One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" Then when he saw it placed before him, he said: "This is by the Grace of my Lord to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself; and whoever is ungrateful. Certainly my Lord is Rich (Free of all needs), Bountiful." **41.** He said: "Disguise her throne for her that we may see whether she will be guided (to recognise her throne), or she will be one of those not guided."

فَلَمَّا جَآءَتْ قِيلَ أَهَٰكَذَا عَرْشُكِ ۖ قَالَتْ كَأَنَّهُۥ هُوَ ۚ وَأُوتِينَا ٱلْعِلْمَ مِن قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿٤٢﴾ وَصَدَّهَا مَا كَانَت تَّعْبُدُ مِن دُونِ ٱللَّهِ ۖ إِنَّهَا
كَانَتْ مِن قَوْمٍ كَٰفِرِينَ ﴿٤٣﴾ قِيلَ لَهَا ٱدْخُلِى ٱلصَّرْحَ ۖ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَن سَاقَيْهَا ۚ قَالَ إِنَّهُۥ صَرْحٌ مُّمَرَّدٌ مِّن
قَوَارِيرَ ۗ قَالَتْ رَبِّ إِنِّى ظَلَمْتُ نَفْسِى وَأَسْلَمْتُ مَعَ سُلَيْمَٰنَ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٤٤﴾

عَرْشُكِ is like this أَهَٰكَذَا it was said قِيلَ she came جَآءَتْ so when فَلَمَّا
it (were) the هُوَ (it is) as though كَأَنَّهُۥ she said قَالَتْ your Throne
وَكُنَّا before her مِن قَبْلِهَا knowledge ٱلْعِلْمَ and was bestowed on us وَأُوتِينَا same
has prevented وَصَدَّهَا Muslims submitted (to Allah) ﴿٤٢﴾ مُسْلِمِينَ and we were
ٱللَّهِ besides مِن دُونِ worship تَّعْبُدُ she used to كَانَت that which مَا her and
﴿٤٣﴾ كَٰفِرِينَ a people قَوْمٍ of مِن was كَانَتْ indeed she إِنَّهَا Allah
the palace ٱلصَّرْحَ enter ٱدْخُلِى to her لَهَا it was said قِيلَ disbelieving
to be a pool لُجَّةً she thought it حَسِبَتْهُ she saw it رَأَتْهُ but when فَلَمَّا
verily it إِنَّهُۥ he said قَالَ her legs عَن سَاقَيْهَا and she uncovered وَكَشَفَتْ
قَالَتْ glass قَوَارِيرَ of/with مِّن traced smooth مُّمَرَّدٌ (is) a palace صَرْحٌ
نَفْسِى have wronged ظَلَمْتُ verily I إِنِّى my Lord رَبِّ she said

سُلَيْمَٰنَ	with	مَعَ	and I submit (accept Islam)	وَأَسْلَمْتُ	myself			
(of) the worlds	ٱلْعَٰلَمِينَ ﴿٤٤﴾	Lord	رَبِّ	to Allah	لِلَّهِ	Solomon		

42. So when she came, it was said (to her): "Is your throne like this?" She said: "(It is) as though it were the very same." And [Sulaimân (Solomon) said]: "Knowledge was bestowed on us before her, and we were submitted to Allâh." **43.** And that which she used to worship besides Allâh has prevented her (from Islâm), for she was of a disbelieving people. **44.** It was said to her: "Enter *As-Sarh*": but when she saw it, she thought it was a pool, and she uncovering her legs. Sulaimân (Solomon) said: "Verily, it is a *Sarh* (a glass surface with water underneath it or a palace)." She said: "My Lord! Verily, I have wronged myself, and I submit to Allâh, the Lord of the *'Âlamîn*."

وَلَقَدْ أَرْسَلْنَآ إِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ ﴿٤٥﴾ قَالَ يَٰقَوْمِ لِمَ
تَسْتَعْجِلُونَ بِٱلسَّيِّئَةِ قَبْلَ ٱلْحَسَنَةِ ۖ لَوْلَا تَسْتَغْفِرُونَ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٦﴾ قَالُوا۟ ٱطَّيَّرْنَا بِكَ وَبِمَن مَّعَكَ ۚ
قَالَ طَٰٓئِرُكُمْ عِندَ ٱللَّهِ ۖ بَلْ أَنتُمْ قَوْمٌ تُفْتَنُونَ ﴿٤٧﴾

their أَخَاهُمْ Thamud ثَمُودَ to إِلَىٰ We sent أَرْسَلْنَآ and indeed وَلَقَدْ
then look فَإِذَا Allah ٱللَّهَ worship ٱعْبُدُوا۟ to أَنِ Salih صَٰلِحًا brother
quarreling with يَخْتَصِمُونَ ﴿٤٥﴾ (became) two parties فَرِيقَانِ they هُمْ
do you تَسْتَعْجِلُونَ why لِمَ O my people يَٰقَوْمِ he said قَالَ each other
ٱلْحَسَنَةِ before قَبْلَ the evil (Allah's torment) بِٱلسَّيِّئَةِ seek to hasten
you seek the تَسْتَغْفِرُونَ why not لَوْلَا the good (Allah's Mercy)
may be تُرْحَمُونَ ﴿٤٦﴾ that you لَعَلَّكُمْ (of) Allah ٱللَّهَ forgiveness
at بِكَ we auger ill omen ٱطَّيَّرْنَا they said قَالُوا۟ treated with mercy
your ill omen طَٰٓئِرُكُمْ he said قَالَ with you مَّعَكَ and those وَبِمَن you
(are) a people قَوْمٌ you أَنتُمْ nay, but بَلْ Allah ٱللَّهِ (is) with عِندَ
that are being tested تُفْتَنُونَ ﴿٤٧﴾

45. And indeed We sent to Thamûd their brother Sâlih (Saleh), saying: "Worship Allâh. Then look! They became two parties (believers and disbelievers) quarrelling with each other." **46.** He said: "O my people! Why do you seek to hasten the evil (torment) before the good (Allâh's Mercy)? Why seek you not the forgiveness of Allâh, that you may receive mercy?" **47.** They said: "We augur ill omen from you and those with you." He said: "Your ill omen is with Allâh; nay, but you are a people that are being tested."

وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿٤٨﴾ قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ
ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ ﴿٤٩﴾ وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا
يَشْعُرُونَ ﴿٥٠﴾ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥١﴾

men رَهْطٍ nine تِسْعَةُ the city الْمَدِينَةِ in فِي and there were وَكَانَ
and not وَلَا the land الْأَرْضِ in فِي who made mischief يُفْسِدُونَ
swear one to another تَقَاسَمُوا they said قَالُوا would reform ﴿٤٨﴾ يُصْلِحُونَ
we shall surely make a night attack on him لَنُبَيِّتَنَّهُ by Allah بِاللَّهِ
to لِوَلِيِّهِ we will surely say لَنَقُولَنَّ then ثُمَّ and his household وَأَهْلَهُ
the destruction مَهْلِكَ we witnessed شَهِدْنَا not مَا his near relative
(are) ﴿٤٩﴾ لَصَادِقُونَ and verily we وَإِنَّا (of) his household أَهْلِهِ
and We planned وَمَكَرْنَا a plot مَكْرًا so they plotted وَمَكَرُوا truthful
فَانْظُرْ perceived ﴿٥٠﴾ يَشْعُرُونَ not لَا while they وَهُمْ a plan مَكْرًا
أَنَّا (of) their plot مَكْرِهِمْ end عَاقِبَةُ was كَانَ how كَيْفَ thus see
﴿٥١﴾ أَجْمَعِينَ and their people وَقَوْمَهُمْ destroyed them دَمَّرْنَاهُمْ verily We
all together

48. And there were in the city nine men (from the sons of their chiefs), who made mischief in the land, and would not reform. **49.** They said: "Swear one to another by Allâh that we shall make a secret night attack on him and his household, and thereafter we will surely say to his near relatives: 'We witnessed not the destruction of his household, and verily, we are telling the truth.'" **50.** So they plotted a plot, and We planned a plan, while they perceived not. **51.** Then see how was the end of their plot! Verily, We destroyed them and their nation, all together.

فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوا إِنَّ فِي ذَٰلِكَ لَآيَةً لِقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾ وَأَنْجَيْنَا الَّذِينَ آمَنُوا
وَكَانُوا يَتَّقُونَ ﴿٥٣﴾ وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ ﴿٥٤﴾ أَئِنَّكُمْ لَتَأْتُونَ
الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ ﴿٥٥﴾

for what بِمَا in ruin خَاوِيَةً (are) their houses بُيُوتُهُمْ these فَتِلْكَ
(is) indeed لَآيَةً this ذَٰلِكَ in فِي verily إِنَّ they did wrong ظَلَمُوا
and We saved وَأَنْجَيْنَا who know ﴿٥٢﴾ يَعْلَمُونَ for people لِقَوْمٍ a sign

fear يَتَّقُونَ ﴿٥٣﴾ and used to وَكَانُوا۟ believed ءَامَنُوا۟ those who ٱلَّذِينَ
to لِقَوْمِهِۦٓ he said قَالَ when إِذْ and (remember) Lot وَلُوطًا Allah
while وَأَنتُمْ indecency ٱلْفَـٰحِشَةَ do you commit أَتَأْتُونَ his people
(to) men ٱلرِّجَالَ come لَتَأْتُونَ why do you أَئِنَّكُمْ see تُبْصِرُونَ ﴿٥٤﴾ you
you أَنتُمْ nay but بَلْ women ٱلنِّسَآءِ instead of مِّن دُونِ with lust شَهْوَةً
who are ignorant تَجْهَلُونَ ﴿٥٥﴾ (are) a people قَوْمٌ

52. These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an *Ayâh* (a lesson or a sign) for people who know. **53.** And We saved those who believed, and used to fear Allâh, and keep their duty to Him. **54.** And (remember) Lût (Lot)! When he said to his people. Do you commit *Al-Fâhishah* while you see?" **55.** "Do you practise your lusts on men instead of women? Nay, but you are a people who behave senselessly."

۞ فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوٓا۟ أَخْرِجُوٓا۟ ءَالَ لُوطٍ مِّن قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ﴿٥٦﴾ فَأَنجَيْنَٰهُ
وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ قَدَّرْنَٰهَا مِنَ ٱلْغَٰبِرِينَ ﴿٥٧﴾ وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَسَآءَ مَطَرُ ٱلْمُنذَرِينَ ﴿٥٨﴾ قُلِ ٱلْحَمْدُ لِلَّهِ
وَسَلَٰمٌ عَلَىٰ عِبَادِهِ ٱلَّذِينَ ٱصْطَفَىٰٓ ۗ ءَآللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ ﴿٥٩﴾ أَمَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَأَنزَلَ لَكُم
مِّنَ ٱلسَّمَآءِ مَآءً فَأَنۢبَتْنَا بِهِۦ حَدَآئِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَن تُنۢبِتُوا۟ شَجَرَهَآ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ بَلْ هُمْ قَوْمٌ
يَعْدِلُونَ ﴿٦٠﴾

by his people قَوْمِهِۦٓ answer جَوَابَ (there) was كَانَ so not فَمَا ۞
the family ءَالَ drive out أَخْرِجُوٓا۟ they said قَالُوٓا۟ that أَن except إِلَّآ
أُنَاسٌ verily they are إِنَّهُمْ your city قَرْيَتِكُمْ from مِّن (of) Lot لُوطٍ
وَأَهْلَهُۥٓ so We saved him فَأَنجَيْنَٰهُ (who) are clean يَتَطَهَّرُونَ ﴿٥٦﴾ a people
We destined her قَدَّرْنَٰهَا his wife ٱمْرَأَتَهُۥ except إِلَّا and his family
and وَأَمْطَرْنَا those who remained behind ٱلْغَٰبِرِينَ ﴿٥٧﴾ (to be) of مِنَ
so فَسَآءَ a rain (of stones) مَّطَرًا on them عَلَيْهِم We rained down
قُلِ (of) those who were warned ٱلْمُنذَرِينَ ﴿٥٨﴾ the rain مَطَرُ evil was
on عَلَىٰ and peace be وَسَلَٰمٌ (is) to Allah لِلَّهِ all praise ٱلْحَمْدُ say
is Allah ءَآللَّهُ He has chosen ٱصْطَفَىٰٓ whom ٱلَّذِينَ His slaves عِبَادِهِ
is not أَمَّنْ they ascribe as partners يُشْرِكُونَ ﴿٥٩﴾ or what أَمَّا better خَيْرٌ
and the earth وَٱلْأَرْضَ the heavens ٱلسَّمَٰوَٰتِ created خَلَقَ He Who
مَآءً the sky ٱلسَّمَآءِ from مِّنَ for you لَكُم and sends down وَأَنزَلَ
ذَاتَ gardens حَدَآئِقَ with it بِهِۦ and We cause to grow فَأَنۢبَتْنَا water
(for you) لَكُمْ it is كَانَ not مَّا beauty and delight بَهْجَةٍ full of
is there أَءِلَٰهٌ their trees شَجَرَهَآ you cause to grow تُنۢبِتُوا۟ that أَن
a people قَوْمٌ they are هُمْ Nay but بَلْ Allah ٱللَّهِ with مَّعَ any god
who ascribe equals يَعْدِلُونَ ﴿٦٠﴾

56. There was no other answer given by his people except that they said: "Drive out the family of Lût (Lot) from your city. Verily, these are men who want to be clean and pure!" **57.** So We saved him and his family, except his wife. We destined her to be of those who remained behind. **58.** And We rained down on them a rain (of stones). So evil was the rain of those who were warned. **59.** Say (O Muhammad ﷺ): "Praise and thanks be to Allâh, and peace be on His slaves whom He has chosen! Is Allâh better, or (all) that you ascribe as partners (to Him)?". **60.** Is not He (better than your gods) Who created the heavens and the earth, and

sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any *ilâh* (god) with Allâh? Nay, but they are a people who ascribe equals (to Him)!

أَمَّن جَعَلَ ٱلْأَرْضَ قَرَارًا وَجَعَلَ خِلَٰلَهَآ أَنْهَٰرًا وَجَعَلَ لَهَا رَوَٰسِىَ وَجَعَلَ بَيْنَ ٱلْبَحْرَيْنِ حَاجِزًا ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٦١﴾ أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ ۗ
أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٦٢﴾ أَمَّن يَهْدِيكُمْ فِى ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ وَمَن يُرْسِلُ ٱلرِّيَٰحَ بُشْرًۢا
بَيْنَ يَدَىْ رَحْمَتِهِۦٓ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ تَعَٰلَى ٱللَّهُ عَمَّا يُشْرِكُونَ ﴿٦٣﴾

as a fixed قَرَارًا the earth ٱلْأَرْضَ has made جَعَلَ is He Who أَمَّن
وَجَعَلَ rivers أَنْهَٰرًا in its midst خِلَٰلَهَآ and has placed وَجَعَلَ abode
and has وَجَعَلَ firm mountains رَوَٰسِىَ for it لَهَا and has placed
is أَءِلَٰهٌ a barrier حَاجِزًا the two seas ٱلْبَحْرَيْنِ between بَيْنَ made
most of أَكْثَرُهُمْ Nay but بَلْ Allah ٱللَّهِ with مَّعَ there any god
Who responds يُجِيبُ is He أَمَّن they know يَعْلَمُونَ ﴿٦١﴾ not لَا them
وَيَكْشِفُ he calls Him دَعَاهُ when إِذَا to the distressed one ٱلْمُضْطَرَّ
خُلَفَآءَ and makes you وَيَجْعَلُكُمْ the evil ٱلسُّوٓءَ and removes
ٱللَّهِ with مَّعَ is there any god أَءِلَٰهٌ (of) the earth ٱلْأَرْضِ inheritors
is أَمَّن you remember تَذَكَّرُونَ ﴿٦٢﴾ that مَّا little is قَلِيلًا Allah
(of) ٱلْبَرِّ the darkness ظُلُمَٰتِ in فِى guides you يَهْدِيكُمْ He Who
the ٱلرِّيَٰحَ sends يُرْسِلُ and Who وَمَن and the sea وَٱلْبَحْرِ the land
His رَحْمَتِهِۦٓ before بَيْنَ يَدَىْ as heralds of glad tidings بُشْرًۢا winds
High تَعَٰلَى Allah ٱللَّهِ with مَّعَ is there any god أَءِلَٰهٌ Mercy
they يُشْرِكُونَ ﴿٦٣﴾ above all that عَمَّا Allah ٱللَّهُ Exalted is
associate partners

61. Is not He Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas? Is there any *ilâh* with Allâh? Nay, but most of them know not! **62.** Is not He Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any *ilâh* (god) with Allâh? Little is that you remember! **63.** Is not He Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His Mercy (rain)? Is there any *ilâh* with Allâh? High Exalted be Allâh above all that they associate as partners!

أَمَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَمَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ قُلْ هَاتُوا۟ بُرْهَٰنَكُمْ إِن كُنتُمْ
صَٰدِقِينَ ﴿٦٤﴾ قُل لَّا يَعْلَمُ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٦٥﴾ بَلِ ٱدَّٰرَكَ عِلْمُهُمْ
فِى ٱلْءَاخِرَةِ ۚ بَلْ هُمْ فِى شَكٍّ مِّنْهَا ۖ بَلْ هُم مِّنْهَا عَمُونَ ﴿٦٦﴾ وَقَالَ ٱلَّذِينَ كَفَرُوٓا۟ أَءِذَا كُنَّا تُرَٰبًا وَءَابَآؤُنَآ أَئِنَّا
لَمُخْرَجُونَ ﴿٦٧﴾

أَمَّن He Who is يَبْدَؤُا۟ originates ٱلْخَلْقَ creation ثُمَّ then يُعِيدُهُۥ
shall repeat it وَمَن and Who يَرْزُقُكُم provides you مِّنَ from ٱلسَّمَآءِ
heaven وَٱلْأَرْضِ and earth أَءِلَٰهٌ is there any god مَّعَ with ٱللَّهِ Allah
قُلْ say هَاتُوا۟ bring forth بُرْهَٰنَكُمْ your proof إِن if كُنتُمْ you are
صَٰدِقِينَ ﴿٦٤﴾ truthful قُل say لَّا none يَعْلَمُ knows مَن who فِى (is) in
ٱلسَّمَٰوَٰتِ the heavens وَٱلْأَرْضِ and the earth ٱلْغَيْبَ the unseen إِلَّا
except ٱللَّهُ Allah وَمَا nor يَشْعُرُونَ can they perceive أَيَّانَ when
يُبْعَثُونَ ﴿٦٥﴾ they shall be resurrected بَلِ nay ٱدَّٰرَكَ is more
accomplished عِلْمُهُمْ their knowledge فِى of ٱلْءَاخِرَةِ the Hereafter بَلْ
nay هُمْ they فِى (are) in شَكٍّ doubt مِّنْهَا about it بَلْ nay هُم they
مِّنْهَا about it عَمُونَ ﴿٦٦﴾ (are) blind وَقَالَ and say ٱلَّذِينَ those who كَفَرُوٓا۟
disbelieve أَءِذَا when كُنَّا we have become تُرَٰبًا dust وَءَابَآؤُنَآ and our
fathers أَئِنَّا shall we really لَمُخْرَجُونَ ﴿٦٧﴾ be brought forth

64. Is not He Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any *ilâh* (god) with Allâh? Say: "Bring forth your proofs, if you are truthful." **65.** Say: "None in the heavens and the earth knows the *Ghaib* (Unseen) except Allâh, nor can they perceive when they shall be resurrected." **66.** Nay, they have no knowledge of the Hereafter. Nay, they are in doubt about it. Nay, they are in complete blindness about it. **67.** And those who disbelieve say: "When we have become dust — we and our fathers — shall we really be brought forth (again)?

لَقَدْ وُعِدْنَا هَٰذَا نَحْنُ وَءَابَآؤُنَا مِن قَبْلُ إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٦٨﴾ قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ
عَٰقِبَةُ ٱلْمُجْرِمِينَ ﴿٦٩﴾ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُن فِى ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿٧٠﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ
صَٰدِقِينَ ﴿٧١﴾ قُلْ عَسَىٰٓ أَن يَكُونَ رَدِفَ لَكُم بَعْضُ ٱلَّذِى تَسْتَعْجِلُونَ ﴿٧٢﴾ وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ
أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٧٣﴾

and وَءَابَآؤُنَا We نَحْنُ this هَٰذَا we were promised وُعِدْنَا indeed لَقَدْ
(nothing) إِلَّآ this is هَٰذَآ verily إِنْ before مِن قَبْلُ our forefathers
in فِى travel سِيرُوا۟ say قُلْ (of) the ancients ٱلْأَوَّلِينَ ﴿٦٨﴾ tales أَسَٰطِيرُ but
the end عَٰقِبَةُ has been كَانَ how كَيْفَ and see فَٱنظُرُوا۟ the land ٱلْأَرْضِ
over عَلَيْهِمْ grieve تَحْزَنْ and not وَلَا (of) the criminals ٱلْمُجْرِمِينَ ﴿٦٩﴾
because of what مِّمَّا distress ضَيْقٍ in فِى be تَكُن nor وَلَا them
ٱلْوَعْدُ this هَٰذَا when مَتَىٰ and they say وَيَقُولُونَ they plot يَمْكُرُونَ ﴿٧٠﴾
truthful صَٰدِقِينَ ﴿٧١﴾ you are كُنتُمْ if إِن promise (will be fulfilled)
لَكُم close behind رَدِفَ may be يَكُونَ that أَن perhaps عَسَىٰٓ say قُلْ
you haste on تَسْتَعْجِلُونَ ﴿٧٢﴾ (of) that which ٱلَّذِى some بَعْضُ (to) you
for عَلَى (of) grace فَضْلٍ (is) full لَذُو your Lord رَبَّكَ and verily وَإِنَّ
do not لَا most of them أَكْثَرَهُمْ yet (but) وَلَٰكِنَّ mankind ٱلنَّاسِ
give thanks يَشْكُرُونَ ﴿٧٣﴾

68. "Indeed we were promised this — we and our forefathers before (us), verily, these are nothing but tales of ancients." **69.** Say to them (O Muhammad ﷺ): "Travel in the land and see how has been the end of the *Mujrimûn*." **70.** And grieve you not over them, nor be straitened (in distress) because of what they plot. **71.** And they say: "When (will) this promise (be fulfilled), if you are truthful?" **72.** Say: "Perhaps that which you wish to hasten on, may be close behind you. **73.** "Verily, your Lord is full of grace for mankind, yet most of them do not give thanks."

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٤﴾ وَمَا مِنْ غَآئِبَةٍ فِى ٱلسَّمَآءِ وَٱلْأَرْضِ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٧٥﴾ إِنَّ هَٰذَا
ٱلْقُرْءَانَ يَقُصُّ عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَكْثَرَ ٱلَّذِى هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧٦﴾ وَإِنَّهُۥ لَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٧٧﴾ إِنَّ رَبَّكَ
يَقْضِى بَيْنَهُم بِحُكْمِهِۦ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْعَلِيمُ ﴿٧٨﴾ فَتَوَكَّلْ عَلَى ٱللَّهِ ۖ إِنَّكَ عَلَى ٱلْحَقِّ ٱلْمُبِينِ ﴿٧٩﴾

conceal تُكِنُّ what مَا knows لَيَعْلَمُ your Lord رَبَّكَ and verily وَإِنَّ
(and وَمَا they reveal يُعْلِنُونَ ﴿٧٤﴾ and what وَمَا their breasts صُدُورُهُمْ
the heaven ٱلسَّمَآءِ in فِى hidden غَآئِبَةٍ (from) مِنْ there is) nothing
إِنَّ a clear مُّبِينٍ ﴿٧٥﴾ book كِتَٰبٍ (is) in فِى but إِلَّا and the earth وَٱلْأَرْضِ
the children بَنِىٓ to عَلَىٰ narrates يَقُصُّ Quran ٱلْقُرْءَانَ this هَٰذَا verily
in which فِيهِ they هُمْ (of) that ٱلَّذِى most أَكْثَرَ (of) Israel إِسْرَٰٓءِيلَ
and a وَرَحْمَةٌ a guidance لَهُدًى and verily it is وَإِنَّهُۥ differ يَخْتَلِفُونَ ﴿٧٦﴾
يَقْضِى your Lord رَبَّكَ verily إِنَّ for the believers لِّلْمُؤْمِنِينَ ﴿٧٧﴾ mercy

and وَهُوَ by His Judgement بِحُكْمِهِۦ between them بَيْنَهُم will decide
so put فَتَوَكَّلْ the All-Knowing ٱلْعَلِيمُ ﴿٧٨﴾ the All-Mighty ٱلْعَزِيزُ He is
truth ٱلْحَقِّ (are) on عَلَى surely you إِنَّكَ Allah ٱللَّهِ in عَلَى your trust
the manifest ٱلْمُبِينِ ﴿٧٩﴾

74. And verily, your Lord knows what their breasts conceal and what they reveal.
75. And there is nothing hidden in the heaven and the earth but it is in a Clear
Book. **76.** Verily, this Qur'ân narrates to the Children of Israel most of that in
which they differ. **77.** And truly, it (this Qur'ân) is a guide and a mercy for the
believers. **78.** Verily, your Lord will decide between them (various sects) by His
Judgement. And He is the All-Mighty, the All-Knowing. **79.** So put your trust in
Allâh; surely, you (O Muhammad ﷺ) are on manifest truth.

إِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ وَلَا تُسْمِعُ ٱلصُّمَّ ٱلدُّعَآءَ إِذَا وَلَّوْا۟ مُدْبِرِينَ ﴿٨٠﴾ وَمَآ أَنتَ بِهَٰدِى ٱلْعُمْىِ عَن ضَلَٰلَتِهِمْ ۖ إِن تُسْمِعُ إِلَّا مَن
يُؤْمِنُ بِـَٔايَٰتِنَا فَهُم مُّسْلِمُونَ ﴿٨١﴾ ۞ وَإِذَا وَقَعَ ٱلْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَآبَّةً مِّنَ ٱلْأَرْضِ تُكَلِّمُهُمْ أَنَّ ٱلنَّاسَ كَانُوا۟
بِـَٔايَٰتِنَا لَا يُوقِنُونَ ﴿٨٢﴾ وَيَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ فَوْجًا مِّمَّن يُكَذِّبُ بِـَٔايَٰتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾

nor وَلَا the dead ٱلْمَوْتَىٰ make hear تُسْمِعُ cannot لَا verily you إِنَّكَ
وَلَّوْا۟ when إِذَا the call ٱلدُّعَآءَ the deaf ٱلصُّمَّ can you make hear تُسْمِعُ
بِهَٰدِى can you أَنتَ and nor وَمَآ turning their backs مُدْبِرِينَ ﴿٨٠﴾ they flee
تُسْمِعُ not إِن their error ضَلَٰلَتِهِمْ out of عَن the blind ٱلْعُمْىِ lead
بِـَٔايَٰتِنَا believe يُؤْمِنُ those who مَن except إِلَّا you can make to hear
have submitted as Muslims مُّسْلِمُونَ ﴿٨١﴾ and they فَهُم in Our Signs
against them عَلَيْهِمْ the word ٱلْقَوْلُ is fulfilled وَقَعَ and when ۞ وَإِذَا
ٱلْأَرْضِ from مِّنَ a beast دَآبَّةً for them لَهُمْ We shall bring out أَخْرَجْنَا
ٱلنَّاسَ because أَنَّ (which) will speak to them تُكَلِّمُهُمْ the earth
وَيَوْمَ certain يُوقِنُونَ ﴿٨٢﴾ not لَا in our Signs بِـَٔايَٰتِنَا were كَانُوا۟ mankind
out of مِن We shall gather نَحْشُرُ and (remember) the Day when
denied يُكَذِّبُ of those who مِّمَّن a troop فَوْجًا nation أُمَّةٍ every كُلِّ
shall be driven يُوزَعُونَ ﴿٨٣﴾ and they فَهُمْ Our signs بِـَٔايَٰتِنَا

80. Verily, you cannot make the dead to hear nor can you make the deaf to hear
the call, when they flee, turning their backs. **81.** Nor can you lead the blind out of
their error. You can only make to hear those who believe in Our *Ayât*, and who
have submitted. **82.** And when the Word is fulfilled against them, We shall bring

out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our *Ayât*. **83.** And the Day when We shall gather out of every nation a troop of those who denied Our *Ayât*, and (then) they (all) shall be driven,

حَتَّىٰٓ إِذَا جَآءُو قَالَ أَكَذَّبْتُم بِـَٔايَٰتِى وَلَمْ تُحِيطُوا۟ بِهَا عِلْمًا أَمَّاذَا كُنتُمْ تَعْمَلُونَ ﴿٨٤﴾ وَوَقَعَ ٱلْقَوْلُ عَلَيْهِم بِمَا ظَلَمُوا۟ فَهُمْ لَا
يَنطِقُونَ ﴿٨٥﴾ أَلَمْ يَرَوْا۟ أَنَّا جَعَلْنَا ٱلَّيْلَ لِيَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ مُبْصِرًا ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٦﴾ وَيَوْمَ
يُنفَخُ فِى ٱلصُّورِ فَفَزِعَ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ ۚ وَكُلٌّ أَتَوْهُ دَٰخِرِينَ ﴿٨٧﴾

did you أَكَذَّبْتُم He will say قَالَ they come جَآءُو when إِذَا till حَتَّىٰٓ
you تُحِيطُوا۟ whereas not وَلَمْ My Signs (proofs) بِـَٔايَٰتِى deny
you كُنتُمْ or what أَمَّاذَا by knowledge عِلْمًا them بِهَا comprehended
عَلَيْهِم the word ٱلْقَوْلُ and will be fulfilled وَوَقَعَ do ﴿٨٤﴾ تَعْمَلُونَ used to
and they فَهُمْ they have done wrong ظَلَمُوا۟ because بِمَا against them
أَنَّا they see يَرَوْا۟ did not أَلَمْ will be able to speak ﴿٨٥﴾ يَنطِقُونَ not لَا
فِيهِ for them to rest لِيَسْكُنُوا۟ the night ٱلَّيْلَ have made جَعَلْنَا that We
ذَٰلِكَ in فِى verily إِنَّ sight-giving مُبْصِرًا and the day وَٱلنَّهَارَ therein
وَيَوْمَ who believe ﴿٨٦﴾ يُؤْمِنُونَ for people لِّقَوْمٍ (are) signs لَءَايَٰتٍ this
ٱلصُّورِ (in) فِى will be blown يُنفَخُ and (remember) the day on which
(are) in فِى all who مَن and will be terrified فَفَزِعَ the Trumpet
إِلَّا the earth ٱلْأَرْضِ (are) on فِى and who وَمَن the heavens ٱلسَّمَٰوَٰتِ
shall أَتَوْهُ and all وَكُلٌّ Allah ٱللَّهُ wills شَآءَ him whom مَن except
humbled ﴿٨٧﴾ دَٰخِرِينَ come to Him

84. Till, when they come, He will say: "Did you deny My *Ayât* whereas you comprehended them not by knowledge, or what (else) was it that you used to do?" **85.** And the Word will be fulfilled against them, because they have done wrong, and they will be unable to speak. **86.** See they not that We have made the night for them to rest therein, and the day sight-giving? Verily, in this are *Ayât* for the people who believe. **87.** And the Day on which the Trumpet will be blown and all who are in the heavens and all who are on the earth, will be terrified except him whom Allâh will (exempt). And all shall come to Him, humbled.

وَتَرَى ٱلْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِىَ تَمُرُّ مَرَّ ٱلسَّحَابِ ۚ صُنْعَ ٱللَّهِ ٱلَّذِىٓ أَتْقَنَ كُلَّ شَىْءٍ ۚ إِنَّهُۥ خَبِيرٌۢ بِمَا تَفْعَلُونَ ﴿٨٨﴾ مَن
جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ خَيْرٌ مِّنْهَا وَهُم مِّن فَزَعٍ يَوْمَئِذٍ ءَامِنُونَ ﴿٨٩﴾ وَمَن جَآءَ بِٱلسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِى ٱلنَّارِ هَلْ تُجْزَوْنَ
إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٩٠﴾

and think them تَحْسَبُهَا the mountains ٱلْجِبَالَ and you will see وَتَرَى
as the passing مَرَّ shall pass away تَمُرُّ but they وَهِىَ solid جَامِدَةً
Who ٱلَّذِىٓ (of) Allah ٱللَّهِ the Work صُنْعَ (of) the clouds ٱلسَّحَابِ away
(is) خَبِيرٌۢ verily He إِنَّهُۥ thing شَىْءٍ every كُلَّ perfected أَتْقَنَ
whoever مَن you do تَفْعَلُونَ ﴿٨٨﴾ with all what بِمَا Well-Acquainted
مِّنْهَا (will be) better خَيْرٌ for him فَلَهُۥ a good deed بِٱلْحَسَنَةِ brings جَآءَ
on that Day يَوْمَئِذٍ the terror فَزَعٍ from مِّن and they وَهُم than it
an بِٱلسَّيِّئَةِ brings (does) جَآءَ and whoever وَمَن (will be) safe ءَامِنُونَ ﴿٨٩﴾
in فِى on their faces وُجُوهُهُمْ they will be cast down فَكُبَّتْ evil (deed)
مَا except إِلَّا you being recompensed تُجْزَوْنَ are هَلْ the Fire ٱلنَّارِ
do تَعْمَلُونَ ﴿٩٠﴾ you used to كُنتُمْ what

88. And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The Work of Allâh, Who perfected all things, verily, He is Well-Acquainted with what you do. **89.** Whoever brings a good deed, will have better than its worth; and they will be safe from the terror on that Day. **90.** And whoever brings an evil deed, they will be cast down on their faces in the Fire. "Are you being recompensed anything except what you used to do?"

إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَٰذِهِ ٱلْبَلْدَةِ ٱلَّذِى حَرَّمَهَا وَلَهُۥ كُلُّ شَىْءٍ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ ﴿٩١﴾ وَأَنْ
أَتْلُوَا۟ ٱلْقُرْءَانَ ۖ فَمَنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَقُلْ إِنَّمَآ أَنَا۠ مِنَ ٱلْمُنذِرِينَ ﴿٩٢﴾ وَقُلِ ٱلْحَمْدُ لِلَّهِ سَيُرِيكُمْ
ءَايَٰتِهِۦ فَتَعْرِفُونَهَا ۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٩٣﴾

رَبَّ worship أَعْبُدَ to أَنْ I have been commanded أُمِرْتُ indeed إِنَّمَآ
has sanctified it حَرَّمَهَا Who ٱلَّذِى city ٱلْبَلْدَةِ (of) this هَٰذِهِ the Lord
and I وَأُمِرْتُ thing شَىْءٍ (is) every كُلُّ and to Whom (belongs) وَلَهُۥ
ٱلْمُسْلِمِينَ ﴿٩١﴾ from among مِنَ be أَكُونَ to أَنْ have been commanded
so فَمَنِ the Quran ٱلْقُرْءَانَ recite أَتْلُوَا۟ and to وَأَنْ the Muslims
he receives it يَهْتَدِى then verily فَإِنَّمَا receives guidance ٱهْتَدَىٰ whoever
goes ضَلَّ and whosoever وَمَن for the good of his ownself لِنَفْسِهِۦ
ٱلْمُنذِرِينَ ﴿٩٢﴾ (one) of مِنَ I (am) أَنَا۠ verily إِنَّمَآ say (to him) فَقُلْ astray
سَيُرِيكُمْ (is) to Allah لِلَّهِ All praises ٱلْحَمْدُ and say وَقُلِ the warners
and you shall recognize فَتَعْرِفُونَهَا His Signs ءَايَٰتِهِۦ He will show you

of what عَمَّا is unaware بِغَٰفِلٍ your Lord رَبُّكَ and not وَمَا them
you do تَعْمَلُونَ ﴿٩٣﴾

91. I (Muhammad ﷺ) have been commanded only to worship the Lord of this city (Makkah), Who has sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims. **92.** And that I should recite the Qur'ân, then whosoever receives guidance, receives it for the good of his ownself; and whosoever goes astray, say (to him): "I am only one of the warners." **93.** And say: "All the praises and thanks be to Allâh. He will show you His *Ayât*, and you shall recognise them. And your Lord is not unaware of what you do."

سُورَةُ الْقَصَصِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

طسٓمٓ ﴿١﴾ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ﴿٢﴾ نَتْلُوا۟ عَلَيْكَ مِن نَّبَإِ مُوسَىٰ وَفِرْعَوْنَ بِٱلْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ﴿٣﴾ إِنَّ
فِرْعَوْنَ عَلَا فِى ٱلْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضْعِفُ طَآئِفَةً مِّنْهُمْ يُذَبِّحُ أَبْنَآءَهُمْ وَيَسْتَحْىِۦ نِسَآءَهُمْ إِنَّهُۥ
كَانَ مِنَ ٱلْمُفْسِدِينَ ﴿٤﴾ وَنُرِيدُ أَن نَّمُنَّ عَلَى ٱلَّذِينَ ٱسْتُضْعِفُوا۟ فِى ٱلْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ
ٱلْوَٰرِثِينَ ﴿٥﴾

(of) ٱلْكِتَٰبِ (are) the verses ءَايَٰتُ these تِلْكَ Ta Sin Mim طسٓمٓ ﴿١﴾
نَّبَإِ of مِن to you عَلَيْكَ We recite نَتْلُوا۟ manifest ٱلْمُبِينِ ﴿٢﴾ the Book
لِقَوْمٍ in truth بِٱلْحَقِّ and Pharaoh وَفِرْعَوْنَ (of) Moses مُوسَىٰ the news
عَلَا Pharaoh فِرْعَوْنَ verily إِنَّ who believe يُؤْمِنُونَ ﴿٣﴾ for a people
its أَهْلَهَا and made وَجَعَلَ the land ٱلْأَرْضِ in فِى exalted himself
among مِّنْهُمْ a group طَآئِفَةً weakening يَسْتَضْعِفُ sects شِيَعًا people
نِسَآءَهُمْ and letting live وَيَسْتَحْىِۦ their sons أَبْنَآءَهُمْ killing يُذَبِّحُ them
those who ٱلْمُفْسِدِينَ ﴿٤﴾ of مِنَ he was كَانَ verily إِنَّهُۥ their females
عَلَى do a favour نَّمُنَّ to أَن and We wished وَنُرِيدُ commit great sins
the land ٱلْأَرْضِ in فِى were weak ٱسْتُضْعِفُوا۟ those who ٱلَّذِينَ on/to
and to make them وَنَجْعَلَهُمُ rulers أَئِمَّةً and to make them وَنَجْعَلَهُمْ
the inheritors ٱلْوَٰرِثِينَ ﴿٥﴾

Sûrat Al-Qasas
(The Narration) XXVIII

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Tâ-Sîn-Mîm* **2.** These are the Verses of the manifest Book. **3.** We recite to you some of the news of Mûsâ (Moses) and Fir'aun (Pharaoh) in truth, for a people who believe. **4.** Verily, Fir'aun (Pharaoh) exalted himself in the land and made its people sects, weakening a group among them: killing their sons, and letting their females live. Verily, he was of the *Mufsidûn*. **5.** And We wished to do a favour to those who were weak in the land, and to make them rulers and to make them the inheritors,

وَنُمَكِّنَ لَهُمْ فِى ٱلْأَرْضِ وَنُرِىَ فِرْعَوْنَ وَهَـٰمَـٰنَ وَجُنُودَهُمَا مِنْهُم مَّا كَانُوا۟ يَحْذَرُونَ ﴿٦﴾ وَأَوْحَيْنَآ إِلَىٰٓ أُمِّ
مُوسَىٰٓ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِى ٱلْيَمِّ وَلَا تَخَافِى وَلَا تَحْزَنِىٓ ۖ إِنَّا رَآدُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ
ٱلْمُرْسَلِينَ ﴿٧﴾ فَٱلْتَقَطَهُۥٓ ءَالُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۗ إِنَّ فِرْعَوْنَ وَهَـٰمَـٰنَ وَجُنُودَهُمَا كَانُوا۟
خَـٰطِـِٔينَ ﴿٨﴾

وَنُرِىَ the land ٱلْأَرْضِ in فِى (for) them لَهُمْ and to establish وَنُمَكِّنَ
and وَجُنُودَهُمَا and Haman وَهَـٰمَـٰنَ Pharaoh فِرْعَوْنَ and We let see
they were كَانُوا۟ that (which) مَّا from them مِنْهُم their hosts
the mother أُمِّ (to) إِلَىٰٓ and We inspired وَأَوْحَيْنَآ Fearing يَحْذَرُونَ ﴿٦﴾
you fear خِفْتِ but if فَإِذَا suckle him أَرْضِعِيهِ to أَنْ (of) Moses مُوسَىٰٓ
and وَلَا the river ٱلْيَمِّ into فِى then cast him فَأَلْقِيهِ for him عَلَيْهِ
shall رَآدُّوهُ verily We إِنَّا grieve تَحْزَنِىٓ and not وَلَا fear تَخَافِى not
(one) مِنَ and shall make him وَجَاعِلُوهُ to you إِلَيْكِ bring him back
the ءَالُ then pick him up فَٱلْتَقَطَهُۥٓ the Messengers ٱلْمُرْسَلِينَ ﴿٧﴾ of
لَهُمْ that he might become لِيَكُونَ (of) Pharaoh فِرْعَوْنَ household
Pharaoh فِرْعَوْنَ verily إِنَّ and grief وَحَزَنًا an enemy عَدُوًّا for them
were كَانُوا۟ and their hosts وَجُنُودَهُمَا and Haman وَهَـٰمَـٰنَ
sinners خَـٰطِـِٔينَ ﴿٨﴾

6. And to establish them in the land, and We let Fir'aun (Pharaoh) and Hâmân and their hosts receive from them that which they feared. **7.** And We inspired the mother of Mûsâ (Moses): (telling): "Suckle him, but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of (Our) Messengers." **8.** Then the household of Fir'aun (Pharaoh) picked him up, that he might become for them an enemy and a (cause of) grief. Verily, Fir'aun (Pharaoh), Hâmân and their hosts were sinners.

وَقَالَتِ ٱمْرَأَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لِّى وَلَكَ ۖ لَا تَقْتُلُوهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوْ نَتَّخِذَهُۥ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ﴿٩﴾
وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَٰرِغًا ۖ إِن كَادَتْ لَتُبْدِى بِهِۦ لَوْلَآ أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ
ٱلْمُؤْمِنِينَ ﴿١٠﴾ وَقَالَتْ لِأُخْتِهِۦ قُصِّيهِ ۖ فَبَصُرَتْ بِهِۦ عَن جُنُبٍ وَهُمْ لَا يَشْعُرُونَ ﴿١١﴾ ۞ وَحَرَّمْنَا عَلَيْهِ ٱلْمَرَاضِعَ
مِن قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰٓ أَهْلِ بَيْتٍ يَكْفُلُونَهُۥ لَكُمْ وَهُمْ لَهُۥ نَٰصِحُونَ ﴿١٢﴾

a comfort قُرَّتُ (of) Pharaoh فِرْعَوْنَ the wife ٱمْرَأَتُ and said وَقَالَتِ
kill تَقْتُلُوهُ do not لَا and for you وَلَكَ for me لِّى of the eye عَيْنٍ
or أَوْ he may be of benefit to us يَنفَعَنَآ (that) أَن perhaps عَسَىٰٓ him
not لَا and they وَهُمْ as a son وَلَدًا we may adopt him نَتَّخِذَهُۥ
(of) the أُمِّ the heart فُؤَادُ and became وَأَصْبَحَ perceive يَشْعُرُونَ ﴿٩﴾
she was كَادَتْ verily إِن empty فَٰرِغًا (of) Moses مُوسَىٰ mother
رَّبَطْنَا that أَن had not لَوْلَآ him بِهِۦ to disclose لَتُبْدِى very near
so that she لِتَكُونَ her heart قَلْبِهَا (over) عَلَىٰ We strengthened
and وَقَالَتْ the believers ٱلْمُؤْمِنِينَ ﴿١٠﴾ (as one) of مِنَ might remain
so she فَبَصُرَتْ follow him قُصِّيهِ to his sister لِأُخْتِهِۦ she said
not لَا while they وَهُمْ a far place جُنُبٍ from عَن him بِهِۦ watched
for him عَلَيْهِ and We had forbidden ۞ وَحَرَّمْنَا perceive يَشْعُرُونَ ﴿١١﴾
هَلْ then she said فَقَالَتْ already مِن قَبْلُ suckling mothers ٱلْمَرَاضِعَ
a household بَيْتٍ people of أَهْلِ on/to عَلَىٰٓ I direct you أَدُلُّكُمْ shall
لَهُۥ and they will وَهُمْ for you لَكُمْ who will care for him يَكْفُلُونَهُۥ
look after in a good manner نَٰصِحُونَ ﴿١٢﴾ to him

9. And the wife of Fir'aun (Pharaoh) said: "A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son." And they perceived not. **10.** And the heart of the mother of Mûsâ (Moses) became empty. She was very near to disclose his, had We not strengthened her heart (with Faith), so that she might remain as one of the believers. **11.** And she said to his sister: "Follow him." So she (his sister) watched him from a far place secretly, while they perceived not. **12.** And We had already forbidden (other) foster suckling mothers for him, until she said: "Shall I direct you to a household who will rear him for you, and look after him in a good manner?"

فَرَدَدْنَٰهُ إِلَىٰٓ أُمِّهِۦ كَىْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ ٱللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا
يَعْلَمُونَ ﴿١٣﴾ وَلَمَّا بَلَغَ أَشُدَّهُۥ وَٱسْتَوَىٰٓ ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١٤﴾ وَدَخَلَ ٱلْمَدِينَةَ عَلَىٰ حِينِ
غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِن شِيعَتِهِۦ وَهَٰذَا مِنْ عَدُوِّهِۦ ۖ فَٱسْتَغَٰثَهُ ٱلَّذِى مِن شِيعَتِهِۦ عَلَى ٱلَّذِى مِنْ
عَدُوِّهِۦ فَوَكَزَهُۥ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ۖ قَالَ هَٰذَا مِنْ عَمَلِ ٱلشَّيْطَٰنِ ۖ إِنَّهُۥ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ﴿١٥﴾

تَقَرَّ that كَىْ his mother أُمِّهِۦ to إِلَىٰٓ so We restored him فَرَدَدْنَٰهُ
grieve تَحْزَنَ and not وَلَا her eye عَيْنُهَا might be comforted
ٱللَّهِ the Promise وَعْدَ that أَنَّ and that she might know وَلِتَعْلَمَ
not لَا most of them أَكْثَرَهُمْ but وَلَٰكِنَّ (is) true حَقٌّ (of) Allah
his full أَشُدَّهُۥ he attained بَلَغَ and when وَلَمَّا know ﴿١٣﴾ يَعْلَمُونَ
We ءَاتَيْنَٰهُ and became perfect (in manhood) وَٱسْتَوَىٰٓ strength
and وَكَذَٰلِكَ and knowledge وَعِلْمًا judgement حُكْمًا bestowed on him
and he وَدَخَلَ the good doers ﴿١٤﴾ ٱلْمُحْسِنِينَ We reward نَجْزِى thus
(of) unawareness غَفْلَةٍ a time حِينِ at عَلَىٰ the city ٱلْمَدِينَةَ entered
رَجُلَيْنِ there (in it) فِيهَا and he found فَوَجَدَ its people أَهْلِهَا of مِّنْ
his party شِيعَتِهِۦ (was) of مِن this هَٰذَا fighting يَقْتَتِلَانِ two men
and asked him for فَٱسْتَغَٰثَهُ his foes عَدُوِّهِۦ (was) of مِنْ and that وَهَٰذَا
against عَلَى his party شِيعَتِهِۦ (was) of مِن (the man) who ٱلَّذِى help
so struck him فَوَكَزَهُۥ his foe عَدُوِّهِۦ (was) of مِنْ the one who ٱلَّذِى
هَٰذَا he said قَالَ him عَلَيْهِ and killed فَقَضَىٰ Moses مُوسَىٰ with his fist
verily he is إِنَّهُۥ (of) Satan ٱلشَّيْطَٰنِ the doing عَمَلِ (is) of مِنْ this
plain ﴿١٥﴾ مُّبِينٌ misleading مُّضِلٌّ an enemy عَدُوٌّ

13. So did We restore him to his mother, that her eye might be comforted, and that she might not grieve, and that she might know that the Promise of Allâh is true. But most of them know not. **14.** And when he attained his full strength, and was perfect (in manhood), We bestowed on him *Hukm* and religious knowledge. And thus do We reward the *Muhsinûn*. **15.** And he entered the city at a time of unawareness of its people: and he found there two men fighting, — one of his party, and the other of his foes. The man of his (own) party asked him for help against his foe, so Mûsâ (Moses) struck him with his fist and killed him. He said: “This is of *Shaitân*’s (Satan’s) doing, verily, he is a plain misleading enemy.”

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُۥٓ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿١٦﴾ قَالَ رَبِّ بِمَآ أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ
ظَهِيرًا لِّلْمُجْرِمِينَ ﴿١٧﴾ فَأَصْبَحَ فِي ٱلْمَدِينَةِ خَآئِفًا يَتَرَقَّبُ فَإِذَا ٱلَّذِي ٱسْتَنصَرَهُۥ بِٱلْأَمْسِ يَسْتَصْرِخُهُۥ قَالَ لَهُۥ مُوسَىٰٓ إِنَّكَ
لَغَوِيٌّ مُّبِينٌ ﴿١٨﴾ فَلَمَّآ أَنْ أَرَادَ أَن يَبْطِشَ بِٱلَّذِي هُوَ عَدُوٌّ لَّهُمَا قَالَ يَٰمُوسَىٰٓ أَتُرِيدُ أَن تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًۢا بِٱلْأَمْسِ
إِن تُرِيدُ إِلَّآ أَن تَكُونَ جَبَّارًا فِي ٱلْأَرْضِ وَمَا تُرِيدُ أَن تَكُونَ مِنَ ٱلْمُصْلِحِينَ ﴿١٩﴾

نَفْسِي have wronged ظَلَمْتُ verily I إِنِّي My Lord رَبِّ he said قَالَ
him لَهُۥٓ and He forgave فَغَفَرَ (for me) لِي so forgive فَاغْفِرْ myself
the ٱلرَّحِيمُ ﴿١٦﴾ (is) the Oft-Forgiving ٱلْغَفُورُ He هُوَ verily إِنَّهُۥ
for that with which بِمَآ My Lord رَبِّ he said قَالَ Most Merciful
ظَهِيرًا I will be أَكُونَ never فَلَنْ me عَلَيَّ you have favored أَنْعَمْتَ
in فِي so he became فَأَصْبَحَ of the criminals لِّلْمُجْرِمِينَ ﴿١٧﴾ a helper
when behold فَإِذَا looking about يَتَرَقَّبُ afraid خَآئِفًا the city ٱلْمَدِينَةِ
yesterday بِٱلْأَمْسِ had sought his help ٱسْتَنصَرَهُۥ the man who ٱلَّذِي
إِنَّكَ Moses مُوسَىٰٓ to him لَهُۥ said قَالَ called him for his help يَسْتَصْرِخُهُۥ
أَن then when فَلَمَّآ plain مُّبِينٌ ﴿١٨﴾ a misleader لَغَوِيٌّ verily you are
عَدُوٌّ who هُوَ the man بِٱلَّذِي seize يَبْطِشَ to أَن he decided أَرَادَ that
يَٰمُوسَىٰٓ (the man) said قَالَ to both of them لَّهُمَا (was) an enemy
you قَتَلْتَ as كَمَا kill me تَقْتُلَنِي to أَن do you want أَتُرِيدُ O Moses
إِلَّآ you want تُرِيدُ nothing إِن yesterday بِٱلْأَمْسِ a man نَفْسًۢا killed
and وَمَا the land ٱلْأَرْضِ in فِي a tyrant جَبَّارًا become تَكُونَ to أَن but
those who do ٱلْمُصْلِحِينَ ﴿١٩﴾ of مِنَ be تَكُونَ to أَن you want تُرِيدُ not
right

16. He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful. **17.** He said: "My Lord! For that with which You have favoured me, I will never more be a helper of the *Mujrimûn*!" **18.** So he became afraid, looking about in the city, when behold, the man who had sought his help the day before, called for his help. Mûsâ said to him: "Verily, you are a plain misleader!" **19.** Then when he decided to seize the man who was an enemy to both of them, the man said: "O Mûsâ (Moses)! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right."

وَجَآءَ رَجُلٌ مِّنْ أَقْصَا ٱلْمَدِينَةِ يَسْعَىٰ قَالَ يَـٰمُوسَىٰٓ إِنَّ ٱلْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَٱخْرُجْ إِنِّى لَكَ مِنَ
ٱلنَّـٰصِحِينَ ﴿٢٠﴾ فَخَرَجَ مِنْهَا خَآئِفًا يَتَرَقَّبُ ۖ قَالَ رَبِّ نَجِّنِى مِنَ ٱلْقَوْمِ ٱلظَّـٰلِمِينَ ﴿٢١﴾ وَلَمَّا تَوَجَّهَ تِلْقَآءَ مَدْيَنَ قَالَ عَسَىٰ
رَبِّىٓ أَن يَهْدِيَنِى سَوَآءَ ٱلسَّبِيلِ ﴿٢٢﴾ وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ ٱلنَّاسِ يَسْقُونَ وَوَجَدَ مِن
دُونِهِمُ ٱمْرَأَتَيْنِ تَذُودَانِ ۖ قَالَ مَا خَطْبُكُمَا ۖ قَالَتَا لَا نَسْقِى حَتَّىٰ يُصْدِرَ ٱلرِّعَآءُ ۖ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾

the farthest end أَقْصَا from مِّنْ a man رَجُلٌ and there came وَجَآءَ
إِنَّ O Moses يَـٰمُوسَىٰٓ he said قَالَ running يَسْعَىٰ (of) the city ٱلْمَدِينَةِ
بِكَ are taking counsel together يَأْتَمِرُونَ the chiefs ٱلْمَلَأَ verily
to لَكَ truly I am إِنِّى so escape فَٱخْرُجْ to kill you لِيَقْتُلُوكَ about you
so he escaped فَخَرَجَ the good advisers ٱلنَّـٰصِحِينَ ﴿٢٠﴾ (one) of مِنَ you
he said قَالَ looking about يَتَرَقَّبُ being afraid خَآئِفًا from there مِنْهَا
ٱلظَّـٰلِمِينَ ﴿٢١﴾ the people ٱلْقَوْمِ from مِنَ save me نَجِّنِى My Lord رَبِّ
(city مَدْيَنَ towards تِلْقَآءَ he went تَوَجَّهَ and when وَلَمَّا wrong-doers
(that) أَن My Lord رَبِّىٓ it may be عَسَىٰ he said قَالَ of) Madyan
and when وَلَمَّا Path ٱلسَّبِيلِ ﴿٢٢﴾ (to) the Right سَوَآءَ guides me يَهْدِيَنِى
he found وَجَدَ (of) Madyan مَدْيَنَ (at) the water مَآءَ he arrived وَرَدَ
watering يَسْقُونَ men ٱلنَّاسِ of مِّنَ a group أُمَّةً there عَلَيْهِ
ٱمْرَأَتَيْنِ besides them مِن دُونِهِمُ and he found وَوَجَدَ (their flocks)
he قَالَ who were keeping back (their flocks) تَذُودَانِ two women
لَا they said قَالَتَا (is) the matter with you خَطْبُكُمَا what مَا said
take (their يُصْدِرَ until حَتَّىٰ we can water (our flocks) نَسْقِى not
old man شَيْخٌ and our father is وَأَبُونَا the shephereds ٱلرِّعَآءُ flocks)
very كَبِيرٌ ﴿٢٣﴾

20. And there came a man running, from the farthest end of the city. He said: "O Mûsâ (Moses)! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am one of the good advisers to you." **21.** So he escaped from there, looking about in a state of fear. He said: "My Lord! Save me from the people who are *Zâlimûn*!" **22.** And when he went towards Madyan (Midian), he said: "It may be that my Lord guides me to the Right Way." **23.** And when he arrived at the water (a well) of Madyan (Midian) he found there a group of men watering (their flocks), and besides them he found two women who were keeping back. He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take. And our father is a very old man."

فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰٓ إِلَى ٱلظِّلِّ فَقَالَ رَبِّ إِنِّى لِمَآ أَنزَلْتَ إِلَىَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾ فَجَآءَتْهُ إِحْدَىٰهُمَا تَمْشِى عَلَى
ٱسْتِحْيَآءٍ قَالَتْ إِنَّ أَبِى يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا ۚ فَلَمَّا جَآءَهُۥ وَقَصَّ عَلَيْهِ ٱلْقَصَصَ قَالَ لَا
تَخَفْ ۖ نَجَوْتَ مِنَ ٱلْقَوْمِ ٱلظَّـٰلِمِينَ ﴿٢٥﴾ قَالَتْ إِحْدَىٰهُمَا يَـٰٓأَبَتِ ٱسْتَـْٔجِرْهُ ۖ إِنَّ خَيْرَ مَنِ ٱسْتَـْٔجَرْتَ ٱلْقَوِىُّ
ٱلْأَمِينُ ﴿٢٦﴾ قَالَ إِنِّىٓ أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ٱبْنَتَىَّ هَـٰتَيْنِ عَلَىٰٓ أَن تَأْجُرَنِى ثَمَـٰنِىَ حِجَجٍ ۖ فَإِنْ أَتْمَمْتَ عَشْرًا فَمِنْ
عِندِكَ ۖ وَمَآ أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ ۚ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّـٰلِحِينَ ﴿٢٧﴾

he تَوَلَّىٰٓ then ثُمَّ for them لَهُمَا so he watered (their flocks) فَسَقَىٰ
إِنِّى My Lord رَبِّ and said فَقَالَ shade ٱلظِّلِّ to إِلَى turned back
of مِنْ on me إِلَىَّ you bestowed أَنزَلْتَ of whatever لِمَآ truly, I am
إِحْدَىٰهُمَا then there came to him فَجَآءَتْهُ in need فَقِيرٌ ﴿٢٤﴾ good خَيْرٍ
she قَالَتْ shyly عَلَى ٱسْتِحْيَآءٍ walking تَمْشِى one of the two women
that he لِيَجْزِيَكَ calls you يَدْعُوكَ my father أَبِى verily إِنَّ said
for us لَنَا you watered سَقَيْتَ that مَا reward أَجْرَ may give you
to him عَلَيْهِ and narrated وَقَصَّ he came to him جَآءَهُۥ so when فَلَمَّا
you have نَجَوْتَ fear تَخَفْ not لَا he said قَالَ the story ٱلْقَصَصَ
قَالَتْ wrong-doers ٱلظَّـٰلِمِينَ ﴿٢٥﴾ the people ٱلْقَوْمِ from مِنَ escaped
إِنَّ hire him ٱسْتَـْٔجِرْهُ O my father يَـٰٓأَبَتِ one of them إِحْدَىٰهُمَا said
(is) the ٱلْقَوِىُّ you can hire ٱسْتَـْٔجَرْتَ who مَنِ the best خَيْرَ verily
I want أُرِيدُ verily إِنِّىٓ he said قَالَ the trustworthy ٱلْأَمِينُ ﴿٢٦﴾ strong
daughters of mine ٱبْنَتَىَّ one of إِحْدَى wed to you أُنكِحَكَ to أَنْ
you serve me تَأْجُرَنِى that أَن on the condition عَلَىٰٓ these two هَـٰتَيْنِ
عَشْرًا you complete أَتْمَمْتَ but if فَإِنْ years حِجَجٍ for eight ثَمَـٰنِىَ
I أُرِيدُ and not وَمَآ from you عِندِكَ then it will be فَمِنْ ten years
you will سَتَجِدُنِىٓ for you عَلَيْكَ make it difficult أَشُقَّ to أَنْ want
the ٱلصَّـٰلِحِينَ ﴿٢٧﴾ (one) of مِنَ Allah ٱللَّهُ wills شَآءَ if إِن find me
righteous

24. So he watered for them, then he turned back to shade, and said: "My Lord! Truly, I am in need of whatever good that You bestow on me!" **25.** Then there came to him one of the two women, walking shyly. She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear you not. You have escaped from the people who are *Zâlimûn*." **26.** And said one of them (the two women): "O my father! Hire him! Verily, the best of men for you to hire is the strong, the

trustworthy." **27.** He said: "I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years; but if you complete ten years, it will be (a favour) from you. But I intend not to place you under a difficulty. If Allâh wills, you will find me one of the righteous."

قَالَ ذَٰلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا ٱلْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَٰنَ عَلَيَّ وَٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾ ۞ فَلَمَّا قَضَىٰ
مُوسَى ٱلْأَجَلَ وَسَارَ بِأَهْلِهِۦٓ ءَانَسَ مِن جَانِبِ ٱلطُّورِ نَارًا قَالَ لِأَهْلِهِ ٱمْكُثُوٓا۟ إِنِّىٓ ءَانَسْتُ نَارًا لَّعَلِّىٓ ءَاتِيكُم مِّنْهَا
بِخَبَرٍ أَوْ جَذْوَةٍ مِّنَ ٱلنَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٩﴾ فَلَمَّآ أَتَىٰهَا نُودِىَ مِن شَٰطِئِ ٱلْوَادِ ٱلْأَيْمَنِ فِى ٱلْبُقْعَةِ
ٱلْمُبَٰرَكَةِ مِنَ ٱلشَّجَرَةِ أَن يَٰمُوسَىٰٓ إِنِّىٓ أَنَا ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٣٠﴾

أَيَّمَا and you وَبَيْنَكَ (is) between me بَيْنِي that ذَٰلِكَ he said قَالَ
then no فَلَا I fulfil قَضَيْتُ (of) the two terms ٱلْأَجَلَيْنِ whichever
مَا over عَلَىٰ and Allah وَٱللَّهُ (will be) on me عَلَيَّ injustice عُدْوَٰنَ
قَضَىٰ then when فَلَمَّا ۞ (is) surety وَكِيلٌ ﴿٢٨﴾ we say نَقُولُ what
بِأَهْلِهِۦٓ and was travelling وَسَارَ the term ٱلْأَجَلَ Moses مُوسَى fulfilled
(of) ٱلطُّورِ the direction جَانِبِ in مِن he saw ءَانَسَ with his family
ٱمْكُثُوٓا۟ to his family لِأَهْلِهِ he said قَالَ a fire نَارًا the Tur Mount
I ءَاتِيكُم perhaps لَّعَلِّىٓ a fire نَارًا have seen ءَانَسْتُ verily I إِنِّىٓ wait
or أَوْ some information بِخَبَرٍ from there مِّنْهَا may bring to you
that you may لَعَلَّكُمْ fire ٱلنَّارِ of مِّنَ a burning brand جَذْوَةٍ
he reached it أَتَىٰهَا so when فَلَمَّآ warm yourselves تَصْطَلُونَ ﴿٢٩﴾
(of) the valley ٱلْوَادِ the side شَٰطِئِ from مِن he was called نُودِىَ
from مِنَ the blessed ٱلْمُبَٰرَكَةِ place ٱلْبُقْعَةِ in فِى the right ٱلْأَيْمَنِ
I أَنَا verily إِنِّىٓ O Moses يَٰمُوسَىٰٓ (saying) that أَن the tree ٱلشَّجَرَةِ
(of) the worlds ٱلْعَٰلَمِينَ ﴿٣٠﴾ the Lord رَبُّ Allah ٱللَّهُ (am)

28. He said: "That (is settled) between me and you: whichever of the two terms I fulfil, there will be no injustice to me, and Allâh is Surety over what we say."
29. Then, when Mûsâ (Moses) had fulfilled the term, and was travelling with his family, he saw a fire in the direction of Tûr (Mount). He said to his family: "Wait, I have seen a fire; perhaps I may bring to you from there some information, or a burning firebrand that you may warm yourselves." **30.** So when he reached it (the fire), he was called from the right side of the valley, in the blessed place, from the tree: "O Mûsâ (Moses)! Verily, I am Allâh, the Lord of the *'Âlamîn*!

وَأَنْ أَلْقِ عَصَاكَ ۖ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ ۚ يَا مُوسَىٰ أَقْبِلْ وَلَا تَخَفْ ۖ إِنَّكَ مِنَ
الْآمِنِينَ ﴿٣١﴾ اسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ ۖ فَذَانِكَ
بُرْهَانَانِ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٣٢﴾ قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا
فَأَخَافُ أَنْ يَقْتُلُونِ ﴿٣٣﴾

he saw it رَآهَا but when فَلَمَّا your stick عَصَاكَ throw أَلْقِ and وَأَنْ
in مُدْبِرًا he turned وَلَّىٰ a snake جَانٌّ as if it were كَأَنَّهَا moving تَهْتَزُّ
draw أَقْبِلْ O Moses يَا مُوسَىٰ looked back يُعَقِّبْ and not وَلَمْ flight
(are) of مِنَ verily you إِنَّكَ fear تَخَفْ and do not وَلَا near
in فِي your hand يَدَكَ put اسْلُكْ those who are secure الْآمِنِينَ ﴿٣١﴾
مِنْ غَيْرِ white بَيْضَاءَ it will come forth تَخْرُجْ your bosom جَيْبِكَ
your جَنَاحَكَ to you إِلَيْكَ and draw وَاضْمُمْ disease سُوءٍ without
two evidences بُرْهَانَانِ these are فَذَانِكَ fear الرَّهْبِ from مِنَ hand
and his وَمَلَئِهِ Pharaoh فِرْعَوْنَ to إِلَىٰ your Lord رَبِّكَ from مِنْ
فَاسِقِينَ ﴿٣٢﴾ a people قَوْمًا they are كَانُوا verily they إِنَّهُمْ chiefs
I قَتَلْتُ verily إِنِّي my Lord رَبِّ he said قَالَ who are rebellious
that أَنْ and I fear فَأَخَافُ a man نَفْسًا of them مِنْهُمْ have killed
they kill me يَقْتُلُونِ ﴿٣٣﴾

31. "And throw your stick!" But when he saw it moving as if it were a snake, he turned in flight, and looked not back. "O Mûsâ (Moses)! Draw near, and fear not. Verily, you are of those who are secure. **32.** "Put your hand in your bosom, it will come forth white without a disease; and draw your hand close to your side to be free from the fear. These are two *Burhâns* from your Lord to Fir'aun (Pharaoh) and his chiefs. Verily, they are the people who are *Fâsiqûn*. **33.** He said: "My Lord! I have killed a man among them, and I fear that they will kill me.

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسِلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي ۖ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿٣٤﴾ قَالَ سَنَشُدُّ
عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا ۚ بِآيَاتِنَا أَنْتُمَا وَمَنِ اتَّبَعَكُمَا الْغَالِبُونَ ﴿٣٥﴾ فَلَمَّا
جَاءَهُمْ مُوسَىٰ بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَٰذَا إِلَّا سِحْرٌ مُفْتَرًى وَمَا سَمِعْنَا بِهَٰذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٣٦﴾

(is) more أَفْصَحُ he هُوَ Aaron هَارُونُ and my brother وَأَخِي
with مَعِيَ so send him فَأَرْسِلْهُ in speech لِسَانًا than me مِنِّي eloquent

I fear أَخَافُ verily إِنِّيٓ to confirm me يُصَدِّقُنِيٓ as a helper رِدْءًا me
We will سَنَشُدُّ Allah said قَالَ they will deny me يُكَذِّبُونِ ٣٤ that أَن
and وَنَجْعَلُ through your brother بِأَخِيكَ your arm عَضُدَكَ strengthen
يَصِلُونَ so not فَلَا power سُلْطَٰنًا for you both لَكُمَا give (make)
you أَنتُمَا with Our Signs بِـَٔايَٰتِنَآ you (both) إِلَيْكُمَا they shall reach
(will be) the ٱلْغَٰلِبُونَ ٣٥ follow you ٱتَّبَعَكُمَا and those who وَمَنِ two
بِـَٔايَٰتِنَا Moses مُّوسَىٰ came to them جَآءَهُم then when فَلَمَّا victors
this (is) هَٰذَآ nothing مَا they said قَالُوا۟ clear بَيِّنَٰتٍ with Our Signs
we heard سَمِعْنَا and not وَمَا invented مُّفْتَرًى magic سِحْرٌ but إِلَّا
of old ٱلْأَوَّلِينَ ٣٦ our fathers ءَابَآئِنَا among (in) فِىٓ of this بِهَٰذَا

34. "And my brother Hârûn (Aaron) he is more eloquent in speech than me: so send him with me as a helper to confirm me. Verily, I fear that they will belie me." **35.** Allâh said: "We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you, with Our *Ayât*, you two as well as those who follow you will be the victors." **36.** Then when Mûsâ (Moses) came to them with Our Clear *Ayât*, they said: "This is nothing but invented magic. Never did we hear of this among our fathers of old."

وَقَالَ مُوسَىٰ رَبِّىٓ أَعْلَمُ بِمَن جَآءَ بِٱلْهُدَىٰ مِنْ عِندِهِۦ وَمَن تَكُونُ لَهُۥ عَٰقِبَةُ ٱلدَّارِ ۖ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ٣٧
وَقَالَ فِرْعَوْنُ يَٰٓأَيُّهَا ٱلْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَٰهٍ غَيْرِى فَأَوْقِدْ لِى يَٰهَٰمَٰنُ عَلَى ٱلطِّينِ فَٱجْعَل لِّى صَرْحًا
لَّعَلِّىٓ أَطَّلِعُ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّى لَأَظُنُّهُۥ مِنَ ٱلْكَٰذِبِينَ ٣٨ وَٱسْتَكْبَرَ هُوَ وَجُنُودُهُۥ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ
وَظَنُّوٓا۟ أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ ٣٩

of بِمَن knows best أَعْلَمُ my Lord رَبِّىٓ Moses مُوسَىٰ and said وَقَالَ
and وَمَن from Him مِنْ عِندِهِۦ with guidance بِٱلْهُدَىٰ came جَآءَ who
in the ٱلدَّارِ the happy end عَٰقِبَةُ (for him) لَهُۥ will be تَكُونُ who
ٱلظَّٰلِمُونَ ٣٧ will be successful يُفْلِحُ not لَا verily إِنَّهُۥ Hereafter
chiefs ٱلْمَلَأُ O يَٰٓأَيُّهَا Pharaoh فِرْعَوْنُ and said وَقَالَ the wrong-doers
غَيْرِى god إِلَٰهٍ any مِّنْ that you have لَكُم I know عَلِمْتُ not مَا
on عَلَى O Haman يَٰهَٰمَٰنُ for me لِى so kindle فَأَوْقِدْ other than me
لَّعَلِّىٓ a lofty tower صَرْحًا for me لِّى and set up فَٱجْعَل clay ٱلطِّينِ
(of) Moses مُوسَىٰ the God إِلَٰهِ at إِلَىٰٓ may I look أَطَّلِعُ so that I

the ٱلْكَٰذِبِينَ ﴿٣٨﴾ (is) one of مِنَ I think that he لَأَظُنُّهُۥ and verily وَإِنِّى
and his hosts وَجُنُودُهُۥ he هُوَ and was arrogant وَٱسْتَكْبَرَ liars
وَظَنُّوٓا۟ right ٱلْحَقِّ without بِغَيْرِ that land ٱلْأَرْضِ in فِى (soldiers)
﴿٣٩﴾ يُرْجَعُونَ not لَا to Us إِلَيْنَا that they أَنَّهُمْ and they thought
would return

37. Mûsâ (Moses) said: "My Lord knows best him who came with guidance from Him, and whose will be the happy end in the Hereafter. Verily, the *Zâlimûn* will not be successful." **38.** Fir'aun (Pharaoh) said: "O chiefs! I know not that you have an *ilâh* (a god) other than me. So kindle for me (a fire), O Hâmân, to bake (bricks out of) clay, and set up for me a *Sarhan* in order that I may look at (or look for) the *Ilâh* of Mûsâ (Moses); and verily, I think that he is one of the liars." **39.** And he and his hosts were arrogant in the land, without right, and they thought that they would never return to Us.

فَأَخَذْنَٰهُ وَجُنُودَهُۥ فَنَبَذْنَٰهُمْ فِى ٱلْيَمِّ ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلظَّٰلِمِينَ ﴿٤٠﴾ وَجَعَلْنَٰهُمْ
أَئِمَّةً يَدْعُونَ إِلَى ٱلنَّارِ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ لَا يُنصَرُونَ ﴿٤١﴾ وَأَتْبَعْنَٰهُمْ فِى هَٰذِهِ ٱلدُّنْيَا لَعْنَةً ۖ وَيَوْمَ
ٱلْقِيَٰمَةِ هُم مِّنَ ٱلْمَقْبُوحِينَ ﴿٤٢﴾ وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ مِنۢ بَعْدِ مَآ أَهْلَكْنَا ٱلْقُرُونَ ٱلْأُولَىٰ
بَصَآئِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾ وَمَا كُنتَ بِجَانِبِ ٱلْغَرْبِىِّ إِذْ قَضَيْنَآ إِلَىٰ مُوسَى ٱلْأَمْرَ وَمَا
كُنتَ مِنَ ٱلشَّٰهِدِينَ ﴿٤٤﴾

فَنَبَذْنَٰهُمْ and his hosts (soldiers) وَجُنُودَهُۥ so We seized him فَأَخَذْنَٰهُ
how كَيْفَ so behold فَٱنظُرْ the sea ٱلْيَمِّ in فِى and We threw them
(of) the wrong-doers ٱلظَّٰلِمِينَ ﴿٤٠﴾ the end عَٰقِبَةُ was كَانَ
inviting يَدْعُونَ leaders أَئِمَّةً and We have made them وَجَعَلْنَٰهُمْ
(of) Resurrection ٱلْقِيَٰمَةِ and on the Day وَيَوْمَ the fire ٱلنَّارِ to إِلَى
and We made to وَأَتْبَعْنَٰهُمْ they will be helped ﴿٤١﴾ يُنصَرُونَ not لَا
and وَيَوْمَ a curse لَعْنَةً world ٱلدُّنْيَا this هَٰذِهِ in فِى follow them
(will be) مِّنَ they هُم (of) Resurrection ٱلْقِيَٰمَةِ on the Day
We gave ءَاتَيْنَا and indeed وَلَقَدْ the despised ﴿٤٢﴾ ٱلْمَقْبُوحِينَ among
We had أَهْلَكْنَا after مِنۢ بَعْدِ مَآ the Scripture ٱلْكِتَٰبَ Moses مُوسَى
as بَصَآئِرَ of old ٱلْأُولَىٰ the generations ٱلْقُرُونَ destroyed
and وَرَحْمَةً and a guidance وَهُدًى for mankind لِلنَّاسِ enlightments
and not وَمَا might remember ﴿٤٣﴾ يَتَذَكَّرُونَ that they لَّعَلَّهُمْ a mercy

We قَضَيۡنَآ when إِذۡ western ٱلۡغَرۡبِيِّ on the side بِجَانِبِ you were كُنتَ
and وَمَا the Commandment ٱلۡأَمۡرَ Moses مُوسَى to إِلَىٰ made clear
the witnesses (those ﴿٤٤﴾ ٱلشَّٰهِدِينَ among مِنَ you were كُنتَ not
present)

40. So We seized him and his hosts, and We threw them all into the sea. So behold (O Muhammad ﷺ) what was the end of the *Zâlimûn*. **41.** And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped. **42.** And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among *Al-Maqbuhûn*. **43.** And indeed We gave Mûsâ (Moses) — after We had destroyed the generations of old — the Scripture as an enlightenment for mankind, and a guidance and a mercy, that they might remember. **44.** And you (O Muhammad ﷺ) were not on the western side, when We made clear to Mûsâ (Moses) the commandment, and you were not among the witnesses.

وَلَٰكِنَّآ أَنشَأۡنَا قُرُونٗا فَتَطَاوَلَ عَلَيۡهِمُ ٱلۡعُمُرُۚ وَمَا كُنتَ ثَاوِيٗا فِيٓ أَهۡلِ مَدۡيَنَ تَتۡلُواْ عَلَيۡهِمۡ ءَايَٰتِنَا وَلَٰكِنَّا
كُنَّا مُرۡسِلِينَ ﴿٤٥﴾ وَمَا كُنتَ بِجَانِبِ ٱلطُّورِ إِذۡ نَادَيۡنَا وَلَٰكِن رَّحۡمَةٗ مِّن رَّبِّكَ لِتُنذِرَ قَوۡمٗا مَّآ أَتَىٰهُم مِّن
نَّذِيرٖ مِّن قَبۡلِكَ لَعَلَّهُمۡ يَتَذَكَّرُونَ ﴿٤٦﴾ وَلَوۡلَآ أَن تُصِيبَهُم مُّصِيبَةُۢ بِمَا قَدَّمَتۡ أَيۡدِيهِمۡ فَيَقُولُواْ رَبَّنَا لَوۡلَآ
أَرۡسَلۡتَ إِلَيۡنَا رَسُولٗا فَنَتَّبِعَ ءَايَٰتِكَ وَنَكُونَ مِنَ ٱلۡمُؤۡمِنِينَ ﴿٤٧﴾

and long فَتَطَاوَلَ generations قُرُونٗا created أَنشَأۡنَا but We وَلَٰكِنَّآ
you كُنتَ and not وَمَا the ages ٱلۡعُمُرُ (over them) عَلَيۡهِمُ were
(of) Madyan مَدۡيَنَ the people أَهۡلِ in فِيٓ a dweller ثَاوِيٗا were
كُنَّا but We وَلَٰكِنَّا Our Verses ءَايَٰتِنَا to them عَلَيۡهِمۡ reciting تَتۡلُواْ
كُنتَ and not وَمَا sending (messengers) ﴿٤٥﴾ مُرۡسِلِينَ were (kept)
when إِذۡ (of) the Tur (Mount) ٱلطُّورِ at the side بِجَانِبِ you were
your رَّبِّكَ from مِّن as a mercy رَّحۡمَةٗ but وَلَٰكِن We called نَادَيۡنَا
أَتَىٰهُم not مَّآ to a people قَوۡمٗا that you give warning لِتُنذِرَ Lord
لَعَلَّهُمۡ before you مِّن قَبۡلِكَ warner نَّذِيرٖ any مِّن had come to them
they may remember (or receive ﴿٤٦﴾ يَتَذَكَّرُونَ in order that they
مُّصِيبَةُۢ seize them تُصِيبَهُم (that) أَن and if not وَلَوۡلَآ admonition)
their hands أَيۡدِيهِمۡ have sent forth قَدَّمَتۡ for what بِمَا a calamity
أَرۡسَلۡتَ why not لَوۡلَآ Our Lord! رَبَّنَا they would have said فَيَقُولُواْ

we would then have فَنَتَّبِعَ a Messenger رَسُولًا to us إِلَيْنَا you sent
and we would وَنَكُونَ Your Verses (of Quran) ءَايَٰتِكَ followed
the believers ٱلْمُؤْمِنِينَ ﴿٤٧﴾ among مِنَ have been

45. But We created generations, and long were the ages that passed over them. And you (O Muhammad ﷺ) were not a dweller among the people of Madyan (Midian), reciting Our Verses to them. But it is We Who kept sending (Messengers). **46.** And you (O Muhammad ﷺ) were not at the side of the Tûr (Mount) when We did call. But (you are sent) as a mercy from your Lord, to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition. **47.** And if (We had) not in case a calamity should seize them for (the deeds) that their hands have sent forth, they would have said: "Our Lord! Why did You not send us a Messenger? We would then have followed Your *Ayât* and would have been among the believers."

فَلَمَّا جَآءَهُمُ ٱلْحَقُّ مِنْ عِندِنَا قَالُوا۟ لَوْلَآ أُوتِىَ مِثْلَ مَآ أُوتِىَ مُوسَىٰٓ ۚ أَوَلَمْ يَكْفُرُوا۟ بِمَآ أُوتِىَ مُوسَىٰ مِن قَبْلُ ۖ قَالُوا۟
سِحْرَانِ تَظَٰهَرَا وَقَالُوٓا۟ إِنَّا بِكُلٍّ كَٰفِرُونَ ﴿٤٨﴾ قُلْ فَأْتُوا۟ بِكِتَٰبٍ مِّنْ عِندِ ٱللَّهِ هُوَ أَهْدَىٰ مِنْهُمَآ أَتَّبِعْهُ إِن كُنتُمْ
صَٰدِقِينَ ﴿٤٩﴾ فَإِن لَّمْ يَسْتَجِيبُوا۟ لَكَ فَٱعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَآءَهُمْ ۚ وَمَنْ أَضَلُّ مِمَّنِ ٱتَّبَعَ هَوَىٰهُ بِغَيْرِ هُدًى
مِّنَ ٱللَّهِ ۚ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٥٠﴾

مِنْ عِندِنَا the truth ٱلْحَقُّ has come to them جَآءَهُمُ but when فَلَمَّا
the مِثْلَ he was given أُوتِىَ why not لَوْلَآ they said قَالُوا۟ from Us
did not أَوَلَمْ Moses مُوسَىٰٓ was given أُوتِىَ (of) what مَآ like
مِن Moses مُوسَىٰ was given أُوتِىَ in what بِمَآ they disbelieve يَكْفُرُوا۟
each تَظَٰهَرَا two kinds of magic سِحْرَانِ they said قَالُوا۟ before قَبْلُ
in both بِكُلٍّ verily we إِنَّا and they said وَقَالُوٓا۟ helping one another
a Book بِكِتَٰبٍ then bring فَأْتُوا۟ say قُلْ (are) disbelievers كَٰفِرُونَ ﴿٤٨﴾
than مِنْهُمَآ (is) better guide أَهْدَىٰ which هُوَ Allah ٱللَّهِ from مِّنْ عِندِ
you are كُنتُمْ if إِن that I may follow it أَتَّبِعْهُ these two
(to) لَكَ they answer يَسْتَجِيبُوا۟ not لَّمْ but if فَإِن truthful صَٰدِقِينَ ﴿٤٩﴾
their أَهْوَآءَهُمْ they follow يَتَّبِعُونَ that only أَنَّمَا then know فَٱعْلَمْ you
than one who مِمَّنِ (is) more astray أَضَلُّ and who وَمَنْ own lusts
مِّنَ guidance هُدًى without بِغَيْرِ his own lust هَوَىٰهُ follows ٱتَّبَعَ
ٱلْقَوْمَ guides يَهْدِى not لَا Allah ٱللَّهَ verily إِنَّ Allah ٱللَّهِ from
wrong-doers ٱلظَّٰلِمِينَ ﴿٥٠﴾ the people

48. But when the truth has come to them from Us, they say: "Why is he not given the like of what was given to Mûsâ (Moses)? Did they not disbelieve in that which was given to Mûsâ (Moses) of old?" They say: "Two kinds of magic, each helping the other!" And they say: "Verily, in both we are disbelievers." **49.** Say (to them, O Muhammad ﷺ): "Then bring a Book from Allâh, which is a better guide than these two, that I may follow it, if you are truthful." **50.** But if they answer you not, then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allâh? Verily, Allâh guides not the people who are *Zâlimûn*.

۞ وَلَقَدْ وَصَّلْنَا لَهُمُ ٱلْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥١﴾ ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ مِن قَبْلِهِۦ هُم بِهِۦ يُؤْمِنُونَ ﴿٥٢﴾ وَإِذَا يُتْلَىٰ
عَلَيْهِمْ قَالُوٓا۟ ءَامَنَّا بِهِۦٓ إِنَّهُ ٱلْحَقُّ مِن رَّبِّنَآ إِنَّا كُنَّا مِن قَبْلِهِۦ مُسْلِمِينَ ﴿٥٣﴾ أُو۟لَٰٓئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا۟ وَيَدْرَءُونَ
بِٱلْحَسَنَةِ ٱلسَّيِّئَةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٥٤﴾

the ٱلْقَوْلَ to them لَهُمُ We have conveyed وَصَّلْنَا and indeed وَلَقَدْ ۞
ٱلَّذِينَ they may remember يَتَذَكَّرُونَ ﴿٥١﴾ in order that لَعَلَّهُمْ Word
before مِن قَبْلِهِۦ the Scripture ٱلْكِتَٰبَ We gave ءَاتَيْنَٰهُمُ those to whom
it is يُتْلَىٰ and when وَإِذَا believe يُؤْمِنُونَ ﴿٥٢﴾ in it بِهِۦ they هُم it
إِنَّهُ in it بِهِۦٓ We believe ءَامَنَّا they say قَالُوٓا۟ to them عَلَيْهِمْ recited
كُنَّا indeed إِنَّا our Lord رَّبِّنَآ from مِن is the truth ٱلْحَقُّ verily it
(from) those who submit to مُسْلِمِينَ ﴿٥٣﴾ before it مِن قَبْلِهِۦ we have been
مَّرَّتَيْنِ their reward أَجْرَهُم will be given يُؤْتَوْنَ these أُو۟لَٰٓئِكَ Allah
بِٱلْحَسَنَةِ and repel وَيَدْرَءُونَ they are patient صَبَرُوا۟ because بِمَا twice
We have provided رَزَقْنَٰهُمْ and of what وَمِمَّا evil ٱلسَّيِّئَةَ with good
they spend يُنفِقُونَ ﴿٥٤﴾ them

51. And indeed now We have conveyed the Word to them, in order that they may remember. **52.** Those to whom We gave the Scripture before it, they believe in it (the Qur'ân). **53.** And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allâh in Islâm as Muslims. **54.** These will be given their reward twice over, because they are patient, and repel evil with good, and spend out of what We have provided them.

وَإِذَا سَمِعُوا۟ ٱللَّغْوَ أَعْرَضُوا۟ عَنْهُ وَقَالُوا۟ لَنَآ أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ سَلَٰمٌ عَلَيْكُمْ لَا نَبْتَغِى ٱلْجَٰهِلِينَ ﴿٥٥﴾ إِنَّكَ لَا
تَهْدِى مَنْ أَحْبَبْتَ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ ۚ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ﴿٥٦﴾ وَقَالُوٓا۟ إِن نَّتَّبِعِ ٱلْهُدَىٰ مَعَكَ نُتَخَطَّفْ

مِن أَرْضِنَآ ۚ أَوَلَمْ نُمَكِّن لَّهُمْ حَرَمًا ءَامِنًا يُجْبَىٰٓ إِلَيْهِ ثَمَرَٰتُ كُلِّ شَىْءٍ رِّزْقًا مِّن لَّدُنَّا وَلَٰكِنَّ أَكْثَرَهُمْ لَا
يَعْلَمُونَ ﴿٥٧﴾

they أَعْرَضُوا evil vain talk ٱللَّغْوَ they hear سَمِعُوا and when وَإِذَا
وَلَكُمْ our deeds أَعْمَٰلُنَا to us لَنَآ and say وَقَالُوا from it عَنْهُ withdraw
not لَا (be) to you عَلَيْكُمْ peace سَلَٰمٌ your deeds أَعْمَٰلُكُمْ and to you
تَهْدِى not لَا verily you إِنَّكَ the ignorant ٱلْجَٰهِلِينَ ﴿٥٥﴾ we seek نَبْتَغِى
يَهْدِى Allah ٱللَّهَ but وَلَٰكِنَّ you like أَحْبَبْتَ whom مَنْ you guide
knows best أَعْلَمُ and He وَهُوَ He wills يَشَآءُ whom مَن guides
نَّتَّبِعِ if إِن and they say وَقَالُوٓا those who are the guided بِٱلْمُهْتَدِينَ ﴿٥٦﴾
we would be نُتَخَطَّفْ with you مَعَكَ the guidance ٱلْهُدَىٰ we follow
We نُمَكِّن have not أَوَلَمْ our land أَرْضِنَآ from مِنْ snatched away
are يُجْبَىٰٓ a secure ءَامِنًا a santuary حَرَمًا for them لَّهُمْ established
رِّزْقًا kinds شَىْءٍ (of) all كُلِّ fruits ثَمَرَٰتُ to which إِلَيْهِ brought
most of أَكْثَرَهُمْ but وَلَٰكِنَّ Ourselves لَّدُنَّا from مِّن a provision
know يَعْلَمُونَ ﴿٥٧﴾ not لَا them

55. And when they hear *Al-Laghw*, they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant." **56.** Verily, you (O Muhammad ﷺ) guide not whom you like, but Allâh guides whom He wills. And He knows best those who are the guided. **57.** And they say: "If we follow the guidance with you, we would be snatched away from our land." Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves, but most of them know not.

وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍۭ بَطِرَتْ مَعِيشَتَهَا ۖ فَتِلْكَ مَسَٰكِنُهُمْ لَمْ تُسْكَن مِّنۢ بَعْدِهِمْ إِلَّا قَلِيلًا ۖ وَكُنَّا نَحْنُ
ٱلْوَٰرِثِينَ ﴿٥٨﴾ وَمَا كَانَ رَبُّكَ مُهْلِكَ ٱلْقُرَىٰ حَتَّىٰ يَبْعَثَ فِىٓ أُمِّهَا رَسُولًا يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِنَا ۚ وَمَا كُنَّا مُهْلِكِى
ٱلْقُرَىٰٓ إِلَّا وَأَهْلُهَا ظَٰلِمُونَ ﴿٥٩﴾

قَرْيَةٍ (from) مِن We have destroyed أَهْلَكْنَا and how many وَكَمْ
for its means of مَعِيشَتَهَا which were thankless بَطِرَتْ a town
not لَمْ (of) their dwellings مَسَٰكِنُهُمْ and those فَتِلْكَ livelihood
قَلِيلًا except إِلَّا after them مِّنۢ بَعْدِهِمْ have been inhabited تُسْكَن

are the inheritors ٱلْوَٰرِثِينَ ﴿٥٨﴾ We نَحْنُ and verily We وَكُنَّا a little
the ٱلْقُرَىٰ to destroy مُهْلِكَ your Lord رَبُّكَ was كَانَ and not وَمَا
رَسُولًا their mother أُمِّهَا (in) to فِيٓ He sends يَبْعَثَ until حَتَّىٰ towns
and وَمَا our Verses ءَايَٰتِنَا to them عَلَيْهِمْ reciting يَتْلُوا۟ a Messenger
unless إِلَّا the towns ٱلْقُرَىٰٓ to destroy مُهْلِكِى We were كُنَّا not
(are) wrong-doers ظَٰلِمُونَ ﴿٥٩﴾ their people وَأَهْلُهَا

58. And how many a town (population) have We destroyed, which was thankless for its means of livelihood! And those are their dwellings, which have not been inhabited after them except a little. And verily, We have been the inheritors.
59. And never will your Lord destroy the towns (populations) until He sends to their mother town a Messenger reciting to them Our Verses. And never would We destroy the towns unless the people thereof are *Zâlimûn*.

وَمَآ أُوتِيتُم مِّن شَيْءٍ فَمَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَزِينَتُهَا ۚ وَمَا عِندَ ٱللَّهِ خَيْرٌ وَأَبْقَىٰٓ ۚ أَفَلَا تَعْقِلُونَ ﴿٦٠﴾ أَفَمَن وَعَدْنَٰهُ وَعْدًا
حَسَنًا فَهُوَ لَٰقِيهِ كَمَن مَّتَّعْنَٰهُ مَتَٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ثُمَّ هُوَ يَوْمَ ٱلْقِيَٰمَةِ مِنَ ٱلْمُحْضَرِينَ ﴿٦١﴾

things شَيْءٍ from مِّن you have been given أُوتِيتُم and whatever وَمَآ
and وَزِينَتُهَا worldly ٱلدُّنْيَا (of) the life ٱلْحَيَوٰةِ (is) an enjoyment فَمَتَٰعُ
(is) خَيْرٌ Allah ٱللَّهِ (is) with عِندَ and that which وَمَا its adornment
you تَعْقِلُونَ ﴿٦٠﴾ have not أَفَلَا and will remain forever وَأَبْقَىٰٓ better
وَعْدًا We have promised him وَعَدْنَٰهُ is he whom أَفَمَن sense
كَمَن finds it (true) لَٰقِيهِ which he فَهُوَ excellent حَسَنًا a promise
ٱلْحَيَوٰةِ luxuries مَتَٰعَ We have made to enjoy مَّتَّعْنَٰهُ like him whom
ٱلْقِيَٰمَةِ on the Day يَوْمَ he هُوَ then ثُمَّ worldly ٱلدُّنْيَا (of) the life
those who are ٱلْمُحْضَرِينَ ﴿٦١﴾ (will be) among مِنَ (of) Resurrection
brought up

60. And whatever you have been given is an enjoyment of the life of (this) world and its adornment, and that (Hereafter) which is with Allâh is better and will remain forever. Have you then no sense? **61.** Is he whom We have promised an excellent promise (Paradise) — which he will find true — like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up?

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِيَ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٦٢﴾ قَالَ ٱلَّذِينَ حَقَّ عَلَيْهِمُ ٱلْقَوْلُ رَبَّنَا هَٰٓؤُلَآءِ ٱلَّذِينَ أَغْوَيْنَآ
أَغْوَيْنَٰهُمْ كَمَا غَوَيْنَا ۖ تَبَرَّأْنَآ إِلَيْكَ ۖ مَا كَانُوٓا۟ إِيَّانَا يَعْبُدُونَ ﴿٦٣﴾ وَقِيلَ ٱدْعُوا۟ شُرَكَآءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا۟ لَهُمْ
وَرَأَوُا۟ ٱلْعَذَابَ ۚ لَوْ أَنَّهُمْ كَانُوا۟ يَهْتَدُونَ ﴿٦٤﴾

and فَيَقُولُ He will call them يُنَادِيهِمْ and (remember) the Day وَيَوْمَ
you used كُنتُمْ whom ٱلَّذِينَ (are) My partners شُرَكَآءِيَ where أَيْنَ say
has come true حَقَّ those ٱلَّذِينَ said/will say قَالَ to assert ﴿٦٢﴾ تَزْعُمُونَ
these are they هَٰٓؤُلَآءِ our Lord رَبَّنَا the Word ٱلْقَوْلُ about whom عَلَيْهِمُ
as كَمَا We led them astray أَغْوَيْنَٰهُمْ We led astray أَغْوَيْنَآ whom ٱلَّذِينَ
we declare our innocence تَبَرَّأْنَآ we were astray ourselves غَوَيْنَا
us إِيَّانَا they were كَانُوٓا not مَا before You إِلَيْكَ (from them)
call upon ٱدْعُوا and it will be said وَقِيلَ they worshipped ﴿٦٣﴾ يَعْبُدُونَ
but فَلَمْ and they will call upon them فَدَعَوْهُمْ your partners شُرَكَآءَكُمْ
and they will see وَرَأَوُا to them لَهُمْ they will answer يَسْتَجِيبُوا not
guided ﴿٦٤﴾ يَهْتَدُونَ had been كَانُوا they أَنَّهُمْ if لَوْ the torment ٱلْعَذَابَ

62. And (remember) the Day when He will call to them and say: "Where are My (so-called) partners whom you used to assert?" 63. Those about whom the Word will have come true (to be punished) will say: "Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence before You. It was not us they worshipped." 64. And it will be said: "Call upon your partners", and they will call upon them, but they will give no answer to them, and they will see the torment. if only they had been guided!

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَآ أَجَبْتُمُ ٱلْمُرْسَلِينَ ﴿٦٥﴾ فَعَمِيَتْ عَلَيْهِمُ ٱلْأَنۢبَآءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَآءَلُونَ ﴿٦٦﴾ فَأَمَّا مَن
تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا فَعَسَىٰٓ أَن يَكُونَ مِنَ ٱلْمُفْلِحِينَ ﴿٦٧﴾ وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ ۗ مَا كَانَ
لَهُمُ ٱلْخِيَرَةُ ۚ سُبْحَٰنَ ٱللَّهِ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٦٨﴾

فَيَقُولُ He will call them يُنَادِيهِمْ and (remember) the Day when وَيَوْمَ
the ﴿٦٥﴾ ٱلْمُرْسَلِينَ did you answer أَجَبْتُمُ what مَاذَآ and He says
the ٱلْأَنۢبَآءُ to them عَلَيْهِمُ then will be obscured فَعَمِيَتْ Messengers
will be ﴿٦٦﴾ يَتَسَآءَلُونَ not لَا and they فَهُمْ on that day يَوْمَئِذٍ news

who repented تَابَ for him مَن but as فَأَمَّا able to ask one another
then فَعَسَىٰ righteous deeds صَٰلِحًا and did وَعَمِلَ and believed وَءَامَنَ
those ﴿٦٧﴾ ٱلْمُفْلِحِينَ among مِنَ he will be يَكُونَ that أَن hopefully
مَا creates يَخْلُقُ and your Lord وَرَبُّكَ who are successful
they كَانَ not مَا and choses وَيَخْتَارُ He wills يَشَآءُ whatsoever
Allah ٱللَّهِ Glorified be سُبْحَٰنَ choice ٱلْخِيَرَةُ (for them) لَهُمُ have
they associate ﴿٦٨﴾ يُشْرِكُونَ about all that عَمَّا and exalted is He وَتَعَٰلَىٰ
as partners with Him

65. And (remember) the Day (Allâh) will call to them, and say: "What answer gave you to the Messengers?" **66.** Then the news of a good answer will be obscured to them on that Day, and they will not be able to ask one another. **67.** But as for him who repented, believed, and did righteous deeds, then he will be among those who are successful. **68.** And your Lord creates whatsoever He wills and chooses, no choice have they (in any matter). Glorified is Allâh, and exalted above all that they associate.

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾ وَهُوَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ لَهُ ٱلْحَمْدُ فِى ٱلْأُولَىٰ وَٱلْءَاخِرَةِ وَلَهُ
ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾ قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم
بِضِيَآءٍ أَفَلَا تَسْمَعُونَ ﴿٧١﴾ قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلنَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ مَنْ إِلَٰهٌ غَيْرُ
ٱللَّهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ فِيهِ أَفَلَا تُبْصِرُونَ ﴿٧٢﴾

صُدُورُهُمْ conceal تُكِنُّ what مَا knows يَعْلَمُ and your Lord وَرَبُّكَ
ٱللَّهُ and He وَهُوَ they reveal ﴿٦٩﴾ يُعْلِنُونَ and what وَمَا their breasts
all praise ٱلْحَمْدُ His (is) لَهُ He هُوَ but إِلَّا god إِلَٰهَ no لَآ Allah
ٱلْحُكْمُ and His (is) وَلَهُ and in the last وَٱلْءَاخِرَةِ the first ٱلْأُولَىٰ in فِى
قُلْ you shall be returned ﴿٧٠﴾ تُرْجَعُونَ and to Him وَإِلَيْهِ the Decision
for you عَلَيْكُمُ Allah ٱللَّهُ made جَعَلَ if إِن do you see أَرَءَيْتُمْ say
(of) ٱلْقِيَٰمَةِ the day يَوْمِ till إِلَىٰ continous سَرْمَدًا the night ٱلَّيْلَ
يَأْتِيكُم Allah ٱللَّهِ besides غَيْرُ god إِلَٰهٌ who is مَنْ Resurrection
you ﴿٧١﴾ تَسْمَعُونَ will not then أَفَلَا light بِضِيَآءٍ could bring you
عَلَيْكُمُ Allah ٱللَّهُ made جَعَلَ if إِن do you see أَرَءَيْتُمْ say قُلْ hear
the Day يَوْمِ till إِلَىٰ continuous سَرْمَدًا the day ٱلنَّهَارَ for you
ٱللَّهِ besides غَيْرُ god إِلَٰهٌ who is مَنْ (of) Resurrection ٱلْقِيَٰمَةِ

you will rest تَسْكُنُونَ night بِلَيْلٍ could bring you يَأْتِيكُم Allah
you see ﴿٧٢﴾ تُبْصِرُونَ will then not أَفَلَا wherein فِيهِ

69. And your Lord knows what their breasts conceal, and what they reveal.
70. And He is Allâh; *Lâ ilâha illa Huwa*, all praises and thanks be to Him (both)
in the first and in the last. And for Him is the Decision, and to Him shall you (all)
be returned. **71.** Say (O Muhammad ﷺ): "Tell me! If Allâh made the night
continuous for you till the Day of Resurrection, which *ilâh* (a god) besides Allâh
could bring you light? Will you not then hear?" **72.** Say (O Muhammad ﷺ): "Tell
me! If Allâh made the day continuous for you till the Day of Resurrection, which
ilâh (a god) besides Allâh could bring you night wherein you rest? Will you not
then see?"

وَمِن رَّحْمَتِهِۦ جَعَلَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ لِتَسْكُنُوا۟ فِيهِ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾ وَيَوْمَ يُنَادِيهِمْ
فَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٧٤﴾ وَنَزَعْنَا مِن كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا۟ بُرْهَـٰنَكُمْ
فَعَلِمُوٓا۟ أَنَّ ٱلْحَقَّ لِلَّهِ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٧٥﴾

لَكُمُ the He has made جَعَلَ His Mercy رَّحْمَتِهِۦ and (it is) out of وَمِن
that you may rest لِتَسْكُنُوا۟ and the day وَٱلنَّهَارَ the night ٱلَّيْلَ for you
His Bounty فَضْلِهِۦ of مِن and that you may seek وَلِتَبْتَغُوا۟ therein فِيهِ
and (remember) وَيَوْمَ may be grateful ﴿٧٣﴾ تَشْكُرُونَ and that you وَلَعَلَّكُمْ
شُرَكَآءِىَ where أَيْنَ and say فَيَقُولُ He will call them يُنَادِيهِمْ when
﴿٧٤﴾ تَزْعُمُونَ you used to كُنتُمْ whom ٱلَّذِينَ (are) My partners
أُمَّةٍ every كُلِّ from مِن and We shall take out وَنَزَعْنَا assert
بُرْهَـٰنَكُمْ bring هَاتُوا۟ and We shall say فَقُلْنَا a witness شَهِيدًا nation
the truth is ٱلْحَقَّ that أَنَّ then they shall know فَعَلِمُوٓا۟ your proof
what مَّا from them عَنْهُم will disappear وَضَلَّ (is) with Allah لِلَّهِ
they invent ﴿٧٥﴾ يَفْتَرُونَ used to كَانُوا۟

73. It is out of His Mercy that He has made for you the night and the day that you may rest therein and that you may seek of His Bounty — and in order that you may be grateful. **74.** And (remember) the Day when He (your Lord Allâh) will call to them, and will say: "Where are My (so-called) partners, whom you used to assert?" **75.** And We shall take out from every nation a witness, and We shall say: "Bring your proof." Then they shall know that the truth is with Allâh (Alone), and the lies which they invented will disappear from them.

۞ إِنَّ قَٰرُونَ كَانَ مِن قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ ۖ وَءَاتَيْنَٰهُ مِنَ ٱلْكُنُوزِ مَآ إِنَّ مَفَاتِحَهُۥ لَتَنُوٓأُ بِٱلْعُصْبَةِ أُو۟لِى ٱلْقُوَّةِ
إِذْ قَالَ لَهُۥ قَوْمُهُۥ لَا تَفْرَحْ ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْفَرِحِينَ ﴿٧٦﴾ وَٱبْتَغِ فِيمَآ ءَاتَىٰكَ ٱللَّهُ ٱلدَّارَ ٱلْءَاخِرَةَ ۖ وَلَا تَنسَ
نَصِيبَكَ مِنَ ٱلدُّنْيَا ۖ وَأَحْسِن كَمَآ أَحْسَنَ ٱللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ ٱلْفَسَادَ فِى ٱلْأَرْضِ ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ
ٱلْمُفْسِدِينَ ﴿٧٧﴾

(of) مُوسَىٰ people قَوْمِ of مِن was كَانَ Korah قَٰرُونَ verily إِنَّ ۞
وَءَاتَيْنَٰهُ towards them عَلَيْهِمْ but he behaved arrogantly فَبَغَىٰ Moses
indeed إِنَّ which مَآ the treasures ٱلْكُنُوزِ of مِنَ and We gave him
to بِٱلْعُصْبَةِ would have been a burden لَتَنُوٓأُ the keys of it مَفَاتِحَهُۥ
قَوْمُهُۥ to him لَهُۥ said قَالَ when إِذْ strong أُو۟لِى ٱلْقُوَّةِ a body of men
not لَا Allah ٱللَّهَ verily إِنَّ be glad تَفْرَحْ do not لَا his people
فِيمَآ but seek وَٱبْتَغِ those who exult/are glad ٱلْفَرِحِينَ ﴿٧٦﴾ likes يُحِبُّ
the ٱلدَّارَ Allah ٱللَّهُ has bestowed on you ءَاتَىٰكَ with that which
your نَصِيبَكَ forget تَنسَ and do not وَلَا the last ٱلْءَاخِرَةَ home
as كَمَآ and do good وَأَحْسِن this world ٱلدُّنْيَا of مِنَ portion
seek تَبْغِ and not وَلَا to you إِلَيْكَ Allah ٱللَّهُ has been good أَحْسَنَ
not لَا Allah ٱللَّهَ verily إِنَّ the land ٱلْأَرْضِ in فِى mischief ٱلْفَسَادَ
mischief-makers ٱلْمُفْسِدِينَ ﴿٧٧﴾ likes يُحِبُّ

76. Verily, Qârûn (Korah) was of Mûsâ's (Moses) people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: "Do not exult. Verily, Allâh likes not those who exult.
77. "But seek, with that (wealth) which Allâh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allâh has been good to you, and seek not mischief in the land. Verily, Allâh likes not the *Mufsidûn.*"

قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍ عِندِىٓ ۚ أَوَلَمْ يَعْلَمْ أَنَّ ٱللَّهَ قَدْ أَهْلَكَ مِن قَبْلِهِۦ مِنَ ٱلْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ
جَمْعًا ۚ وَلَا يُسْـَٔلُ عَن ذُنُوبِهِمُ ٱلْمُجْرِمُونَ ﴿٧٨﴾ فَخَرَجَ عَلَىٰ قَوْمِهِۦ فِى زِينَتِهِۦ ۖ قَالَ ٱلَّذِينَ يُرِيدُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا
يَٰلَيْتَ لَنَا مِثْلَ مَآ أُوتِىَ قَٰرُونُ إِنَّهُۥ لَذُو حَظٍّ عَظِيمٍ ﴿٧٩﴾

(on) عَلَىٰ I have been given أُوتِيتُهُۥ only because إِنَّمَآ he said قَالَ
that أَنَّ he know يَعْلَمْ did not أَوَلَمْ with me عِندِىٓ knowledge عِلْمٍ
ٱلْقُرُونِ of مِنَ before him مِن قَبْلِهِۦ destroyed أَهْلَكَ has قَدْ Allah ٱللَّهَ
than مِنْهُ (were) stronger أَشَدُّ (he) هُوَ who مَنْ the generations
in collecting (money) جَمْعًا and greater وَأَكْثَرُ in might قُوَّةً him
their sins ذُنُوبِهِمُ of عَن will be questioned يُسْـَٔلُ but not وَلَا
قَوْمِهِۦ before عَلَىٰ so he went forth فَخَرَجَ the criminals ٱلْمُجْرِمُونَ ﴿٧٨﴾
those who were ٱلَّذِينَ said قَالَ his pomp زِينَتِهِۦ in فِى his people
Ah, would يَٰلَيْتَ wordly ٱلدُّنْيَا (of) the life ٱلْحَيَوٰةَ desirous يُرِيدُونَ
has been given أُوتِىَ of what مَآ the like مِثْلَ we had لَنَا that
(of) fortune حَظٍّ (is) the owner لَذُو verily he إِنَّهُۥ Korah قَٰرُونُ
great عَظِيمٍ ﴿٧٩﴾

78. He said: "This has been given to me only because of the knowledge I possess." Did he not know that Allâh had destroyed before him generations, men who were stronger than him in might and greater in the amount they had collected? But the *Mujrimûn* will not be questioned of their sins. **79.** So he went forth before his people in his pomp. Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qârûn has been given! Verily, he is the owner of a great fortune."

وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَيْلَكُمْ ثَوَابُ ٱللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا وَلَا يُلَقَّىٰهَآ إِلَّا
ٱلصَّٰبِرُونَ ﴿٨٠﴾ فَخَسَفْنَا بِهِۦ وَبِدَارِهِ ٱلْأَرْضَ فَمَا كَانَ لَهُۥ مِن فِئَةٍ يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ وَمَا كَانَ مِنَ
ٱلْمُنتَصِرِينَ ﴿٨١﴾

the ٱلْعِلْمَ were given أُوتُوا۟ those who ٱلَّذِينَ and said وَقَالَ
خَيْرٌ (of) Allah ٱللَّهِ the reward ثَوَابُ woe to you وَيْلَكُمْ knowledge
صَٰلِحًا and do وَعَمِلَ believe ءَامَنَ for those who لِّمَنْ (is) better
except إِلَّا shall attain it يُلَقَّىٰهَآ and none وَلَا righteous (deeds)
so We caused to swallow فَخَسَفْنَا those who are patient ٱلصَّٰبِرُونَ ﴿٨٠﴾
فَمَا the earth ٱلْأَرْضَ and his dwelling place (home) وَبِدَارِهِ him بِهِۦ
group (party) فِئَةٍ any مِن for him لَهُۥ there was كَانَ then not
was كَانَ and not وَمَا Allah ٱللَّهِ against مِن دُونِ to help him يَنصُرُونَهُۥ
those who could save themselves ٱلْمُنتَصِرِينَ ﴿٨١﴾ of مِنَ he

80. But those who had been given (religious) knowledge said: "Woe to you! The reward of Allâh is better for those who believe and do righteous good deeds, and this none shall attain except those who are *As-Sâbirûn*." **81.** So We caused the earth to swallow him and his dwelling place. Then he had no group or party to help him against Allâh, nor was he one of those who could save themselves.

وَأَصْبَحَ ٱلَّذِينَ تَمَنَّوْا۟ مَكَانَهُۥ بِٱلْأَمْسِ يَقُولُونَ وَيْكَأَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ لَوْلَآ أَن
مَّنَّ ٱللَّهُ عَلَيْنَا لَخَسَفَ بِنَا وَيْكَأَنَّهُۥ لَا يُفْلِحُ ٱلْكَٰفِرُونَ ﴿٨٢﴾ تِلْكَ ٱلدَّارُ ٱلْءَاخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِى ٱلْأَرْضِ
وَلَا فَسَادًا وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ ﴿٨٣﴾

his مَكَانَهُۥ had desired تَمَنَّوْا۟ those who ٱلَّذِينَ and began وَأَصْبَحَ
know you not وَيْكَأَنَّ to say يَقُولُونَ the day before بِٱلْأَمْسِ position
to لِمَن the provision ٱلرِّزْقَ extends (enlarge) يَبْسُطُ Allah ٱللَّهَ that
and وَيَقْدِرُ His slaves عِبَادِهِۦ of مِنْ He pleases يَشَآءُ whomsoever
ٱللَّهُ was Gracious مَّنَّ that أَن had it not been لَوْلَآ restricts it
He could have caused the earth to swallow لَخَسَفَ to us عَلَيْنَا Allah
be successful يُفْلِحُ not لَا know you not that وَيْكَأَنَّهُۥ us بِنَا
last ٱلْءَاخِرَةُ the home ٱلدَّارُ that تِلْكَ the disbelievers ٱلْكَٰفِرُونَ ﴿٨٢﴾
who want يُرِيدُونَ not لَا to those who لِلَّذِينَ We shall assign it نَجْعَلُهَا
and وَٱلْعَٰقِبَةُ mischief فَسَادًا nor وَلَا the land ٱلْأَرْضِ in فِى pride عُلُوًّا
(is) for the pious لِلْمُتَّقِينَ ﴿٨٣﴾ the (good) end

82. And those who had desired (for a position like) his position the day before, began to say: "Know you not that it is Allâh Who enlarges the provision or restricts it to whomsoever He pleases of His slaves. Had it not been that Allâh was Gracious to us, He could have caused the earth to swallow us up (also)! Know you not that the disbelievers will never be successful. **83.** That home of the Hereafter, We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the *Muttaqûn* (the pious).

مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ خَيْرٌ مِّنْهَا وَمَن جَآءَ بِٱلسَّيِّئَةِ فَلَا يُجْزَى ٱلَّذِينَ عَمِلُوا۟ ٱلسَّيِّـَٔاتِ إِلَّا مَا كَانُوا۟ يَعْمَلُونَ ﴿٨٤﴾ إِنَّ
ٱلَّذِى فَرَضَ عَلَيْكَ ٱلْقُرْءَانَ لَرَآدُّكَ إِلَىٰ مَعَادٍ قُل رَّبِّىٓ أَعْلَمُ مَن جَآءَ بِٱلْهُدَىٰ وَمَنْ هُوَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٨٥﴾ وَمَا
كُنتَ تَرْجُوٓا۟ أَن يُلْقَىٰٓ إِلَيْكَ ٱلْكِتَٰبُ إِلَّا رَحْمَةً مِّن رَّبِّكَ فَلَا تَكُونَنَّ ظَهِيرًا لِّلْكَٰفِرِينَ ﴿٨٦﴾

the خَيْرٌ for him فَلَهُۥ the good deed بِٱلْحَسَنَةِ brings جَآءَ whosoever مَن
بِٱلسَّيِّئَةِ brings جَآءَ and whosoever وَمَن thereof مِّنْهَا better (will be)
those who ٱلَّذِينَ will be rewarded يُجْزَى then not فَلَا the evil deed
they used كَانُوا۟ what مَا except إِلَّا the evil deeds ٱلسَّيِّـَٔاتِ do عَمِلُوا۟
has enjoined (given) فَرَضَ He Who ٱلَّذِى verily إِنَّ to do يَعْمَلُونَ ﴿٨٤﴾
إِلَىٰ will surely bring you لَرَآدُّكَ the Quran ٱلْقُرْءَانَ (on) you عَلَيْكَ
(is) Most أَعْلَمُ my Lord رَّبِّىٓ say قُل the place of return مَعَادٍ to
and (of) وَمَنْ guidance بِٱلْهُدَىٰ brings جَآءَ (of) him who مَن Aware
and وَمَا manifest مُّبِينٍ ﴿٨٥﴾ error ضَلَـٰلٍ (is) in فِى (he) هُوَ him who
would be يُلْقَىٰٓ that أَن expecting (hoping) تَرْجُوٓا۟ you were كُنتَ not
as رَحْمَةً but إِلَّا the Book ٱلْكِتَـٰبُ to you إِلَيْكَ sent down
ظَهِيرًا be تَكُونَنَّ so not فَلَا your Lord رَّبِّكَ from مِّن a mercy
of the disbelievers لِّلْكَـٰفِرِينَ ﴿٨٦﴾ a supporter

84. Whosoever brings good, he shall have the better thereof; and whosoever brings evil, then those who do evil deeds will only be requited for what they used to do. **85.** Verily, He Who has given you (O Muhammad ﷺ) the Qur'ân will surely, bring you back to *Ma'âd*. Say (O Muhammad ﷺ): "My Lord is Aware of him who brings guidance, and of him who is in manifest error." **86.** And you were not expecting that the Book would be sent down to you, but it is a mercy from your Lord. So never be a supporter of the disbelievers.

وَلَا يَصُدُّنَّكَ عَنْ ءَايَـٰتِ ٱللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ ۖ وَٱدْعُ إِلَىٰ رَبِّكَ ۖ وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ﴿٨٧﴾ وَلَا تَدْعُ مَعَ
ٱللَّهِ إِلَـٰهًا ءَاخَرَ ۘ لَآ إِلَـٰهَ إِلَّا هُوَ ۚ كُلُّ شَىْءٍ هَالِكٌ إِلَّا وَجْهَهُۥ ۚ لَهُ ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾

ٱللَّهِ the signs ءَايَـٰتِ from عَنْ turn you away يَصُدُّنَّكَ and not وَلَا
they have been sent down أُنزِلَتْ when إِذْ after بَعْدَ (of) Allah
and not وَلَا your Lord رَبِّكَ to إِلَىٰ and invite وَٱدْعُ to you إِلَيْكَ
call تَدْعُ and not وَلَا the polytheists ٱلْمُشْرِكِينَ ﴿٨٧﴾ of مِنَ be تَكُونَنَّ
إِلَـٰهَ (ther is) no لَآ any other ءَاخَرَ a god إِلَـٰهًا Allah ٱللَّهِ with مَعَ
إِلَّا will perish هَالِكٌ thing شَىْءٍ every كُلُّ He هُوَ but إِلَّا god
and وَإِلَيْهِ (is) the Decision ٱلْحُكْمُ (to Him) لَهُ His Face وَجْهَهُۥ save
you shall be returned (all) تُرْجَعُونَ ﴿٨٨﴾ to Him

87. And let them not turn you (O Muhammad ﷺ) away from (preaching) the *Ayât* of Allâh after they have been sent down to you: and invite (men) to (believe in) your Lord and be not of *Al-Mushrikûn.* **88.** And invoke not any other *ilâh* (god) along with Allâh, *Lâ ilâha illa Huwa*. Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned.

سُورَةُ العَنكَبُوتِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الٓمٓ ﴿١﴾ أَحَسِبَ ٱلنَّاسُ أَن يُتۡرَكُوٓاْ أَن يَقُولُوٓاْ ءَامَنَّا وَهُمۡ لَا يُفۡتَنُونَ ﴿٢﴾ وَلَقَدۡ فَتَنَّا ٱلَّذِينَ مِن قَبۡلِهِمۡۖ فَلَيَعۡلَمَنَّ ٱللَّهُ
ٱلَّذِينَ صَدَقُواْ وَلَيَعۡلَمَنَّ ٱلۡكَٰذِبِينَ ﴿٣﴾ أَمۡ حَسِبَ ٱلَّذِينَ يَعۡمَلُونَ ٱلسَّيِّـَٔاتِ أَن يَسۡبِقُونَاۚ سَآءَ مَا يَحۡكُمُونَ ﴿٤﴾ مَن
كَانَ يَرۡجُواْ لِقَآءَ ٱللَّهِ فَإِنَّ أَجَلَ ٱللَّهِ لَأٓتٖۚ وَهُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ﴿٥﴾

that أَن the people ٱلنَّاسُ do think أَحَسِبَ Alif, Lam, Mim الٓمٓ ﴿١﴾
and وَهُمۡ we believe ءَامَنَّا say يَقُولُوٓاْ to أَن they will be left يُتۡرَكُوٓاْ
We tested فَتَنَّا and indeed وَلَقَدۡ will be tested يُفۡتَنُونَ ﴿٢﴾ not لَا they
and will certainly make فَلَيَعۡلَمَنَّ before them مِن قَبۡلِهِمۡۖ those who ٱلَّذِينَ
telling the truth صَدَقُواْ those who are ٱلَّذِينَ Allah ٱللَّهُ it known
those who are ٱلۡكَٰذِبِينَ ﴿٣﴾ and will certainly make it known وَلَيَعۡلَمَنَّ
evil ٱلسَّيِّـَٔاتِ do يَعۡمَلُونَ those who ٱلَّذِينَ think حَسِبَ or أَمۡ liars
that مَا evil is سَآءَ they can outstrip Us يَسۡبِقُونَاۚ that أَن deeds
لِقَآءَ hoping يَرۡجُواْ is كَانَ whoever مَن they judge يَحۡكُمُونَ ﴿٤﴾ which
ٱللَّهِ Term أَجَلَ then surely فَإِنَّ Allah ٱللَّهِ the Meeting (with)
(is) the ٱلسَّمِيعُ and He وَهُوَ is surely coming لَأٓتٖۚ Allah's
the All-Knower ٱلۡعَلِيمُ ﴿٥﴾ All-Hearer

Sûrat Al-'Ankabût
(The Spider) XXIX

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Alif-Lâm-Mîm.* **2.** Do people think that they will be left alone because they say: "We believe," and will not be tested. **3.** And We indeed tested those who were before them. And Allâh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars. **4.** Or think those who do evil deeds that they can outstrip Us? Evil is that

which they judge! **5.** Whoever hopes for the Meeting with Allâh, then Allâh's Term is surely coming, and He is the All-Hearer, the All-Knower.

وَمَن جَٰهَدَ فَإِنَّمَا يُجَٰهِدُ لِنَفۡسِهِۦٓۚ إِنَّ ٱللَّهَ لَغَنِيٌّ عَنِ ٱلۡعَٰلَمِينَ ٦ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَنُكَفِّرَنَّ عَنۡهُمۡ
سَيِّـَٔاتِهِمۡ وَلَنَجۡزِيَنَّهُمۡ أَحۡسَنَ ٱلَّذِي كَانُواْ يَعۡمَلُونَ ٧ وَوَصَّيۡنَا ٱلۡإِنسَٰنَ بِوَٰلِدَيۡهِ حُسۡنٗاۖ وَإِن جَٰهَدَاكَ لِتُشۡرِكَ بِي مَا لَيۡسَ
لَكَ بِهِۦ عِلۡمٞ فَلَا تُطِعۡهُمَآۚ إِلَيَّ مَرۡجِعُكُمۡ فَأُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ ٨ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
لَنُدۡخِلَنَّهُمۡ فِي ٱلصَّٰلِحِينَ ٩

he strives يُجَٰهِدُ then only فَإِنَّمَا strives جَٰهَدَ and whosoever وَمَن
from عَنِ (is) Wealthy لَغَنِيٌّ Allah ٱللَّهَ verily إِنَّ for himself لِنَفۡسِهِۦٓۚ
believed ءَامَنُواْ and those who وَٱلَّذِينَ all mankind and jinns ٱلۡعَٰلَمِينَ ٦
surely We shall لَنُكَفِّرَنَّ righteous deeds ٱلصَّٰلِحَٰتِ and did وَعَمِلُواْ
and وَلَنَجۡزِيَنَّهُمۡ their evil deeds سَيِّـَٔاتِهِمۡ from them عَنۡهُمۡ remit/expiate
they كَانُواْ of that which ٱلَّذِي the best أَحۡسَنَ We shall reward them
man ٱلۡإِنسَٰنَ and We have enjoined on وَوَصَّيۡنَا to do يَعۡمَلُونَ ٧ used
they strive against جَٰهَدَاكَ and if وَإِن to be good حُسۡنٗاۖ to his parents بِوَٰلِدَيۡهِ
you have لَكَ not لَيۡسَ what مَا with Me بِي to make you join لِتُشۡرِكَ you
obey them تُطِعۡهُمَآۚ then not فَلَا knowledge عِلۡمٞ of (which) بِهِۦ
بِمَا and I shall tell you فَأُنَبِّئُكُم (is) your return مَرۡجِعُكُمۡ unto Me إِلَيَّ
ءَامَنُواْ and for those who وَٱلَّذِينَ to do تَعۡمَلُونَ ٨ you used كُنتُمۡ what
surely We لَنُدۡخِلَنَّهُمۡ righteous deeds ٱلصَّٰلِحَٰتِ and do وَعَمِلُواْ believe
the righteous ٱلصَّٰلِحِينَ ٩ among فِي shall make them enter

6. And whosoever strives, he strives only for himself. Verily, Allâh stands not in need of any of the *'Âlamîn*. **7.** Those who believe, and do righteous good deeds, surely, We shall expiate from them their evil deeds and shall reward them according to the best of that which they used to do. **8.** And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you join with Me anything of which you have no knowledge, then obey them not. Unto Me is your return and I shall tell you what you used to do. **9.** And for those who believe and do righteous good deeds, surely, We shall make them enter with the righteous.

وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ فَإِذَآ أُوذِيَ فِي ٱللَّهِ جَعَلَ فِتۡنَةَ ٱلنَّاسِ كَعَذَابِ ٱللَّهِ وَلَئِن جَآءَ نَصۡرٞ مِّن رَّبِّكَ
لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمۡۚ أَوَلَيۡسَ ٱللَّهُ بِأَعۡلَمَ بِمَا فِي صُدُورِ ٱلۡعَٰلَمِينَ ١٠ وَلَيَعۡلَمَنَّ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ وَلَيَعۡلَمَنَّ
ٱلۡمُنَٰفِقِينَ ١١ وَقَالَ ٱلَّذِينَ كَفَرُواْ لِلَّذِينَ ءَامَنُواْ ٱتَّبِعُواْ سَبِيلَنَا وَلۡنَحۡمِلۡ خَطَٰيَٰكُمۡ وَمَا هُم بِحَٰمِلِينَ مِنۡ

خَطَـٰيَـٰهُم مِّن شَىْءٍ ۖ إِنَّهُمْ لَكَـٰذِبُونَ ﴿١٢﴾

we ءَامَنَّا say يَقُولُ (are) those who مَن mankind ٱلنَّاسِ and of وَمِنَ
(in) فِى they are made to suffer أُوذِىَ and if فَإِذَآ in Allah بِٱللَّهِ believe
(of) ٱلنَّاسِ the trial فِتْنَةَ he considers جَعَلَ (of) Allah ٱللَّهِ concerning
جَآءَ and if وَلَئِن (of) Allah ٱللَّهِ as the punishment كَعَذَابِ mankind
they will say لَيَقُولُنَّ your Lord رَّبِّكَ from مِّن victory نَصْرٌ comes
Allah ٱللَّهُ not لَيْسَ is أَوَ with you مَعَكُمْ were كُنَّا verily we إِنَّا
ٱلْعَـٰلَمِينَ ﴿١٠﴾ the breast صُدُورِ (is) in فِى of what بِمَا best Aware بِأَعْلَمَ
those who ٱلَّذِينَ Allah ٱللَّهُ verily knows وَلَيَعْلَمَنَّ (of) the worlds
the ﴿١١﴾ ٱلْمُنَـٰفِقِينَ and verily He knows وَلَيَعْلَمَنَّ believe ءَامَنُوا۟
لِلَّذِينَ disbelieve كَفَرُوا۟ those who ٱلَّذِينَ and said وَقَالَ hypocrites
and وَلْنَحْمِلْ our way سَبِيلَنَا follow ٱتَّبِعُوا۟ believe ءَامَنُوا۟ to those who
they are هُم and not وَمَا your sins خَطَـٰيَـٰكُمْ we will verily bear
إِنَّهُمْ thing شَىْءٍ any مِّن their sins خَطَـٰيَـٰهُم of مِّنْ bearing بِحَـٰمِلِينَ
liars ﴿١٢﴾ لَكَـٰذِبُونَ surely they are

10. Of mankind are some who say: "We believe in Allâh." But if they are made to suffer for the sake of Allâh, they consider the trial of mankind as Allâh's punishment; and if victory comes from your Lord, will say: "Verily, we were with you (helping you)." Is not Allâh Best Aware of what is in the breasts of the *'Âlamîn*. **11.** Verily, Allâh knows those who believe, and verily, He knows the hypocrites. **12.** And those who disbelieve say to those who believe: "Follow our way and we will, verily, bear your sins." Never will they bear anything of their sins. Surely, they are liars.

وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ ۖ وَلَيُسْـَٔلُنَّ يَوْمَ ٱلْقِيَـٰمَةِ عَمَّا كَانُوا۟ يَفْتَرُونَ ﴿١٣﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ
قَوْمِهِۦ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ ٱلطُّوفَانُ وَهُمْ ظَـٰلِمُونَ ﴿١٤﴾ فَأَنجَيْنَـٰهُ وَأَصْحَـٰبَ
ٱلسَّفِينَةِ وَجَعَلْنَـٰهَآ ءَايَةً لِّلْعَـٰلَمِينَ ﴿١٥﴾ وَإِبْرَٰهِيمَ إِذْ قَالَ لِقَوْمِهِ ٱعْبُدُوا۟ ٱللَّهَ وَٱتَّقُوهُ ۖ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن
كُنتُمْ تَعْلَمُونَ ﴿١٦﴾

وَأَثْقَالًا their own loads أَثْقَالَهُمْ and verily they shall bear وَلَيَحْمِلُنَّ
and verily وَلَيُسْـَٔلُنَّ their own loads أَثْقَالِهِمْ with مَّعَ and other loads
(of) Resurrection ٱلْقِيَـٰمَةِ on the Day يَوْمَ they shall be questioned

وَلَقَدْ to fabricate ﴿١٣﴾ يَفْتَرُونَ they used كَانُوا about that which عَمَّا
فَلَبِثَ his people قَوْمِهِۦ to إِلَىٰ Noah نُوحًا We sent أَرْسَلْنَا and indeed
إِلَّا years سَنَةٍ a thousand أَلْفَ among them فِيهِمْ and he stayed
the ٱلطُّوفَانُ and overtook them فَأَخَذَهُمُ years عَامًا fifty خَمْسِينَ less
then We فَأَنجَيْنَٰهُ (are) wrong-doers ﴿١٤﴾ ظَٰلِمُونَ while they وَهُمْ Deluge
and وَجَعَلْنَٰهَآ (of) the ship ٱلسَّفِينَةِ and the people وَأَصْحَٰبَ saved him
and وَإِبْرَٰهِيمَ for the worlds ﴿١٥﴾ لِّلْعَٰلَمِينَ a sign ءَايَةً made it
to his people لِقَوْمِهِ he said قَالَ when إِذْ (remember) Abraham
(is) خَيْرٌ that ذَٰلِكُمْ and fear Him وَٱتَّقُوهُ Allah ٱللَّهَ worship ٱعْبُدُوا۟
know ﴿١٦﴾ تَعْلَمُونَ you did كُنتُمْ if إِن for you لَّكُمْ better

13. And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate. **14.** And indeed We sent Nûh (Noah) to his people, and he stayed among them a thousand years less fifty years; and the Deluge overtook them while they were *Zâlimûn*. **15.** Then We saved him and those with him in the ship, and made it (the ship) an *Ayâh* for the *'Âlamîn*. **16.** And (remember) Ibrâhîm (Abraham) when he said to his people: "Worship Allâh (Alone), and fear Him: that is better for you if you did but know.

إِنَّمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ أَوْثَٰنًا وَتَخْلُقُونَ إِفْكًا ۚ إِنَّ ٱلَّذِينَ تَعْبُدُونَ مِن دُونِ ٱللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا
فَٱبْتَغُوا۟ عِندَ ٱللَّهِ ٱلرِّزْقَ وَٱعْبُدُوهُ وَٱشْكُرُوا۟ لَهُۥٓ ۖ إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾ وَإِن تُكَذِّبُوا۟ فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ ۖ
وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿١٨﴾ أَوَلَمْ يَرَوْا۟ كَيْفَ يُبْدِئُ ٱللَّهُ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥٓ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ
يَسِيرٌ ﴿١٩﴾

أَوْثَٰنًا Allah ٱللَّهِ besides مِن دُونِ you worship تَعْبُدُونَ only إِنَّمَا
ٱلَّذِينَ verily إِنَّ falsehood إِفْكًا and you invent وَتَخْلُقُونَ idols
not لَا Allah ٱللَّهِ besides مِن دُونِ you worship تَعْبُدُونَ those whom
عِندَ so seek فَٱبْتَغُوا۟ any provision رِزْقًا for you لَكُمْ possess يَمْلِكُونَ
and worship Him وَٱعْبُدُوهُ provision ٱلرِّزْقَ Allah ٱللَّهِ from/with
you will ﴿١٧﴾ تُرْجَعُونَ to Him إِلَيْهِ to Him لَهُۥٓ and be grateful وَٱشْكُرُوا۟
كَذَّبَ then truly فَقَدْ you deny تُكَذِّبُوا۟ and if وَإِن be brought back
(is) on عَلَى and not وَمَا before you مِّن قَبْلِكُمْ nations أُمَمٌ have denied
to convey (the Message) ٱلْبَلَٰغُ but إِلَّا the Messenger ٱلرَّسُولِ

يُبْدِئُ	how	كَيْفَ	they see	يَرَوْا	do not	أَوَلَمْ	plainly	الْمُبِينُ ⑱	
He	يُعِيدُهُ	then	ثُمَّ	the creation	الْخَلْقَ	Allah	اللَّهُ	originates	
(is) easy	يَسِيرٌ ⑲	Allah	اللَّهِ	for	عَلَى	that	ذَٰلِكَ	verily	إِنَّ repeats it

17. "You worship besides Allâh only idols, and you only invent falsehood. Verily, those whom you worship besides Allâh have no power to give you provision, so seek your provision from Allâh (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back. **18.** "And if you deny, then nations before you have denied. And the duty of the Messenger is only to convey plainly." **19.** See they not how Allâh originates the creation, then repeats it. Verily, that is easy for Allâh.

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ۚ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ ⑳ يُعَذِّبُ مَن يَشَاءُ وَيَرْحَمُ مَن يَشَاءُ ۖ وَإِلَيْهِ تُقْلَبُونَ ㉑ وَمَا أَنتُم بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۖ
وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ㉒

كَيْفَ	and see	فَانظُرُوا	the land	الْأَرْضِ	in	فِي	travel	سِيرُوا	say قُلْ
يُنشِئُ	Allah	اللَّهُ	then	ثُمَّ	the creation	الْخَلْقَ	He originated	بَدَأَ	how
Allah	اللَّهَ	verily	إِنَّ	last	الْآخِرَةَ	the creation	النَّشْأَةَ	will bring forth	
He	يُعَذِّبُ	(is) Omnipotent	قَدِيرٌ ⑳	thing	شَيْءٍ	every	كُلِّ	over	عَلَىٰ
to	مَن	and shows mercy	وَيَرْحَمُ	He wills	يَشَاءُ	whom	مَن	punishes	
you will be	تُقْلَبُونَ ㉑	and to Him	وَإِلَيْهِ	He wills	يَشَاءُ	whom			
الْأَرْضِ	in	فِي	(can) exape	بِمُعْجِزِينَ	you	أَنتُم	and not	وَمَا	returned
and (there is)	not	وَمَا	the heaven	السَّمَاءِ	in	فِي	nor	وَلَا	the earth
وَلَا	protector	وَلِيٍّ	any	مِن	Allah	اللَّهِ	besides	مِّن دُونِ	for you لَكُم
						helper	نَصِيرٍ ㉒	(nor)	

20. Say: "Travel in the land and see how (Allâh) originated the creation, and then Allâh will bring forth the creation of the Hereafter. Verily, Allâh is Able to do all things." **21.** He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned. **22.** And you cannot escape in the earth or in the heaven (from Allâh). And besides Allâh you have neither any *Walî* nor any Helper.

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَٰئِكَ يَئِسُوا مِن رَّحْمَتِي وَأُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ㉓ فَمَا كَانَ
جَوَابَ قَوْمِهِ إِلَّا أَن قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنجَاهُ اللَّهُ مِنَ النَّارِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ㉔ وَقَالَ

إِنَّمَا ٱتَّخَذْتُم مِّن دُونِ ٱللَّهِ أَوْثَٰنًا مَّوَدَّةَ بَيْنِكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ ثُمَّ يَوْمَ ٱلْقِيَٰمَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ
وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَىٰكُمُ ٱلنَّارُ وَمَا لَكُم مِّن نَّٰصِرِينَ ﴿٢٥﴾

(of) ٱللَّهِ in the Signs بِـَٔايَٰتِ disbelieve كَفَرُوا۟ and those who وَٱلَّذِينَ
have no يَئِسُوا۟ they أُو۟لَٰٓئِكَ and the Meeting with Him وَلِقَآئِهِۦٓ Allah
عَذَابٌ for them لَهُمْ and they وَأُو۟لَٰٓئِكَ My Mercy رَّحْمَتِى of مِن hope
جَوَابَ was كَانَ so nothing فَمَا painful ﴿٢٣﴾ أَلِيمٌ a torment (will be)
they said قَالُوا۟ that أَن except إِلَّآ (of) his people قَوْمِهِۦٓ the answer
ٱللَّهُ then saved him فَأَنجَىٰهُ burn him حَرِّقُوهُ or أَوْ kill him ٱقْتُلُوهُ
لَءَايَٰتٍ this ذَٰلِكَ in فِى verily إِنَّ the fire ٱلنَّارِ from مِنَ Allah
and وَقَالَ who believe ﴿٢٤﴾ يُؤْمِنُونَ for a people لِّقَوْمٍ (are) indeed Signs
مِّن دُونِ you have taken (for worship) ٱتَّخَذْتُم only إِنَّمَا he said
between you بَيْنِكُمْ the love مَّوَدَّةَ idols أَوْثَٰنًا Allah ٱللَّهِ instead of
ٱلْقِيَٰمَةِ on the Day يَوْمَ then ثُمَّ worldly ٱلدُّنْيَا the life ٱلْحَيَوٰةِ in فِى
other بِبَعْضٍ each بَعْضُكُم you shall disown يَكْفُرُ (of) Resurrection
and your وَمَأْوَىٰكُمُ other بَعْضًا each بَعْضُكُم and curse وَيَلْعَنُ
any مِّن you for لَكُم and not وَمَا (will be) the Fire ٱلنَّارُ abode
helpers ﴿٢٥﴾ نَّٰصِرِينَ

23. And those who disbelieve in the *Ayât* of Allâh and the Meeting with Him, it is they who have no hope of My Mercy: and it is they who will have a painful torment. **24.** So nothing was the answer of people except that they said: "Kill him or burn him." Then Allâh saved him from the fire. Verily, in this are indeed signs for a people who believe. **25.** And said: "You have taken idols instead of Allâh. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper."

۞ فَـَٔامَنَ لَهُۥ لُوطٌ ۘ وَقَالَ إِنِّى مُهَاجِرٌ إِلَىٰ رَبِّىٓ ۖ إِنَّهُۥ هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٦﴾ وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ وَجَعَلْنَا
فِى ذُرِّيَّتِهِ ٱلنُّبُوَّةَ وَٱلْكِتَٰبَ وَءَاتَيْنَٰهُ أَجْرَهُۥ فِى ٱلدُّنْيَا ۖ وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ﴿٢٧﴾ وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ
إِنَّكُمْ لَتَأْتُونَ ٱلْفَٰحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ ٱلْعَٰلَمِينَ ﴿٢٨﴾ أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ
وَتَقْطَعُونَ ٱلسَّبِيلَ وَتَأْتُونَ فِى نَادِيكُمُ ٱلْمُنكَرَ ۖ فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوا۟ ٱئْتِنَا
بِعَذَابِ ٱللَّهِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٢٩﴾

and (Abraham) said وَقَالَ Lot لُوطٌ in him لَهُ so believed فَـَامَنَ ۞
my رَبِّيٓ to (for the sake of) إِلَىٰ shall emigrate مُهَاجِرٌ verily I إِنِّي
the ٱلْحَكِيمُ ﴿٢٦﴾ (is) the All-Mighty ٱلْعَزِيزُ He هُوَ verily إِنَّهُۥ Lord
وَيَعْقُوبَ Isaac إِسْحَٰقَ on him لَهُۥٓ and We bestowed وَوَهَبْنَا All-Wise
ٱلنُّبُوَّةَ his offspring ذُرِّيَّتِهِ in فِي and We ordained وَجَعَلْنَا and Jacob
أَجْرَهُۥ and We granted him وَءَاتَيْنَٰهُ and the Book وَٱلْكِتَٰبَ prophetood
ٱلْـَٔاخِرَةِ in فِي and verily he وَإِنَّهُۥ the world ٱلدُّنْيَا in فِي his reward
وَلُوطًا the righteous ٱلصَّٰلِحِينَ ﴿٢٧﴾ (is) indeed among لَمِنَ the Hereafter
to his people لِقَوْمِهِۦٓ he said قَالَ when إِذْ and Lot (remember)
not مَا the worst sin ٱلْفَٰحِشَةَ commit لَتَأْتُونَ verily you إِنَّكُمْ
of مِّنَ one أَحَدٍ any مِنْ with it بِهَا has preceded you سَبَقَكُم
ٱلرِّجَالَ commit (sodomy) لَتَأْتُونَ verily do you أَئِنَّكُمْ worlds ٱلْعَٰلَمِينَ ﴿٢٨﴾
and وَتَأْتُونَ the road ٱلسَّبِيلَ and rob (you cut) وَتَقْطَعُونَ (with) men
every kind of evil ٱلْمُنكَرَ your meetings نَادِيكُمُ in فِي practice
(of) his people قَوْمِهِۦٓ the answer جَوَابَ was كَانَ but not فَمَا deed
the بِعَذَابِ bring upon us ٱئْتِنَا they said قَالُوا۟ that أَن except إِلَّآ
ٱلصَّٰدِقِينَ ﴿٢٩﴾ (one) of مِنَ you are كُنتَ if إِن (of) Allah ٱللَّهِ torment
the truthful

26. So Lût (Lot) believed in him. He said: "I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise." **27.** And We bestowed on him, Ishâq (Isaac) and Ya'qûb (Jacob), and We ordained among his offspring Prophethood and the Book, and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous. **28.** And (remember) Lût (Lot), when he said to his people: "You commit *Al-Fâhishah* which none has preceded you in (committing) it in the *'Âlamîn*." **29.** "Verily, you practise sodomy with men, and rob the wayfarer (travellers)! And practise *Al-Munkar* in your meetings." But his people gave no answer except that they said: "Bring Allâh's Torment upon us if you are one of the truthful."

قَالَ رَبِّ ٱنصُرْنِي عَلَى ٱلْقَوْمِ ٱلْمُفْسِدِينَ ﴿٣٠﴾ وَلَمَّا جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ قَالُوٓا۟ إِنَّا مُهْلِكُوٓا۟
أَهْلِ هَٰذِهِ ٱلْقَرْيَةِ ۖ إِنَّ أَهْلَهَا كَانُوا۟ ظَٰلِمِينَ ﴿٣١﴾ قَالَ إِنَّ فِيهَا لُوطًا ۚ قَالُوا۟ نَحْنُ أَعْلَمُ بِمَن فِيهَا ۖ
لَنُنَجِّيَنَّهُۥ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٣٢﴾ وَلَمَّآ أَن جَآءَتْ رُسُلُنَا لُوطًا سِىٓءَ بِهِمْ وَضَاقَ
بِهِمْ ذَرْعًا وَقَالُوا۟ لَا تَخَفْ وَلَا تَحْزَنْ ۖ إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلَّا ٱمْرَأَتَكَ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٣٣﴾

the ٱلْقَوْمِ against عَلَى help me ٱنصُرْنِى my Lord رَبِّ he said قَالَ
Our رُسُلُنَآ came جَآءَتْ and when وَلَمَّا corrupt ٱلْمُفْسِدِينَ ﴿٣٠﴾ people
قَالُوٓا۟ with the glad tidings بِٱلْبُشْرَىٰ (to) Abraham إِبْرَٰهِيمَ Messengers
the people أَهْلِ are going to destroy مُهْلِكُوٓا۟ verily we إِنَّا they said
have كَانُوا۟ its people أَهْلَهَا truly إِنَّ town ٱلْقَرْيَةِ (of) this هَٰذِهِ
فِيهَا verily إِنَّ (Abraham) said قَالَ wrong-doers ظَٰلِمِينَ ﴿٣١﴾ been
بِمَن know better أَعْلَمُ we نَحْنُ they said قَالُوا۟ Lot لُوطًا in it (is)
and his وَأَهْلَهُۥٓ we will verily save him لَنُنَجِّيَنَّهُۥ (is) therein فِيهَا who
(one) of مِنَ she will be كَانَتْ his wife ٱمْرَأَتَهُۥ except إِلَّا family
جَآءَتْ (that) أَن and when وَلَمَّآ those who remain behind ٱلْغَٰبِرِينَ ﴿٣٢﴾
بِهِمْ he was grieved سِىٓءَ (to) Lot لُوطًا Our Messengers رُسُلُنَا came
ذَرْعًا of them بِهِمْ and he felt straitened وَضَاقَ because of them
تَحْزَنْ and do not وَلَا fear تَخَفْ do not لَا and they said وَقَالُوا۟ unable
and your family وَأَهْلَكَ we shall save you مُنَجُّوكَ truly إِنَّا grieve
ٱلْغَٰبِرِينَ ﴿٣٣﴾ of مِنَ she will be كَانَتْ your wife ٱمْرَأَتَكَ except إِلَّا
those who remain behind

30. He said: "My Lord! Give me victory over the people who are *Mufsidûn.* **31.** And when Our messengers came to Ibrâhîm (Abraham) with the glad tidings they said: "Verily, we are going to destroy the people of this town; truly, its people have been *Zâlimûn.*" **32.** Ibrâhîm (Abraham) said: "But there is Lût (Lot) in it." They said: "We know better who is there. We will verily, Save him and his family except his wife, she will be of those who remain behind." **33.** And when Our messengers came to Lût (Lot), he was grieved because of them, and felt straitened on their account. They said: "Have no fear, and do not grieve! Truly, we shall save you and your family except your wife: she will be of those who remain behind.

إِنَّا مُنزِلُونَ عَلَىٰٓ أَهْلِ هَٰذِهِ ٱلْقَرْيَةِ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا كَانُوا۟ يَفْسُقُونَ ﴿٣٤﴾ وَلَقَد تَّرَكْنَا مِنْهَآ ءَايَةً
بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٣٥﴾ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ وَٱرْجُوا۟ ٱلْيَوْمَ ٱلْءَاخِرَ وَلَا
تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ﴿٣٦﴾ فَكَذَّبُوهُ فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى دَارِهِمْ جَٰثِمِينَ ﴿٣٧﴾
وَعَادًا وَثَمُودَا۟ وَقَد تَّبَيَّنَ لَكُم مِّن مَّسَٰكِنِهِمْ ۖ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ
ٱلسَّبِيلِ وَكَانُوا۟ مُسْتَبْصِرِينَ ﴿٣٨﴾

the أَهْلِ on عَلَىٰٓ we are about to bring down مُنزِلُونَ verily we إِنَّا
مِّنَ punishment/torment رِجْزًا town ٱلْقَرْيَةِ (of) this هَٰذِهِ people
they have been كَانُوا۟ because of what بِمَا the sky ٱلسَّمَآءِ from
We have left تَّرَكْنَا and indeed وَلَقَد acting immorally يَفْسُقُونَ ﴿٣٤﴾
﴿٣٥﴾ يَعْقِلُونَ for people لِّقَوْمٍ evident بَيِّنَةً a sign ءَايَةًۢ thereof مِنْهَآ
their brother أَخَاهُمْ Madyan مَدْيَنَ and to وَإِلَىٰ who understand
worship ٱعْبُدُوا۟ O my people يَٰقَوْمِ so he said فَقَالَ Shu'ayb شُعَيْبًا
and وَلَا the last ٱلْءَاخِرَ the Day ٱلْيَوْمَ and hope for وَٱرْجُوا۟ Allah ٱللَّهَ
being ﴿٣٦﴾ مُفْسِدِينَ the land ٱلْأَرْضِ in فِى commit mischief تَعْثَوْا۟ do not
so seized them فَأَخَذَتْهُمُ and they denied him فَكَذَّبُوهُ corrupt
their دَارِهِمْ in فِى and they became فَأَصْبَحُوا۟ the earthquake ٱلرَّجْفَةُ
and وَثَمُودَا۟ and Ad وَعَادًا prostrate (dead) ﴿٣٧﴾ جَٰثِمِينَ dwellings
مِّن to you لَكُم is clearly apparent تَّبَيَّنَ and indeed وَقَد Thamud
and made fair-seeming وَزَيَّنَ their dwellings مَّسَٰكِنِهِمْ from
and turned فَصَدَّهُمْ their deeds أَعْمَٰلَهُمْ Satan ٱلشَّيْطَٰنُ to them لَهُمُ
and they were وَكَانُوا۟ the Path (Right) ٱلسَّبِيلِ from عَنِ them away
intelligent ﴿٣٨﴾ مُسْتَبْصِرِينَ

34. "Verily, we are about to bring down on the people of this town a great torment
from the sky, because they have been rebellious." **35.** And indeed We have left
thereof an evident *Ayâh* for a folk who understand. **36.** And to (the people of)
Madyan (Midian), We sent their brother Shu'aib. He said: "O my people!
Worship Allâh (Alone) and hope for the last Day, and commit no mischief on the
earth as *Mufsidûn*. **37.** And they belied him (Shu'aib); so the earthquake seized
them, and they lay (dead), prostrate in their dwellings. **38.** And 'Âd and Thamûd
(people)! And indeed is clearly apparent to you from their (ruined) dwellings.
Shaitân (Satan) made their deeds fair-seeming to them, and turned them away
from the (Right) Path, though they were intelligent.

وَقَٰرُونَ وَفِرْعَوْنَ وَهَٰمَٰنَ ۖ وَلَقَدْ جَآءَهُم مُّوسَىٰ بِٱلْبَيِّنَٰتِ فَٱسْتَكْبَرُوا۟ فِى ٱلْأَرْضِ وَمَا كَانُوا۟
سَٰبِقِينَ ﴿٣٩﴾ فَكُلًّا أَخَذْنَا بِذَنۢبِهِۦ ۖ فَمِنْهُم مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُم مَّنْ أَخَذَتْهُ ٱلصَّيْحَةُ وَمِنْهُم مَّنْ
خَسَفْنَا بِهِ ٱلْأَرْضَ وَمِنْهُم مَّنْ أَغْرَقْنَا ۚ وَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾

وَلَقَدْ and Haman وَهَـٰمَـٰنَ and Pharaoh وَفِرْعَوْنَ and Korah وَقَـٰرُونَ
with clear بِٱلْبَيِّنَـٰتِ Moses مُّوسَىٰ came to them جَآءَهُم and indeed
the land ٱلْأَرْضِ in فِى but they were arrogant فَٱسْتَكْبَرُوا۟ evidences
so each فَكُلًّا to outstrip Us ﴿٣٩﴾ سَـٰبِقِينَ they were كَانُوا۟ and not وَمَا
مَّن of them some فَمِنْهُم for his sin بِذَنۢبِهِۦ We seized أَخَذْنَا (of them)
a violent wind with حَاصِبًا on them عَلَيْهِ We sent أَرْسَلْنَا whom
أَخَذَتْهُ whom مَّنْ and of them (were) some وَمِنْهُم shower stones
and of them (were) وَمِنْهُم and awful cry ٱلصَّيْحَةُ overtook him
the ٱلْأَرْضَ him بِهِ We caused to sollow خَسَفْنَا whom مَّنْ some
We drowned أَغْرَقْنَا whom مَّنْ and of them (were) some وَمِنْهُم earth
but وَلَـٰكِن to wrong them لِيَظْلِمَهُمْ Allah ٱللَّهُ was كَانَ and not وَمَا
doing wrong to ﴿٤٠﴾ يَظْلِمُونَ themselves أَنفُسَهُمْ they were كَانُوٓا۟

39. And Qârûn, Fir'aun (Pharaoh), and Hâmân. And indeed Mûsâ (Moses) came to them with clear *Ayât*, but they were arrogant in the land, yet they could not outstrip Us. **40.** So We punished each (of them) for his sins, of them were some on whom We sent *Hâsib*, and of them were some who were overtaken by *As-Saihah*, and of them were some whom We caused the earth to swallow, and of them were some whom We drowned. It was not Allâh Who wronged them, but they wronged themselves.

مَثَلُ ٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ أَوْلِيَآءَ كَمَثَلِ ٱلْعَنكَبُوتِ ٱتَّخَذَتْ بَيْتًا ۖ وَإِنَّ أَوْهَنَ ٱلْبُيُوتِ لَبَيْتُ
ٱلْعَنكَبُوتِ ۖ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٤١﴾ إِنَّ ٱللَّهَ يَعْلَمُ مَا يَدْعُونَ مِن دُونِهِۦ مِن شَىْءٍ ۚ وَهُوَ ٱلْعَزِيزُ
ٱلْحَكِيمُ ﴿٤٢﴾ وَتِلْكَ ٱلْأَمْثَـٰلُ نَضْرِبُهَا لِلنَّاسِ ۖ وَمَا يَعْقِلُهَآ إِلَّا ٱلْعَـٰلِمُونَ ﴿٤٣﴾

other مِن دُونِ take ٱتَّخَذُوا۟ (of) those who ٱلَّذِينَ the likeness مَثَلُ
(is) the likeness كَمَثَلِ protectors (helpers) أَوْلِيَآءَ Allah ٱللَّهِ than
but وَإِنَّ a house بَيْتًا who builds ٱتَّخَذَتْ (of) the spider ٱلْعَنكَبُوتِ
(is) the لَبَيْتُ (of) houses ٱلْبُيُوتِ the frailest (weakest) أَوْهَنَ verily
know ﴿٤١﴾ يَعْلَمُونَ they كَانُوا۟ if لَوْ (of) the spider ٱلْعَنكَبُوتِ house
مِن they invoke يَدْعُونَ what مَا knows يَعْلَمُ Allah ٱللَّهَ verily إِنَّ
(is) ٱلْعَزِيزُ and He وَهُوَ things شَىْءٍ from مِن instead of Him دُونِهِۦ
ٱلْأَمْثَـٰلُ and these وَتِلْكَ the All-Wise ﴿٤٢﴾ ٱلْحَكِيمُ the All-Mighty

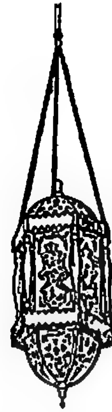
وَمَا for mankind لِلنَّاسِ We put them forward نَضْرِبُهَا similitudes		
those who ٱلْعَـٰلِمُونَ ﴿٤٣﴾ except إِلَّا will grasp them يَعْقِلُهَآ and not		
have knowledge		

41. The likeness of those who take (false deities as) *Auliyâ'* other than Allâh is the likeness of a spider who builds (for itself) a house; but verily, the frailest (weakest) of houses is the spider's house if they but knew. **42.** Verily, Allâh knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise. **43.** And these similitudes We put forward for mankind; but none will understand them except those who have knowledge.

خَلَقَ ٱللَّهُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَةً لِّلْمُؤْمِنِينَ ﴿٤٤﴾ ٱتْلُ مَآ أُوحِىَ إِلَيْكَ مِنَ ٱلْكِتَـٰبِ
وَأَقِمِ ٱلصَّلَوٰةَ ۖ إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۗ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ ۗ وَٱللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ ﴿٤٥﴾

and the earth وَٱلْأَرْضَ the heavens ٱلسَّمَـٰوَٰتِ Allah ٱللَّهُ created خَلَقَ
(is) surely a sign لَـَٔايَةً that ذَٰلِكَ in فِى verily إِنَّ with truth بِٱلْحَقِّ
has been أُوحِىَ what مَآ recite ٱتْلُ for those who believe لِّلْمُؤْمِنِينَ ﴿٤٤﴾
ٱلصَّلَوٰةَ and offer وَأَقِمِ the Book ٱلْكِتَـٰبِ of مِنَ to you إِلَيْكَ revealed
from عَنِ prevents تَنْهَىٰ the prayer ٱلصَّلَوٰةَ verily إِنَّ the prayer
and verily وَلَذِكْرُ and evil wicked deed وَٱلْمُنكَرِ great sins ٱلْفَحْشَآءِ
and Allah وَٱللَّهُ (is) greater أَكْبَرُ (of) Allah ٱللَّهِ the remembrance
you do تَصْنَعُونَ ﴿٤٥﴾ what مَا knows يَعْلَمُ

44. "Allâh (Alone) created the heavens and the earth with truth." Verily, therein is surely, a sign for those who believe. **45.** Recite (O Muhammad ﷺ) what has been revealed to you of the Book, and perform *As-Salât*. Verily, *As-Salât* prevents from *Al-Fahshâ'* and *Al-Munkar* and the remembering of Allâh is greater indeed. And Allâh knows what you do.



تعلم القرآن الكريم لفظا لفظا

Study the Meaning of the English Translation of

THE NOBLE QUR'ÂN

Word-for-Word from Arabic to English

First Edition: March 2000

Supervised by:
ABDUL MALIK MUJAHID



Head Office:

DARUSSALAM

P.O. Box 22743, Riyadh 11416, Kingdom of Saudi Arabia
Tel: 00966-1-403 3962/404 3432 Fax: 00966-1-402 1659

Branches:

DARUSSALAM

50, Lower Mall, Lahore, Pakistan. Tel: 0092-42-724 0024/723 2400
Fax: 0092-42-735 4072

DARUSSALAM PUBLICATIONS

P.O. Box. 79194, Houston, TX 77279, USA. Tel: 001-713-722 0419
Fax: 001-713-722 0431

E-mail: sales@dar-us-salam.com **Website:** www.dar-us-salam.com

DARUSSALAM

572-Atlantic Ave, Brooklyn, New York 11217, USA. Tel: 001-718-625 5925

AL-HIDAAYAH PUBLISHING & DISTRIBUTION

522 Coventry Road, Birmingham, B10 OUN, UK. Tel: 0044-121-753 1889
Fax: 0044-121-753 2422

تعلم القرآن الكريم لفظًا لفظًا

Study the Meaning of the English Translation of

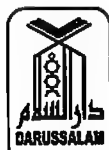
THE NOBLE QUR'ÂN

Word-for-Word from Arabic to English

Volume 3

Part 21 - 30

Compiled by
DARUSSALAM



DARUSSALAM
Publishers and Distributors
Riyadh, Houston, New York, Lahore

۞ وَلَا تُجَٰدِلُوٓا۟ أَهْلَ ٱلْكِتَٰبِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ إِلَّا ٱلَّذِينَ ظَلَمُوا۟ مِنْهُمْ ۖ وَقُولُوٓا۟ ءَامَنَّا بِٱلَّذِىٓ أُنزِلَ إِلَيْنَا
وَأُنزِلَ إِلَيْكُمْ وَإِلَٰهُنَا وَإِلَٰهُكُمْ وَٰحِدٌ وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿٤٦﴾ وَكَذَٰلِكَ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ ۚ فَٱلَّذِينَ ءَاتَيْنَٰهُمُ
ٱلْكِتَٰبَ يُؤْمِنُونَ بِهِۦ ۖ وَمِنْ هَٰٓؤُلَآءِ مَن يُؤْمِنُ بِهِۦ ۚ وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ إِلَّا ٱلْكَٰفِرُونَ ﴿٤٧﴾ وَمَا كُنتَ تَتْلُوا۟ مِن
قَبْلِهِۦ مِن كِتَٰبٍ وَلَا تَخُطُّهُۥ بِيَمِينِكَ ۖ إِذًا لَّٱرْتَابَ ٱلْمُبْطِلُونَ ﴿٤٨﴾

(of) the ٱلْكِتَٰبِ the people أَهْلَ argue تُجَٰدِلُوٓا۟ and do not ۞ وَلَا
إِلَّا (is) better أَحْسَنُ (it) هِىَ (in a way) بِٱلَّتِى except إِلَّا Book
and وَقُولُوٓا۟ of them مِنْهُمْ do wrong ظَلَمُوا۟ those who ٱلَّذِينَ except
has been revealed أُنزِلَ in that which بِٱلَّذِىٓ we believe ءَامَنَّا say
and our God وَإِلَٰهُنَا to you إِلَيْكُمْ and revealed وَأُنزِلَ to us إِلَيْنَا
to Him لَهُۥ and we وَنَحْنُ (is) One وَٰحِدٌ and your God وَإِلَٰهُكُمْ
We أَنزَلْنَآ and thus وَكَذَٰلِكَ have submitted (as Muslims) ﴿٤٦﴾ مُسْلِمُونَ
so those فَٱلَّذِينَ the Book ٱلْكِتَٰبَ to you إِلَيْكَ have sent down
believe يُؤْمِنُونَ the Scripture ٱلْكِتَٰبَ We gave them ءَاتَيْنَٰهُمُ whom
بِهِۦ believe يُؤْمِنُ who مَن (of) those هَٰٓؤُلَآءِ and some وَمِنْ in it بِهِۦ
except إِلَّا Our Signs بِـَٔايَٰتِنَآ reject يَجْحَدُ and none وَمَا in it
تَتْلُوا۟ you were كُنتَ and neither وَمَا the disbelievers ﴿٤٧﴾ ٱلْكَٰفِرُونَ
تَخُطُّهُۥ nor وَلَا Book كِتَٰبٍ (from) any مِن before it مِن قَبْلِهِۦ reading
لَّٱرْتَابَ in that case إِذًا with your right hand بِيَمِينِكَ did you write
the followers of falsehood ﴿٤٨﴾ ٱلْمُبْطِلُونَ indeed have doubted

46. And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong; and say (to them): "We believe in that which has been revealed to us and revealed to you; our *Ilâh* (God) and your *Ilâh* (God) is One (i.e. Allâh), and to Him we have submitted (as Muslims)."

47. And thus We have sent down the Book (i.e. this Qur'ân) to you (O Muhammad ﷺ), and those whom We gave the Scripture [the Taurât (Torah) and the Injeel (Gospel) aforetime] believe therein as also do some of these (who are present with you now like 'Abdullâh bin Salâm) and none but the disbelievers reject Our *Ayât* [(proofs, signs, verses, lessons, etc.,) and deny Our Oneness of Lordship and Our Oneness of worship and Our Oneness of Our Names and Qualities: i.e. Islâmic Monotheism].

48. Neither did you (O Muhammad ﷺ read any book before it (this Qur'ân) nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.

بَلْ هُوَ ءَايَٰتُۢ بَيِّنَٰتٌ فِى صُدُورِ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ ۚ وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ إِلَّا ٱلظَّٰلِمُونَ ﴿٤٩﴾ وَقَالُوا۟ لَوْلَآ
أُنزِلَ عَلَيْهِ ءَايَٰتٌ مِّن رَّبِّهِۦ ۖ قُلْ إِنَّمَا ٱلْءَايَٰتُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾ أَوَلَمْ يَكْفِهِمْ أَنَّآ أَنزَلْنَا
عَلَيْكَ ٱلْكِتَٰبَ يُتْلَىٰ عَلَيْهِمْ ۚ إِنَّ فِى ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾

the صُدُورِ in فِى clear بَيِّنَٰتٌ signs ءَايَٰتٌ it is هُوَ nay but بَلْ
the ٱلْعِلْمَ have been given أُوتُوا۟ (of) those who ٱلَّذِينَ breasts
Our Proofs بِـَٔايَٰتِنَآ deny and reject يَجْحَدُ and none وَمَا knowledge
why لَوْلَآ and they say وَقَالُوا۟ the wrong-doers ٱلظَّٰلِمُونَ ﴿٤٩﴾ but إِلَّا
رَّبِّهِۦ from مِّن Signs ءَايَٰتٌ to him عَلَيْهِ sent down أُنزِلَ are not
ٱللَّهِ (are) with عِندَ the signs ٱلْءَايَٰتُ only إِنَّمَا say قُلْ his Lord
plain مُّبِينٌ ﴿٥٠﴾ warner نَذِيرٌ I am أَنَا۠ and verily only وَإِنَّمَآ Allah
sent أَنزَلْنَا that We أَنَّآ sufficient for them يَكْفِهِمْ is it not أَوَلَمْ
عَلَيْهِمْ which is recited يُتْلَىٰ the Book ٱلْكِتَٰبَ to you عَلَيْكَ down
وَذِكْرَىٰ (is) a mercy لَرَحْمَةً that ذَٰلِكَ in فِى verily إِنَّ to them
who believe يُؤْمِنُونَ ﴿٥١﴾ for people لِقَوْمٍ and a reminder

49. Nay, but they, the clear *Ayât* [i.e. the description and the qualities of Prophet Muhammad ﷺ written in the Taurât (Torah) and the Injeel (Gospel)] are preserved in the breasts of those who have been given knowledge (among the people of the Scriptures). And none but the *Zâlimûn* (polytheists and wrongdoers) deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). **50.** And they say: "Why are not signs sent down to him from his Lord? Say: "The signs are only with Allâh, and I am only a plain warner." **51.** Is it not sufficient for them that We have sent down to you the Book (the Qur'ân) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe.

قُلْ كَفَىٰ بِٱللَّهِ بَيْنِى وَبَيْنَكُمْ شَهِيدًا ۖ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱلَّذِينَ ءَامَنُوا۟ بِٱلْبَٰطِلِ
وَكَفَرُوا۟ بِٱللَّهِ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٥٢﴾ وَيَسْتَعْجِلُونَكَ بِٱلْعَذَابِ ۚ وَلَوْلَآ أَجَلٌ مُّسَمًّى لَّجَآءَهُمُ ٱلْعَذَابُ
وَلَيَأْتِيَنَّهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٥٣﴾ يَسْتَعْجِلُونَكَ بِٱلْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۢ بِٱلْكَٰفِرِينَ ﴿٥٤﴾ يَوْمَ يَغْشَىٰهُمُ ٱلْعَذَابُ
مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا۟ مَا كُنتُمْ تَعْمَلُونَ ﴿٥٥﴾

وَبَيْنَكُمْ between me بَيْنِى Allah بِٱللَّهِ sufficient is كَفَىٰ say قُلْ
فِى what مَا He knows يَعْلَمُ as a witness شَهِيدًا and between you
and وَٱلَّذِينَ and on earth وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ (is) in
and وَكَفَرُوا۟ in falsehood بِٱلْبَٰطِلِ believe ءَامَنُوا۟ those who
ٱلْخَٰسِرُونَ ﴿٥٢﴾ who are هُمُ it is they أُو۟لَٰٓئِكَ in Allah بِٱللَّهِ disbelieve
on the torment بِٱلْعَذَابِ and ask you to hasten وَيَسْتَعْجِلُونَكَ the losers
appointed مُّسَمًّى for a term أَجَلٌ and had it not been وَلَوْلَآ (for them)
وَلَيَأْتِيَنَّهُم the torment ٱلْعَذَابُ would certainly have come to them لَّجَآءَهُمُ
while they وَهُمْ suddenly بَغْتَةً and surely it will come upon them
بِٱلْعَذَابِ they ask you to hasten يَسْتَعْجِلُونَكَ percieve يَشْعُرُونَ ﴿٥٣﴾ not لَا
surely will لَمُحِيطَةٌۢ Hell جَهَنَّمَ and verily وَإِنَّ on the torment
(on) the Day (when) يَوْمَ the disbelievers بِٱلْكَٰفِرِينَ ﴿٥٤﴾ encompass
above فَوْقِهِمْ from مِّن the torment ٱلْعَذَابُ shall cover them يَغْشَىٰهُمُ
and وَيَقُولُ their feet أَرْجُلِهِمْ underneath تَحْتِ and from وَمِن them
do تَعْمَلُونَ ﴿٥٥﴾ you used to كُنتُمْ what مَا taste ذُوقُوا۟ a Voice shall say

52. Say (to them O Muhammad ﷺ): "Sufficient is Allâh for a witness between me and you. He knows what is in the heavens and on earth." And those who believe in *Bâtil* (all false deities other than Allâh), and disbelieve in Allâh and (in His Oneness), it is they who are the losers.

53. And they ask you to hasten on the torment (for them), and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not! **54.** They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers.

55. On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: "Taste what you used to do."

يَٰعِبَادِىَ ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ أَرْضِى وَٰسِعَةٌ فَإِيَّٰىَ فَٱعْبُدُونِ ﴿٥٦﴾ كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾ وَٱلَّذِينَ
ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَنُبَوِّئَنَّهُم مِّنَ ٱلْجَنَّةِ غُرَفًا تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ نِعْمَ أَجْرُ ٱلْعَٰمِلِينَ ﴿٥٨﴾
ٱلَّذِينَ صَبَرُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾ وَكَأَيِّن مِّن دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا ٱللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ۚ وَهُوَ ٱلسَّمِيعُ
ٱلْعَلِيمُ ﴿٦٠﴾

My أَرْضِى certainly إِنَّ believe ءَامَنُوٓا۟ who ٱلَّذِينَ O My slaves! يَٰعِبَادِىَ
﴿٥٦﴾ فَٱعْبُدُونِ therefore Me (Allah) فَإِيَّٰىَ (is) spacious وَٰسِعَةٌ earth
shall taste ذَآئِقَةُ person (soul) نَفْسٍ every كُلُّ (you should) worship
you shall be returned ﴿٥٧﴾ تُرْجَعُونَ unto Us إِلَيْنَا then ثُمَّ death ٱلْمَوْتِ
righteous ٱلصَّٰلِحَٰتِ and do وَعَمِلُوا۟ believe ءَامَنُوا۟ and those who وَٱلَّذِينَ
ٱلْجَنَّةِ from مِّنَ to them We shall surely give a place لَنُبَوِّئَنَّهُم deeds
ٱلْأَنْهَٰرُ underneath it مِن تَحْتِهَا flows تَجْرِى lofty dwelling غُرَفًا Paradise
the أَجْرُ excellent is نِعْمَ therein فِيهَا to live forever خَٰلِدِينَ rivers
patient صَبَرُوا۟ those who are ٱلَّذِينَ (of) the workers ﴿٥٨﴾ ٱلْعَٰمِلِينَ reward
and وَكَأَيِّن they put their trust ﴿٥٩﴾ يَتَوَكَّلُونَ their Lord رَبِّهِمْ and in وَعَلَىٰ
carry تَحْمِلُ does not لَّا living creature دَآبَّةٍ a (from) مِّن so many
and وَإِيَّاكُمْ provides for it يَرْزُقُهَا Allah ٱللَّهُ its own provision رِزْقَهَا
the ﴿٦٠﴾ ٱلْعَلِيمُ (is) the All-Hearer ٱلسَّمِيعُ and He وَهُوَ for you
All-Knower

56. O My slaves who believe! Certainly, spacious is My earth. Therefore worship
Me." (Alone). **57.** Everyone shall taste death. Then unto Us you shall be returned.
58. And those who believe (in the Oneness of Allâh — Islâmic Monotheism) and
do righteous good deeds, to them We shall surely give lofty dwellings in Paradise,
underneath which rivers flow, to live therein forever. Excellent is the reward for
the workers. **59.** Those who are patient, and put their trust (only) in their Lord
(Allâh). **60.** And so many a moving (living) creature carries not its own provision!
Allâh provides for it and for you. And He is the All-Hearer, the All-Knower.

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ لَيَقُولُنَّ ٱللَّهُ ۖ فَأَنَّىٰ يُؤْفَكُونَ ﴿٦١﴾ ٱللَّهُ يَبْسُطُ ٱلرِّزْقَ لِمَن
يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ لَهُۥٓ ۚ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٦٢﴾ وَلَئِن سَأَلْتَهُم مَّن نَّزَّلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَحْيَا بِهِ ٱلْأَرْضَ مِنۢ
بَعْدِ مَوْتِهَا لَيَقُولُنَّ ٱللَّهُ ۚ قُلِ ٱلْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٦٣﴾ وَمَا هَٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا لَهْوٌ وَلَعِبٌ ۚ وَإِنَّ
ٱلدَّارَ ٱلْءَاخِرَةَ لَهِىَ ٱلْحَيَوَانُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٦٤﴾

has created خَلَقَ who مَّنْ you were to ask them سَأَلْتَهُم and if وَلَئِن
ٱلشَّمْسَ and subjected وَسَخَّرَ and the earth وَٱلْأَرْضَ the heavens ٱلسَّمَٰوَٰتِ
Allah ٱللَّهُ they will surely reply لَيَقُولُنَّ and the moon وَٱلْقَمَرَ the sun
enlarges يَبْسُطُ Allah ٱللَّهُ they are deviating ﴿٦١﴾ يُؤْفَكُونَ how then فَأَنَّىٰ

His عِبَادِهِ of مِنْ He wills يَشَاءُ for whom لِمَنْ the provision الرِّزْقَ
بِكُلِّ Allah اللَّهَ verily إِنَّ for him لَهُ and straitens (it) وَيَقْدِرُ slaves
you سَأَلْتَهُمْ and if وَلَئِنْ (is) All-Knower عَلِيمٌ ﴿٦٢﴾ thing شَيْءٍ of every
مَاءً the sky السَّمَاءِ from مِنَ sends نَزَّلَ who مَنْ are to ask them
مِنْ to the earth الْأَرْضَ therewith بِهِ and gives life فَأَحْيَا water (rain)
قُلِ Allah اللَّهُ they will surely reply لَيَقُولُنَّ its death مَوْتِهَا after بَعْدِ
most of أَكْثَرُهُمْ but بَلْ to Allah لِلَّهِ all the praises are الْحَمْدُ say
الْحَيَاةُ this هَٰذِهِ and (is) not وَمَا have sense يَعْقِلُونَ ﴿٦٣﴾ not لَا them
وَإِنَّ and play وَلَعِبٌ amusement لَهْوٌ but إِلَّا worldly الدُّنْيَا the life
(is) indeed لَهِيَ of the Hereafter الْآخِرَةَ the home الدَّارَ and verily
but knew يَعْلَمُونَ ﴿٦٤﴾ they كَانُوا if لَوْ the life الْحَيَوَانُ

61. And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" they will surely reply: "Allâh." How then are they deviating (as polytheists and disbelievers)? **62.** Allâh enlarges the provision for whom He wills of His slaves, and straitens it for whom (He wills). Verily, Allâh is the All-Knower of everything. **63.** And if you were to ask them: "Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?" they will surely reply: "Allâh." Say: "All the praises and thanks be to Allâh!" Nay, most of them have no sense. **64.** And this life of the world is only an amusement and a play! Verily, the home of the Hereafter — that is the life indeed (i.e. the eternal life that will never end), if they but knew.

فَإِذَا رَكِبُوا فِي الْفُلْكِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٦٥﴾ لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ
وَلِيَتَمَتَّعُوا ۖ فَسَوْفَ يَعْلَمُونَ ﴿٦٦﴾ أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ ۚ أَفَبِالْبَاطِلِ يُؤْمِنُونَ
وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ ﴿٦٧﴾ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ ۚ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى
لِلْكَافِرِينَ ﴿٦٨﴾ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

they دَعَوُا a ship الْفُلْكِ on فِي they embark رَكِبُوا and when فَإِذَا
(their) الدِّينَ for Him only لَهُ making pure مُخْلِصِينَ Allah اللَّهَ invoke
الْبَرِّ to إِلَى He brings them safely نَجَّاهُمْ but when فَلَمَّا religion
join others in worship (of Allah) يُشْرِكُونَ ﴿٦٥﴾ they هُمْ behold إِذَا land
We آتَيْنَاهُمْ for that which بِمَا so that they be ungrateful لِيَكْفُرُوا

but فَسَوْفَ and that they take enjoyment وَلِيَتَمَتَّعُوا۟ have given them
أَنَّا seen يَرَوْا۟ have they not أَوَلَمْ come to know يَعْلَمُونَ ﴿٦٦﴾ they will
secure ءَامِنًا a sanctuary حَرَمًا have made (Makkah) جَعَلْنَا that We
حَوْلِهِمْ from مِنْ men ٱلنَّاسُ while are being snatched away وَيُتَخَطَّفُ
they believe يُؤْمِنُونَ then in false deities أَفَبِٱلْبَٰطِلِ all around them
and who وَمَنْ deny يَكْفُرُونَ ﴿٦٧﴾ (of) Allah ٱللَّهِ and the Graces وَبِنِعْمَةِ
against عَلَى invents ٱفْتَرَىٰ than he who مِمَّنِ does more wrong أَظْلَمُ
when لَمَّا the truth بِٱلْحَقِّ denies كَذَّبَ or أَوْ a lie كَذِبًا Allah ٱللَّهِ
a مَثْوًى Hell جَهَنَّمَ in فِى is there not أَلَيْسَ it comes to him جَآءَهُۥٓ
and as for those وَٱلَّذِينَ for the disbelievers لِّلْكَٰفِرِينَ ﴿٦٨﴾ dwelling
We will surely guide them لَنَهْدِيَنَّهُمْ in us فِينَا strive hard جَٰهَدُوا۟ who
ٱلْمُحْسِنِينَ ﴿٦٩﴾ (is) with لَمَعَ Allah ٱللَّهَ and verily وَإِنَّ to Our paths سُبُلَنَا
the good doers

65. And when they embark on a ship, they invoke Allâh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others. **66.** So that they become ingrate for that which We have given them, and that they take their enjoyment (as a warning and a threat), but they will come to know. **67.** Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them? Then do they believe in *Bâtil* (falsehood — polytheism, idols and all deities other than Allâh), and deny (become ingrate for) the Graces of Allâh? **68.** And who does more wrong than he who invents a lie against Allâh or denies the truth (Muhammad ﷺ and his doctrine of Islâmic Monotheism and this Qur'ân), when it comes to him? Is there not a dwelling in Hell for disbelievers (in the Oneness of Allâh and in His Messenger Muhammad ﷺ)? **69.** As for those who strive hard in Us (Our Cause), We will surely guide them to Our paths (i.e. Allâh's religion — Islâmic Monotheism). And verily, Allâh is with the *Muhsinûn* (good-doers)."

سُورَةُ الرُّومِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓمٓ ﴿١﴾ غُلِبَتِ ٱلرُّومُ ﴿٢﴾ فِىٓ أَدْنَى ٱلْأَرْضِ وَهُم مِّنۢ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ ﴿٣﴾ فِى بِضْعِ سِنِينَ ۗ لِلَّهِ ٱلْأَمْرُ
مِن قَبْلُ وَمِنۢ بَعْدُ ۚ وَيَوْمَئِذٍ يَفْرَحُ ٱلْمُؤْمِنُونَ ﴿٤﴾ بِنَصْرِ ٱللَّهِ ۚ يَنصُرُ مَن يَشَآءُ ۖ وَهُوَ ٱلْعَزِيزُ
ٱلرَّحِيمُ ﴿٥﴾ وَعْدَ ٱللَّهِ ۖ لَا يُخْلِفُ ٱللَّهُ وَعْدَهُۥ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٦﴾ يَعْلَمُونَ ظَٰهِرًا مِّنَ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَهُمْ

عَنِ الْآخِرَةِ هُمْ غَافِلُونَ ﴿٧﴾

the Romans الرُّومُ ﴿٢﴾ have been defeated غُلِبَتِ Alif-Lam-Mim الم ﴿١﴾
غَلَبِهِمْ after مِّن بَعْدِ and they وَهُم land الْأَرْضِ the nearest أَدْنَى in فِي
(few) بِضْعِ within فِي will be victorious سَيَغْلِبُونَ ﴿٣﴾ their defeat
مِن the matter الْأَمْرُ (is) with Allah لِلَّهِ years سِنِينَ three to nine
will يَفْرَحُ and on that Day وَيَوْمَئِذٍ and after وَمِن بَعْدُ before قَبْلُ
(of) اللَّهِ with the help بِنَصْرِ the believers الْمُؤْمِنُونَ ﴿٤﴾ rejoice
الْعَزِيزُ and He وَهُوَ He wills يَشَاءُ whom مَن He helps يَنصُرُ Allah
it is the وَعْدَ the Most Merciful الرَّحِيمُ ﴿٥﴾ (is) the All-Mighty
His وَعْدَهُ Allah اللَّهُ fails يُخْلِفُ not لَا (of) Allah اللَّهِ promise
not لَا (of) men (people) النَّاسِ most أَكْثَرَ but وَلَٰكِنَّ Promise
مِّنَ the outside appearance ظَاهِرًا they know يَعْلَمُونَ know يَعْلَمُونَ ﴿٦﴾
الْآخِرَةِ of عَنِ and they are وَهُمْ of the world الدُّنْيَا the life الْحَيَاةِ of
(are) heedless غَافِلُونَ ﴿٧﴾ (they) هُمْ the Hereafter

Sûrat Ar-Rûm
(The Romans) XXX

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Alif-Lâm-Mîm.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] **2.** The Romans have been defeated. **3.** In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious. **4.** Within three to nine years. The decision of the matter, before and after (these events) is only with Allâh, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that day, the believers (i.e. Muslims) will rejoice (at the victory given by Allâh to the Romans against the Persians) — **5.** With the Help of Allâh. He helps whom He wills, and He is the All-Mighty, the Most Merciful. **6.** (It is) a Promise of Allâh (i.e. Allâh will give victory to the Romans against the Persians), and Allâh fails not in His Promise, but most of men know not. **7.** They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping), and they are heedless of the Hereafter.

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِم ۗ مَّا خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۗ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ
بِلِقَاءِ رَبِّهِمْ لَكَافِرُونَ ﴿٨﴾ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوا أَشَدَّ مِنْهُمْ

قُوَّةً وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ ۖ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ
وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٩﴾

not مَّا their ownselves أَنفُسِهِم in فِي they think يَتَفَكَّرُوا do not أَوَلَمْ
وَمَا and the earth وَالْأَرْضَ the heavens السَّمَاوَاتِ Allah اللَّهُ created خَلَقَ
with truth بِالْحَقِّ except إِلَّا (is) between them بَيْنَهُمَا and all that
مِّنَ many كَثِيرًا and indeed وَإِنَّ appointed مُّسَمًّى and for term وَأَجَلٍ
لَكَافِرُونَ ﴿٨﴾ their Lord رَبِّهِمْ the meeting with بِلِقَاءِ mankind النَّاسِ of
and فَيَنظُرُوا the land الْأَرْضِ in فِي they travel يَسِيرُوا do not أَوَلَمْ deny
مِن (of) those الَّذِينَ the end عَاقِبَةُ was كَانَ how (what) كَيْفَ see
قُوَّةً to them مِنْهُمْ superior أَشَدَّ they were كَانُوا before them قَبْلِهِمْ
and وَعَمَرُوهَا the earth الْأَرْضَ and they tilled وَأَثَارُوا in strength
these عَمَرُوهَا than what مِمَّا in greater numbers أَكْثَرَ populated it
their رُسُلُهُم and there came to them وَجَاءَتْهُمْ have populated it
اللَّهُ was كَانَ then not فَمَا with clear proofs بِالْبَيِّنَاتِ Messengers
أَنفُسَهُمْ they used to كَانُوا but وَلَٰكِن wronged them لِيَظْلِمَهُمْ Allah
to wrong يَظْلِمُونَ ﴿٩﴾ themselves

8. Do they not think deeply (in their own selves) about themselves (how Allâh created them from nothing, and similarly He will resurrect them)? Allâh has created not the heavens and the earth, and all that is between them, except with truth and for an appointed term. And indeed many of mankind deny the Meeting with their Lord. (*Tafsir At-Tabarî*) **9.** Do they not travel in the land, and see what was the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these (pagans) have done, and there came to them their Messengers with clear proofs. Surely, Allâh wronged them not, but they used to wrong themselves.

ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاءُوا السُّوأَىٰ أَن كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ ﴿١٠﴾ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ
يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿١١﴾ وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ ﴿١٢﴾ وَلَمْ يَكُن لَّهُم مِّن شُرَكَائِهِمْ شُفَعَاءُ
وَكَانُوا بِشُرَكَائِهِمْ كَافِرِينَ ﴿١٣﴾ وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ ﴿١٤﴾

who did أَسَٰٓـُٔوا۟ (of) those ٱلَّذِينَ the end عَـٰقِبَةَ was كَانَ Then ثُمَّ
ٱللَّهِ the Signs بِـَٔايَـٰتِ they denied كَذَّبُوا۟ because أَن evil ٱلسُّوٓأَىٰٓ evil
made ﴿١٠﴾ يَسْتَهْزِءُونَ of them بِهَا and (were) وَكَانُوا۟ (of) Allah
then ثُمَّ the creation ٱلْخَلْقَ originates يَبْدَؤُا۟ Allah ٱللَّهُ a mockery
you will be ﴿١١﴾ تُرْجَعُونَ to Him إِلَيْهِ then ثُمَّ He repeats it يُعِيدُهُۥ
ٱلسَّاعَةُ will be established تَقُومُ and on the Day (when) وَيَوْمَ returned
will be plunged into destruction with deep regret يُبْلِسُ the Hour
for لَّهُم will be يَكُن and not وَلَمْ the criminals (sinners) ﴿١٢﴾ ٱلْمُجْرِمُونَ
their partners (whom they made equal to شُرَكَآئِهِمْ of مِّن them
and they will (themselves) وَكَانُوا۟ intercessors شُفَعَـٰٓؤُا۟ Allah)
and on the Day وَيَوْمَ reject ﴿١٣﴾ كَـٰفِرِينَ their partners بِشُرَكَآئِهِمْ
that Day يَوْمَئِذٍ the Hour ٱلسَّاعَةُ will be established تَقُومُ (when)
they shall be separated ﴿١٤﴾ يَتَفَرَّقُونَ

10. Then evil was the end of those who did evil, because they belied the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, Messengers, etc.) of Allâh and made a mockery of them. **11.** Allâh (Alone) originates the creation, then He will repeat it, then to Him you will be returned. **12.** And on the Day when the Hour will be established, the *Mujrimûn* (disbelievers, sinners, criminals, polytheists) will be plunged into destruction with (deep regrets, sorrows, and) despair. **13.** No intercessors will they have from those whom they made equal with Allâh (partners, i.e. their so-called associate gods), and they will (themselves) reject and deny their partners. **14.** And on the Day when the Hour will be established — that Day shall (all men) be separated (i.e. the believers will be separated from the disbelievers).

فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ فَهُمْ فِى رَوْضَةٍ يُحْبَرُونَ ﴿١٥﴾ وَأَمَّا ٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَـٰتِنَا
وَلِقَآئِ ٱلْـَٔاخِرَةِ فَأُو۟لَـٰٓئِكَ فِى ٱلْعَذَابِ مُحْضَرُونَ ﴿١٦﴾ فَسُبْحَـٰنَ ٱللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾ وَلَهُ ٱلْحَمْدُ
فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾ يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَيُحْىِ ٱلْأَرْضَ
بَعْدَ مَوْتِهَا وَكَذَٰلِكَ تُخْرَجُونَ ﴿١٩﴾

and did وَعَمِلُوا۟ believed ءَامَنُوا۟ those who ٱلَّذِينَ then as for فَأَمَّا
a Garden of رَوْضَةٍ in فِى they فَهُمْ righteous deeds ٱلصَّـٰلِحَـٰتِ
they shall be honoured and made to enjoy ﴿١٥﴾ يُحْبَرُونَ Delight

disbelieved كَفَرُوا those who ٱلَّذِينَ and as for وَأَمَّا luxurious life
of ٱلْآخِرَةِ and the meeting وَلِقَآيِٕ Our Proofs بِـَٔايَٰتِنَا and denied وَكَذَّبُوا
the torment ٱلْعَذَابِ in فِي they (will) be فَأُولَٰٓئِكَ the Hereafter
حِينَ Allah ٱللَّهِ so glorify فَسُبْحَٰنَ (shall be) brought forth ﴿١٦﴾ مُحْضَرُونَ
you ﴿١٧﴾ تُصْبِحُونَ and when وَحِينَ you come to evening تُمْسُونَ when
all the praises and thanks ٱلْحَمْدُ and for Him وَلَهُ enter the morning
and in the وَعَشِيًّا and the earth وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ in فِي
you come to when the day ﴿١٨﴾ تُظْهِرُونَ and when وَحِينَ afternoon
ٱلْمَيِّتِ from مِنَ the living ٱلْحَيَّ He brings يُخْرِجُ begins to decline
the ٱلْحَيِّ from مِنَ the dead ٱلْمَيِّتَ and He brings وَيُخْرِجُ the dead
its مَوْتِهَا after بَعْدَ the earth ٱلْأَرْضَ and He revives وَيُحْيِ living
shall you be brought out ﴿١٩﴾ تُخْرَجُونَ and thus وَكَذَٰلِكَ death
(resurrected)

15. Then as for those who believed (in the Oneness of Allâh — Islâmic Monotheism) and did righteous good deeds, such shall be honoured and made to enjoy luxurious life (forever) in a Garden of Delight (Paradise). **16.** And as for those who disbelieved and belied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, Allâh's Messengers, Resurrection, etc.), and the Meeting of the Hereafter, such shall be brought forth to the torment (in the Hell-fire). **17.** So glorify Allâh [above all that (evil) they associate with Him (O believers)], when you come up to the evening [i.e. offer the (*Maghrib*) sunset and (*'Ishâ'*) night prayers], and when you enter the morning [i.e. offer the (*Fajr*) morning prayer]. **18.** And His are all the praises and thanks in the heavens and the earth; and (glorify Him) in the afternoon (i.e. offer *'Asr* prayer) and when you come up to the time, when the day begins to decline (i.e. offer *Zuhr* prayer). (Ibn 'Abbâs said: "These are the five compulsory congregational prayers mentioned in the Qur'ân.") (*Tafsir At-Tabari*) **19.** He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought out (resurrected).

وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَكُم مِّن تُرَابٍ ثُمَّ إِذَآ أَنتُم بَشَرٌ تَنتَشِرُونَ ﴿٢٠﴾ وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ
أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾ وَمِنْ ءَايَٰتِهِۦ خَلْقُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفُ أَلْسِنَتِكُمْ وَأَلْوَٰنِكُمْ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّلْعَٰلِمِينَ ﴿٢٢﴾

He created you خَلَقَكُم is that أَنْ His Signs ءَايَٰتِهِۦٓ and among وَمِنْ
(are) بَشَرٌ you أَنتُم behold إِذَآ then ثُمَّ dust تُرَابٍ from مِّن
His ءَايَٰتِهِۦٓ and among وَمِنْ scattered تَنتَشِرُونَ ﴿٢٠﴾ human beings
from مِّنْ for you لَكُم He created خَلَقَ that أَنْ Signs (is this)
that you may find لِّتَسْكُنُوٓا۟ wives أَزْوَٰجًا among yourselves أَنفُسِكُمْ
between بَيْنَكُم and He has put وَجَعَلَ in them إِلَيْهَا tranquility
that ذَٰلِكَ in فِى verily إِنَّ and mercy وَرَحْمَةً affection مَّوَدَّةً you
who reflect يَتَفَكَّرُونَ ﴿٢١﴾ for a people لِّقَوْمٍ (are) indeed signs لَءَايَٰتٍ
(of) ٱلسَّمَٰوَٰتِ (is) the creation خَلْقُ His Signs ءَايَٰتِهِۦ and among وَمِنْ
and the difference وَٱخْتِلَٰفُ and the earth وَٱلْأَرْضِ the heavens
in فِى verily إِنَّ and colours وَأَلْوَٰنِكُمْ (of) your languages أَلْسِنَتِكُمْ
for men of sound لِّلْعَٰلِمِينَ ﴿٢٢﴾ (are) indeed signs لَءَايَٰتٍ that ذَٰلِكَ
knowledge

20. And among His Signs is this, that He created you (Adam) from dust, and then [Hawwâ' (Eve) from Adam's rib, and then his offspring from the semen, and] — behold you are human beings scattered! **21.** And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect. **22.** And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, in that are indeed signs for men of sound knowledge.

وَمِنْ ءَايَٰتِهِۦ مَنَامُكُم بِٱلَّيْلِ وَٱلنَّهَارِ وَٱبْتِغَآؤُكُم مِّن فَضْلِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٢٣﴾ وَمِنْ
ءَايَٰتِهِۦ يُرِيكُمُ ٱلْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مَآءً فَيُحْىِۦ بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ ۚ إِنَّ فِى ذَٰلِكَ
لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٢٤﴾ وَمِنْ ءَايَٰتِهِۦٓ أَن تَقُومَ ٱلسَّمَآءُ وَٱلْأَرْضُ بِأَمْرِهِۦ ۚ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ ٱلْأَرْضِ إِذَآ أَنتُمْ
تَخْرُجُونَ ﴿٢٥﴾

by بِٱلَّيْلِ is your sleep مَنَامُكُم His Signs ءَايَٰتِهِۦ and among وَمِنْ
فَضْلِهِۦٓ of مِّن and your seeking وَٱبْتِغَآؤُكُم and by day وَٱلنَّهَارِ night
(are) indeed signs لَءَايَٰتٍ that ذَٰلِكَ in فِى verily إِنَّ His bounty
ءَايَٰتِهِۦ and among وَمِنْ who listen يَسْمَعُونَ ﴿٢٣﴾ for a people لِّقَوْمٍ
by خَوْفًا the lightning ٱلْبَرْقَ He shows you يُرِيكُمُ His Signs is that

from مِنَ and He sends down وَيُنَزِّلُ and hope وَطَمَعًا way of fear
بِهِ and (He) revives فَيُحْيِۦ water (rain) مَآءً the sky ٱلسَّمَآءِ
verily إِنَّ its death مَوْتِهَآ after بَعْدَ the earth ٱلْأَرْضَ therewith
for a people لِّقَوْمٍ (are) indeed signs لَءَايَٰتٍ that ذَٰلِكَ in فِى
(is) أَن His Signs ءَايَٰتِهِۦٓ and among وَمِنْ who understand ﴿٢٤﴾ يَعْقِلُونَ
by بِأَمْرِهِۦ and the earth وَٱلْأَرْضُ the heaven ٱلسَّمَآءُ stands تَقُومَ that
by دَعْوَةً He will call you دَعَاكُمْ when إِذَا then ثُمَّ His Command
will ﴿٢٥﴾ تَخْرُجُونَ you أَنتُمْ behold إِذَآ the earth ٱلْأَرْضِ from مِّنَ single call
come out

23. And among His Signs is your sleep by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen. **24.** And among His Signs is that He shows you the lightning, for fear and for hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand. **25.** And among His Signs is that the heaven and the earth stand by His Command. Then afterwards when He will call you by a single call, behold, you will come out from the earth (i.e. from your graves for reckoning and recompense).

وَلَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ كُلٌّ لَّهُۥ قَٰنِتُونَ ﴿٢٦﴾ وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهِ ۚ وَلَهُ
ٱلْمَثَلُ ٱلْأَعْلَىٰ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٧﴾ ضَرَبَ لَكُم مَّثَلًا مِّنْ أَنفُسِكُمْ ۖ هَل لَّكُم مِّن مَّا مَلَكَتْ
أَيْمَٰنُكُم مِّن شُرَكَآءَ فِى مَا رَزَقْنَٰكُمْ فَأَنتُمْ فِيهِ سَوَآءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ ۚ كَذَٰلِكَ نُفَصِّلُ
ٱلْءَايَٰتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٨﴾

the heavens ٱلسَّمَٰوَٰتِ (is) in فِى whoever مَن and to Him (belongs) وَلَهُۥ
وَهُوَ (are) obedient ﴿٢٦﴾ قَٰنِتُونَ to Him لَّهُۥ all كُلٌّ and the earth وَٱلْأَرْضِ
then ثُمَّ the creation ٱلْخَلْقَ originates يَبْدَؤُا۟ Who ٱلَّذِى And He
for Him عَلَيْهِ (is) easier أَهْوَنُ and this وَهُوَ will repeat it يُعِيدُهُۥ
the ٱلسَّمَٰوَٰتِ in فِى the highest ٱلْأَعْلَىٰ description ٱلْمَثَلُ and His is وَلَهُ
(is) the ٱلْعَزِيزُ and He وَهُوَ and the earth وَٱلْأَرْضِ heavens
for لَكُم He sets forth ضَرَبَ the All-Wise ﴿٢٧﴾ ٱلْحَكِيمُ All-Mighty
لَّكُم do هَل your ownselves أَنفُسِكُمْ from مِّنْ a parable مَّثَلًا you
your أَيْمَٰنُكُم possess مَلَكَتْ those whom مَّا among مِّن you have

مَّا in فِي partners (to share as equal) شُرَكَآءَ as مِّن right hands
in it فِيهِ then you فَأَنتُمْ We have bestowed on you رَزَقْنَٰكُمْ what
كَخِيفَتِكُمْ you fear them تَخَافُونَهُمْ (are) equal سَوَآءٌ (its possession)
We explain (in نُفَصِّلُ thus كَذَٰلِكَ each other أَنفُسَكُمْ as you fear
who have ﴿٢٨﴾ يَعْقِلُونَ to a people لِقَوْمٍ the Signs ٱلْءَايَٰتِ details)
sense

26. To Him belongs whatever is in the heavens and the earth. All are obedient to Him. **27.** And He it is Who originates the creation, then He will repeat it (after it has been perished); and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise. **28.** He sets forth for you a parable from your own selves: Do you have partners among those whom your right hands possess (i.e. your slaves) to share as equals in the wealth We have bestowed on you whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense.

بَلِ ٱتَّبَعَ ٱلَّذِينَ ظَلَمُوٓا۟ أَهْوَآءَهُم بِغَيْرِ عِلْمٍ فَمَن يَهْدِى مَنْ أَضَلَّ ٱللَّهُ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٢٩﴾ فَأَقِمْ وَجْهَكَ
لِلدِّينِ حَنِيفًا فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ
ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾ ۞ مُنِيبِينَ إِلَيْهِ وَٱتَّقُوهُ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَلَا تَكُونُوا۟ مِنَ ٱلْمُشْرِكِينَ ﴿٣١﴾ مِنَ
ٱلَّذِينَ فَرَّقُوا۟ دِينَهُمْ وَكَانُوا۟ شِيَعًا كُلُّ حِزْبٍۭ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾ وَإِذَا مَسَّ ٱلنَّاسَ ضُرٌّ دَعَوْا۟ رَبَّهُم مُّنِيبِينَ إِلَيْهِ
ثُمَّ إِذَآ أَذَاقَهُم مِّنْهُ رَحْمَةً إِذَا فَرِيقٌ مِّنْهُم بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٣﴾

أَهْوَآءَهُم do wrong ظَلَمُوٓا۟ those who ٱلَّذِينَ follow ٱتَّبَعَ nay, but بَلِ
يَهْدِى then who فَمَن knowledge عِلْمٍ without بِغَيْرِ their own lusts
and وَمَا Allah ٱللَّهُ has sent astray أَضَلَّ him whom مَنْ will guide
so set (you) فَأَقِمْ helpers ﴿٢٩﴾ نَّٰصِرِينَ any مِّن they have لَهُم not
being upright حَنِيفًا towards the religion لِلدِّينِ your face وَجْهَكَ
ٱلنَّاسَ He has created فَطَرَ which ٱلَّتِى Allah's ٱللَّهِ nature فِطْرَتَ
(is) in the لِخَلْقِ change تَبْدِيلَ no لَا (on it) with عَلَيْهَا mankind
ٱلْقَيِّمُ (is) the religion ٱلدِّينُ that ذَٰلِكَ (of) Allah ٱللَّهِ creation
not لَا of mankind ٱلنَّاسِ most أَكْثَرَ but وَلَٰكِنَّ straight
وَٱتَّقُوهُ to Him إِلَيْهِ turning (in repentence) مُنِيبِينَ ۞ know ﴿٣٠﴾ يَعْلَمُونَ

تَكُونُوا	and not	وَلَا	the prayer	ٱلصَّلَوٰةَ	and offer	وَأَقِيمُوا	and fear Him			
those who	ٱلَّذِينَ	of	مِنَ	the polytheists	ٱلْمُشْرِكِينَ ﴿٣١﴾	of	مِنَ	be		
sects	شِيَعًا	and become	وَكَانُوا	their religion	دِينَهُمْ	split up	فَرَّقُوا			
﴿٣٢﴾ فَرِحُونَ	they have	لَدَيْهِمْ	in that which	بِمَا	party	حِزْبٍ	each	كُلُّ		
دَعَوْا	harm	ضُرٌّ	mankind	ٱلنَّاسَ	touches	مَسَّ	and when	وَإِذَا	rejoicing	
to	إِلَيْهِ	turning in repentence	مُّنِيبِينَ	(to) their Lord	رَبَّهُم	they cry				
of	مِّنْهُ	He gives them a taste	أَذَاقَهُم	when	إِذَا	then (but)	ثُمَّ	Him		
with	بِرَبِّهِمْ	of them	مِّنْهُم	a party	فَرِيقٌ	behold	إِذَا	Mercy	رَحْمَةً	His
				associate	يُشْرِكُونَ ﴿٣٣﴾	their Lord				

29. Nay, but those who do wrong follow their own lusts without knowledge. Then who will guide him whom Allâh has sent astray? And for such there will be no helpers. **30.** So set you (O Muhammad ﷺ) your face towards the religion (of pure Islâmic Monotheism) *Hanîf* (worship none but Allâh Alone). Allâh's *Fitrah* (i.e. Allâh's Islâmic Monotheism) with which He has created mankind. No change let there be in *Khalq-illâh* (i.e. the religion of Allâh — Islâmic Monotheism), that is the straight religion, but most of men know not. (*Tafsir At-Tabarî*) **31.** (And remain always) turning in repentance to Him (only), and be afraid and dutiful to Him; and perform *As-Salât* (*Iqâmat-as-Salât*) and be not of *Al-Mushrikûn* (the polytheists, idolaters, disbelievers in the Oneness of Allâh). **32.** Of those who split up their religion (i.e. who left the true Islâmic Monotheism), and became sects, [i.e. they invented new things in the religion (*Bid'ah*), and followed their vain desires], each sect rejoicing in that which is with it. **33.** And when harm touches men, they cry sincerely only to their Lord (Allâh), turning to Him in repentance; but when He gives them a taste of His Mercy, behold, a party of them associates partners in worship with their Lord.

لِيَكْفُرُوا بِمَآ ءَاتَيْنَٰهُمْ ۚ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٣٤﴾ أَمْ أَنزَلْنَا عَلَيْهِمْ سُلْطَٰنًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِۦ
يُشْرِكُونَ ﴿٣٥﴾ وَإِذَآ أَذَقْنَا ٱلنَّاسَ رَحْمَةً فَرِحُوا بِهَا ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٣٦﴾ أَوَلَمْ يَرَوْا
أَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٧﴾

We have	ءَاتَيْنَٰهُمْ	for what	بِمَآ	so as to be ungrateful	لِيَكْفُرُوا		
you	﴿٣٤﴾ تَعْلَمُونَ	but will	فَسَوْفَ	then enjoy	فَتَمَتَّعُوا	bestowed on them	
سُلْطَٰنًا	to them	عَلَيْهِمْ	have We revealed	أَنزَلْنَا	or	أَمْ	come to know
they	كَانُوا	of that which	بِمَا	speaks	يَتَكَلَّمُ	which	فَهُوَ a Scripture

أَذَقْنَا and when وَإِذَآ associating يُشْرِكُونَ ﴿٣٥﴾ with Him بِهِۦ have been
they rejoice فَرِحُوا۟ of Mercy رَحْمَةً mankind ٱلنَّاسَ We cause to taste
بِمَا an evil سَيِّئَةٌۢ afflicts them تُصِبْهُمْ but when وَإِن therein بِهَا
then إِذَا their hands أَيْدِيهِمْ have sent forth قَدَّمَتْ because of what
that أَنَّ they see يَرَوْا۟ do not أَوَلَمْ in despair يَقْنَطُونَ ﴿٣٦﴾ they are هُمْ
He يَشَآءُ for whom لِمَن the provision ٱلرِّزْقَ enlarges يَبْسُطُ Allah ٱللَّهَ
in فِى verily إِنَّ and straitens it (for whom He wills) وَيَقْدِرُ wills
who يُؤْمِنُونَ ﴿٣٧﴾ for a people لِّقَوْمٍ (are) indeed signs لَـَٔايَـٰتٍ that ذَٰلِكَ
believe

34. So as to be ungrateful for the graces which We have bestowed on them. Then enjoy (your short life); but you will come to know. **35.** Or have We revealed to them an authority (a Scripture), which speaks of that which they have been associating with Him? **36.** And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of (evil deeds and sins) that their (own) hands have sent forth, behold, they are in despair! **37.** Do they not see that Allâh enlarges the provision for whom He wills and straitens (it for whom He wills). Verily, in that are indeed signs for a people who believe.

فَـَٔاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ ۚ ذَٰلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ ٱللَّهِ ۖ وَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٣٨﴾ وَمَآ
ءَاتَيْتُم مِّن رِّبًا لِّيَرْبُوَا۟ فِىٓ أَمْوَٰلِ ٱلنَّاسِ فَلَا يَرْبُوا۟ عِندَ ٱللَّهِ ۖ وَمَآ ءَاتَيْتُم مِّن زَكَوٰةٍ تُرِيدُونَ وَجْهَ ٱللَّهِ فَأُو۟لَـٰٓئِكَ هُمُ
ٱلْمُضْعِفُونَ ﴿٣٩﴾ ٱللَّهُ ٱلَّذِى خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۖ هَلْ مِن شُرَكَآئِكُم مَّن يَفْعَلُ مِن ذَٰلِكُم
مِّن شَىْءٍ ۚ سُبْحَـٰنَهُۥ وَتَعَـٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٤٠﴾

and the وَٱلْمِسْكِينَ his due حَقَّهُۥ the kindred ذَا ٱلْقُرْبَىٰ so give فَـَٔاتِ
لِّلَّذِينَ (is) best خَيْرٌ that is ذَٰلِكَ and the wayfarer وَٱبْنَ ٱلسَّبِيلِ poor
and وَأُو۟لَـٰٓئِكَ (of) Allah ٱللَّهِ the Face وَجْهَ who seek يُرِيدُونَ for those
and that وَمَآ will be successful ٱلْمُفْلِحُونَ ﴿٣٨﴾ who هُمُ it is they
in order that it may لِّيَرْبُوَا۟ interest رِّبًا of مِّن you give ءَاتَيْتُم which
فَلَا (of) other people ٱلنَّاسِ property (wealth) أَمْوَٰلِ in فِىٓ increase
and that which وَمَآ Allah ٱللَّهِ with عِندَ it has increase يَرْبُوا۟ not
the Face وَجْهَ seeking تُرِيدُونَ charity زَكَوٰةٍ of مِّن you give ءَاتَيْتُم
shall have ٱلْمُضْعِفُونَ ﴿٣٩﴾ (they) هُمُ then those فَأُو۟لَـٰٓئِكَ (of) Allah ٱللَّهِ

created خَلَقَكُمْ (is) He Who ٱلَّذِى Allah is ٱللَّهُ manifold increase
He يُمِيتُكُمْ then ثُمَّ He provided for you رَزَقَكُمْ then ثُمَّ you
is هَلْ He will give you life يُحْيِيكُمْ then ثُمَّ will cause you to die
مِن does يَفْعَلُ who مَّن of your partners شُرَكَآئِكُم of any مِن there
وَتَعَـٰلَىٰ Glory is to Him سُبْحَـٰنَهُۥ thing شَىْءٍ any مِّن that ذَٰلِكُم of
they associate يُشْرِكُونَ ﴿٤٠﴾ above all that عَمَّا Exalted is He

38. So give to the kindred his due, and to *Al-Miskîn* (the poor) and to the wayfarer. That is best for those who seek Allâh's Countenance; and it is they who will be successful. **39.** And that which you give in gift (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allâh; but that which you give in *Zakât* (*Sadaqah* — charity, etc.) seeking Allâh's Countenance, then those they shall have manifold increase. **40.** Allâh is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allâh) that do anything of that ? Glory be to Him! And Exalted be He above all that (evil) they associate (with Him).

ظَهَرَ ٱلْفَسَادُ فِى ٱلْبَرِّ وَٱلْبَحْرِ بِمَا كَسَبَتْ أَيْدِى ٱلنَّاسِ لِيُذِيقَهُم بَعْضَ ٱلَّذِى عَمِلُوا۟ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾ قُلْ سِيرُوا۟ فِى
ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَـٰقِبَةُ ٱلَّذِينَ مِن قَبْلُ ۚ كَانَ أَكْثَرُهُم مُّشْرِكِينَ ﴿٤٢﴾ فَأَقِمْ وَجْهَكَ لِلدِّينِ ٱلْقَيِّمِ مِن قَبْلِ أَن
يَأْتِىَ يَوْمٌ لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِ ۖ يَوْمَئِذٍ يَصَّدَّعُونَ ﴿٤٣﴾

بِمَا and sea وَٱلْبَحْرِ land ٱلْبَرِّ on فِى evil ٱلْفَسَادُ has appeared ظَهَرَ
(of) ٱلنَّاسِ the hands أَيْدِى have earned كَسَبَتْ because of what
(of ٱلَّذِى a part بَعْضَ that Allah make them taste لِيُذِيقَهُم mankind
they يَرْجِعُونَ ﴿٤١﴾ in order that لَعَلَّهُمْ they have done عَمِلُوا۟ that) which
and see فَٱنظُرُوا۟ the land ٱلْأَرْضِ in فِى travel سِيرُوا۟ say قُلْ may return
مِن قَبْلُ (of) those ٱلَّذِينَ the end عَـٰقِبَةُ was كَانَ (how) what كَيْفَ
so فَأَقِمْ polytheists مُّشْرِكِينَ ﴿٤٢﴾ most of them أَكْثَرُهُم were كَانَ before
مِن قَبْلِ straight ٱلْقَيِّمِ to the religion لِلدِّينِ your face وَجْهَكَ set you
it لَهُۥ none can avert لَّا مَرَدَّ a Day يَوْمٌ comes يَأْتِىَ there أَن before
they (men) shall يَصَّدَّعُونَ ﴿٤٣﴾ on that Day يَوْمَئِذٍ Allah ٱللَّهِ from مِنَ
be devided

41. Evil (sins and disobedience to Allâh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allâh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon). **42.** Say (O Muhammad ﷺ): "Travel in the land and see what was the end of those before (you)! Most of them were *Mushrikûn* (polytheists, idolaters, disbelievers in the Oneness of Allâh)." **43.** So set you (O Muhammad ﷺ) your face (in obedience to Allâh, your Lord) to the straight and right religion (Islâmic Monotheism), before there comes from Allâh a Day which none can avert. On that Day men shall be divided [(in two groups), a group in Paradise and a group in Hell].

مَن كَفَرَ فَعَلَيْهِ كُفْرُهُۥ وَمَنْ عَمِلَ صَٰلِحًا فَلِأَنفُسِهِمْ يَمْهَدُونَ ﴿٤٤﴾ لِيَجْزِىَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِن فَضْلِهِۦٓ
إِنَّهُۥ لَا يُحِبُّ ٱلْكَٰفِرِينَ ﴿٤٥﴾ وَمِنْ ءَايَٰتِهِۦٓ أَن يُرْسِلَ ٱلرِّيَاحَ مُبَشِّرَٰتٍ وَلِيُذِيقَكُم مِّن رَّحْمَتِهِۦ وَلِتَجْرِىَ ٱلْفُلْكُ بِأَمْرِهِۦ وَلِتَبْتَغُوا۟ مِن
فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٤٦﴾ وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَآءُوهُم بِٱلْبَيِّنَٰتِ فَٱنتَقَمْنَا مِنَ ٱلَّذِينَ أَجْرَمُوا۟ وَكَانَ
حَقًّا عَلَيْنَا نَصْرُ ٱلْمُؤْمِنِينَ ﴿٤٧﴾

his كُفْرُهُۥ on him (is) فَعَلَيْهِ disbelieves كَفَرَ whosoever مَن
righteous deeds صَٰلِحًا does عَمِلَ and whosoever وَمَنْ disbelief
they will prepare a good ﴿٤٤﴾ يَمْهَدُونَ then for themselves فَلِأَنفُسِهِمْ
وَعَمِلُوا۟ believe ءَامَنُوا۟ those who ٱلَّذِينَ that He may reward لِيَجْزِىَ place
إِنَّهُۥ His Bounty فَضْلِهِۦٓ out of مِن righteous deeds ٱلصَّٰلِحَٰتِ and do
and وَمِنْ the disbelievers ﴿٤٥﴾ ٱلْكَٰفِرِينَ likes يُحِبُّ not لَا verily He
the winds ٱلرِّيَاحَ He sends يُرْسِلَ (is) that أَن His Signs ءَايَٰتِهِۦٓ among
رَّحْمَتِهِۦ of مِّن and to give you a taste وَلِيُذِيقَكُم as glad tidings مُبَشِّرَٰتٍ
at His بِأَمْرِهِۦ the ships ٱلْفُلْكُ and that may sail وَلِتَجْرِىَ His Mercy
His Bounty فَضْلِهِۦ of مِن and that you may seek وَلِتَبْتَغُوا۟ Command
and indeed وَلَقَدْ you may be thankful ﴿٤٦﴾ تَشْكُرُونَ in order that وَلَعَلَّكُمْ
قَوْمِهِمْ to إِلَىٰ Messengers رُسُلًا before you مِن قَبْلِكَ We did send أَرْسَلْنَا
with clear بِٱلْبَيِّنَٰتِ they came to them فَجَآءُوهُم their own peoples
those who ٱلَّذِينَ on مِنَ then We took vengeance فَٱنتَقَمْنَا proofs
upon عَلَيْنَا incumbent حَقًّا and it was وَكَانَ committed crimes أَجْرَمُوا۟
the believers ﴿٤٧﴾ ٱلْمُؤْمِنِينَ to help نَصْرُ Us

44. Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds (by practising Islâmic Monotheism), then such will prepare a good place (in Paradise) for themselves (and will be saved by Allâh from His Torment). **45.** That He may reward those who believe (in the Oneness of Allâh — Islâmic Monotheism), and do righteous good deeds, out of His Bounty. Verily, He likes not the disbelievers. **46.** And among His Signs is this, that He sends the winds as glad tidings, giving you a taste of His Mercy (i.e. rain), and that the ships may sail at His Command, and that you may seek of His Bounty, in order that you may be thankful. **47.** And indeed We did send Messengers before you (O Muhammad ﷺ) to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes (disbelief, setting partners in worship with Allâh, sins); and (as for) the believers, it was incumbent upon Us to help (them).

ٱللَّهُ ٱلَّذِى يُرْسِلُ ٱلرِّيَٰحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُۥ فِى ٱلسَّمَآءِ كَيْفَ يَشَآءُ وَيَجْعَلُهُۥ كِسَفًا فَتَرَى ٱلْوَدْقَ يَخْرُجُ مِنْ خِلَٰلِهِۦ
فَإِذَآ أَصَابَ بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦٓ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٨﴾ وَإِن كَانُوا۟ مِن قَبْلِ أَن يُنَزَّلَ عَلَيْهِم مِّن قَبْلِهِۦ
لَمُبْلِسِينَ ﴿٤٩﴾ فَٱنظُرْ إِلَىٰٓ ءَاثَٰرِ رَحْمَتِ ٱللَّهِ كَيْفَ يُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ إِنَّ ذَٰلِكَ لَمُحْىِ ٱلْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ
شَىْءٍ قَدِيرٌ ﴿٥٠﴾ وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَّظَلُّوا۟ مِنۢ بَعْدِهِۦ يَكْفُرُونَ ﴿٥١﴾

so فَتُثِيرُ the winds ٱلرِّيَٰحَ sends يُرْسِلُ Who ٱلَّذِى Allah (is He) ٱللَّهُ
ٱلسَّمَآءِ in فِى and He spreads them فَيَبْسُطُهُۥ clouds سَحَابًا they raise
and He breaks them (make وَيَجْعَلُهُۥ He wills يَشَآءُ how كَيْفَ the sky
(rain) drops ٱلْوَدْقَ until you see فَتَرَى fragments كِسَفًا them) into
He أَصَابَ then when فَإِذَآ their midst خِلَٰلِهِۦ from مِنْ come forth يَخْرُجُ
of مِنْ He wills يَشَآءُ whom مَن (with it) بِهِۦ has made them fall on
and verily وَإِن rejoice يَسْتَبْشِرُونَ ﴿٤٨﴾ they هُمْ lo! إِذَا His slaves عِبَادِهِۦٓ
(rain) was sent down يُنَزَّلَ that أَن before مِن قَبْلِ they were كَانُوا۟
they were in لَمُبْلِسِينَ ﴿٤٩﴾ before that (rain) مِّن قَبْلِهِۦ upon them عَلَيْهِم
(of) ٱللَّهِ (of) Mercy رَحْمَتِ the effects ءَاثَٰرِ at إِلَىٰٓ look فَٱنظُرْ despair
مَوْتِهَآ after بَعْدَ the earth ٱلْأَرْضَ He revives يُحْىِ how كَيْفَ Allah
Who shall raise لَمُحْىِ that (Allah) is ذَٰلِكَ verily إِنَّ its death
thing شَىْءٍ every كُلِّ on عَلَىٰ and He is وَهُوَ the dead ٱلْمَوْتَىٰ indeed
and they فَرَأَوْهُ a wind رِيحًا We send أَرْسَلْنَا and if وَلَئِنْ Able قَدِيرٌ ﴿٥٠﴾
مِنۢ بَعْدِهِۦ behold they then لَّظَلُّوا۟ (their tilth) turn yellow مُصْفَرًّا see it
disbelieve يَكْفُرُونَ ﴿٥١﴾ after it

48. Allâh is He Who sends the winds, so that they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst! Then when He has made them fall on whom of His slaves as He wills, lo, they rejoice! **49.** And verily, before that (rain) — just before it was sent down upon them — they were in despair! **50.** Look then at the effects (results) of Allâh's Mercy, how He revives the earth after its death. Verily, that (Allâh) (Who revived the earth after its death) shall indeed raise the dead (on the Day of Resurrection), and He is Able to do all things. **51.** And if We send a wind [which would spoil the green growth (tilth) brought up by the previous rain], and they see (their tilth) turn yellow — behold, they then (after their being glad), would become unthankful (to their Lord Allâh as) disbelievers. (*Tafsir At-Tabari*)

فَإِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ وَلَا تُسْمِعُ ٱلصُّمَّ ٱلدُّعَآءَ إِذَا وَلَّوْا۟ مُدْبِرِينَ ﴿٥٢﴾ وَمَآ أَنتَ بِهَٰدِ ٱلْعُمْىِ عَن ضَلَٰلَتِهِمْ ۖ إِن تُسْمِعُ إِلَّا
مَن يُؤْمِنُ بِـَٔايَٰتِنَا فَهُم مُّسْلِمُونَ ﴿٥٣﴾ ۞ ٱللَّهُ ٱلَّذِى خَلَقَكُم مِّن ضَعْفٍ ثُمَّ جَعَلَ مِنۢ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنۢ
بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً ۚ يَخْلُقُ مَا يَشَآءُ ۚ وَهُوَ ٱلْعَلِيمُ ٱلْقَدِيرُ ﴿٥٤﴾

وَلَا the dead ٱلْمَوْتَىٰ make hear تُسْمِعُ cannot لَا so verily you فَإِنَّكَ
when إِذَا the call ٱلدُّعَآءَ the deaf ٱلصُّمَّ make hear تُسْمِعُ nor you can
أَنتَ and not وَمَآ their backs turning away مُدْبِرِينَ ﴿٥٢﴾ they turn وَلَّوْا۟
their ضَلَٰلَتِهِمْ from عَن (of) the blind ٱلْعُمْىِ guide بِهَٰدِ you are
those who مَن but إِلَّا you can make to hear تُسْمِعُ not إِن straying
have مُّسْلِمُونَ ﴿٥٣﴾ and they فَهُم in Our Proofs بِـَٔايَٰتِنَا believe يُؤْمِنُ
خَلَقَكُم Who ٱلَّذِى Allah (is He) ٱللَّهُ ۞ submitted to Allah in Islam
مِنۢ بَعْدِ made (gave) جَعَلَ then ثُمَّ weakness ضَعْفٍ in مِّن created you
مِنۢ made (gave) جَعَلَ then ثُمَّ strength قُوَّةً weakness ضَعْفٍ after
He يَخْلُقُ and grey hair وَشَيْبَةً weakness ضَعْفًا strength قُوَّةٍ after بَعْدِ
the ٱلْعَلِيمُ and He is وَهُوَ he wills يَشَآءُ what مَا creates
the All-Powerful ٱلْقَدِيرُ ﴿٥٤﴾ All-Knowing

52. So verily, you (O Muhammad ﷺ) cannot make the dead to hear (i.e. the disbelievers), nor can you make the deaf to hear the call, when they show their backs and turn away. **53.** And you (O Muhammad ﷺ) cannot guide the blind from their straying; you can make to hear only those who believe in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and have submitted to Allâh in Islâm (as Muslims). **54.** Allâh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness

and grey hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful (i.e. Able to do all things).

وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يُقْسِمُ ٱلْمُجْرِمُونَ مَا لَبِثُوا۟ غَيْرَ سَاعَةٍ ۚ كَذَٰلِكَ كَانُوا۟ يُؤْفَكُونَ ﴿٥٥﴾ وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ
وَٱلْإِيمَٰنَ لَقَدْ لَبِثْتُمْ فِى كِتَٰبِ ٱللَّهِ إِلَىٰ يَوْمِ ٱلْبَعْثِ ۖ فَهَٰذَا يَوْمُ ٱلْبَعْثِ وَلَٰكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ ﴿٥٦﴾ فَيَوْمَئِذٍ لَّا
يَنفَعُ ٱلَّذِينَ ظَلَمُوا۟ مَعْذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٥٧﴾

the ٱلسَّاعَةُ will be established تَقُومُ and on the Day (when) وَيَوْمَ
that they لَبِثُوا۟ not مَا the criminals ٱلْمُجْرِمُونَ will swear يُقْسِمُ Hour
﴿٥٥﴾ يُؤْفَكُونَ they were كَانُوا۟ thus كَذَٰلِكَ an hour سَاعَةٍ but غَيْرَ stayed
have been أُوتُوا۟ those who ٱلَّذِينَ and will say وَقَالَ ever deluded
لَبِثْتُمْ indeed لَقَدْ and faith وَٱلْإِيمَٰنَ knowledge ٱلْعِلْمَ bestowed with
until إِلَىٰ (of) Allah ٱللَّهِ the Decree كِتَٰبِ in فِى you have stayed
the Day يَوْمُ so this is فَهَٰذَا (of) Resurrection ٱلْبَعْثِ the Day يَوْمِ
not لَا were كُنتُمْ but you وَلَٰكِنَّكُمْ (of) Resurrection ٱلْبَعْثِ
will benefit يَنفَعُ not لَّا so on that Day فَيَوْمَئِذٍ knowing ﴿٥٦﴾ تَعْلَمُونَ
nor وَلَا excuse of theirs مَعْذِرَتُهُمْ did wrong ظَلَمُوا۟ those who ٱلَّذِينَ
will be allowed to return to seek Allah's ﴿٥٧﴾ يُسْتَعْتَبُونَ they هُمْ
Pleasure

55. And on the Day that the Hour will be established, the *Mujrimûn* (criminals, disbelievers, polytheists, sinners) will swear that they stayed not but an hour — thus were they ever deluded [away from the truth (i.e. they used to tell lies and take false oaths, and turn away from the truth) in this life of the world]. **56.** And those who have been bestowed with knowledge and Faith will say: "Indeed you have stayed according to the Decree of Allâh, until the Day of Resurrection; so this is the Day of Resurrection, but you knew not." **57.** So, on that Day no excuse of theirs will avail those who did wrong (by associating partners in worship with Allâh, and by denying the Day of Resurrection), nor will they be allowed (then) to return to seek Allâh's Pleasure (by having Islâmic Faith with righteous deeds and by giving up polytheism, sins and crimes with repentance).

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِى هَٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ ۚ وَلَئِن جِئْتَهُم بِـَٔايَةٍ لَّيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ أَنتُمْ إِلَّا
مُبْطِلُونَ ﴿٥٨﴾ كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ قُلُوبِ ٱلَّذِينَ لَا يَعْلَمُونَ ﴿٥٩﴾ فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ ۖ وَلَا يَسْتَخِفَّنَّكَ
ٱلَّذِينَ لَا يُوقِنُونَ ﴿٦٠﴾

in فِى for mankind لِلنَّاسِ We have set forth ضَرَبْنَا and indeed وَلَقَدْ
but if وَلَئِن parable مَثَلٍ every كُلِّ of مِن Quran ٱلْقُرْءَانِ this هَٰذَا
ٱلَّذِينَ they will say لَّيَقُولَنَّ any sign بِـَٔايَةٍ you bring to them جِئْتَهُم
(nothing) إِلَّا you are أَنتُمْ verily إِنْ disbelieve كَفَرُوٓا۟ those who
on عَلَىٰ Allah ٱللَّهُ seals يَطْبَعُ thus كَذَٰلِكَ falsifiers مُبْطِلُونَ ﴿٥٨﴾ but
know يَعْلَمُونَ ﴿٥٩﴾ not لَا (of) those who ٱلَّذِينَ the hearts قُلُوبِ
حَقٌّ (of) Allah ٱللَّهِ the promise وَعْدَ verily إِنَّ so be patient فَٱصْبِرْ
those who ٱلَّذِينَ discourage you يَسْتَخِفَّنَّكَ and let not وَلَا (is) true
have certainty of faith يُوقِنُونَ ﴿٦٠﴾ not لَا

58. And indeed We have set forth for mankind, in this Qur'ân every kind of parable. But if you (O Muhammad صلى الله عليه وسلم) bring to them any sign or proof (as an evidence for the truth of your Prophethood), the disbelievers are sure to say (to the believers): "You follow nothing but falsehood and magic." **59.** Thus does Allâh seal up the hearts of those who know not [the proofs and evidence of the Oneness of Allâh, i.e. those who try not to understand true facts that which you (Muhammad ﷺ) have brought to them]. **60.** So be patient (O Muhammad ﷺ). Verily, the Promise of Allâh is true; and let not those who have no certainty of Faith discourage you from conveying Allâh's Message (which you are obliged to convey).

سُورَةُ لُقْمَانَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓمٓ ﴿١﴾ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْحَكِيمِ ﴿٢﴾ هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ ﴿٣﴾ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَهُم
بِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾ أُو۟لَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٥﴾ وَمِنَ ٱلنَّاسِ مَن يَشْتَرِى لَهْوَ
ٱلْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا ۚ أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٦﴾ وَإِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا وَلَّىٰ
مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِىٓ أُذُنَيْهِ وَقْرًا ۖ فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٧﴾

Sûrat Luqmân
(Luqmân) XXXI

In the Name of Allâh
the Most Gracious, the Most Merciful

(of) ٱلْكِتَٰبِ the Verses ءَايَٰتُ these are تِلْكَ Alif-Lam-Meem الٓمٓ ﴿١﴾
and a Mercy وَرَحْمَةً a guide هُدًى the Wise ٱلْحَكِيمِ ﴿٢﴾ the Book
ٱلصَّلَوٰةَ offer يُقِيمُونَ those who ٱلَّذِينَ for the good-doers لِّلْمُحْسِنِينَ ﴿٣﴾
and they وَهُم charity (Zakat) ٱلزَّكَوٰةَ and give وَيُؤْتُونَ the prayer
have faith with certainty يُوقِنُونَ ﴿٤﴾ (they) هُمْ in the Hereafter بِٱلْءَاخِرَةِ
وَأُو۟لَٰٓئِكَ their Lord رَّبِّهِمْ from مِّن guidance هُدًى on عَلَىٰ such أُو۟لَٰٓئِكَ
ٱلنَّاسِ and of وَمِنَ (are) the successful ٱلْمُفْلِحُونَ ﴿٥﴾ (they) هُمُ and such
talks ٱلْحَدِيثِ idle لَهْوَ purchases يَشْتَرِى (is he) who مَن mankind
بِغَيْرِ (of) Allah ٱللَّهِ the path سَبِيلِ from عَن to mislead لِيُضِلَّ
by way of هُزُوًا and takes it وَيَتَّخِذَهَا knowledge عِلْمٍ without
مُّهِينٌ ﴿٦﴾ (will be) torment عَذَابٌ for them لَهُمْ such أُو۟لَٰٓئِكَ mockery
ءَايَٰتُنَا to such one عَلَيْهِ are recited تُتْلَىٰ and when وَإِذَا a humiliating
not لَّمْ as if كَأَن in pride مُسْتَكْبِرًا he turns away وَلَّىٰ Our Verses
deafness وَقْرًا his ears أُذُنَيْهِ in فِىٓ as if كَأَنَّ he heard them يَسْمَعْهَا
painful أَلِيمٍ ﴿٧﴾ a torment بِعَذَابٍ so announce to him فَبَشِّرْهُ

1. *Alif-Lâm-Mîm*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] **2.** These are Verses of the Wise Book (the Qur'ân). **3.** A guide and a mercy for the *Muhsinûn* (good-doers). **4.** Those who perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât* and they have faith in the Hereafter with certainty. **5.** Such are on guidance from their Lord, and such are the successful. **6.** And of mankind is he who purchases idle talks (i.e. music, singing) to mislead (men) from the path of Allâh without knowledge, and takes it (the path of Allâh, or the Verses of the Qur'ân) by way of mockery. For such there will be a humiliating torment (in the Hell-fire). **7.** And when Our Verses (of the Qur'ân) are recited to such a one, he turns away in pride, as if he heard them not — as if there were deafness in his ear. So announce to him a painful torment.

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُمْ جَنَّٰتُ ٱلنَّعِيمِ ﴿٨﴾ خَٰلِدِينَ فِيهَا ۖ وَعْدَ ٱللَّهِ حَقًّا ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٩﴾
خَلَقَ ٱلسَّمَٰوَٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ وَأَلْقَىٰ فِى ٱلْأَرْضِ رَوَٰسِىَ أَن تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ ۚ وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً
فَأَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ ﴿١٠﴾

ٱلصَّٰلِحَٰتِ and do وَعَمِلُوا۟ believe ءَامَنُوا۟ those who ٱلَّذِينَ verily إِنَّ
(of) ٱلنَّعِيمِ ﴿٨﴾ (are) Gardens جَنَّٰتُ for them لَهُمْ righteous deeds

ٱللَّهِ (it is) a promise وَعْدَ therein فِيهَا to abide forever خَٰلِدِينَ Delight
(is) the All-Mighty ٱلْعَزِيزُ and He وَهُوَ in truth حَقًّا (of) Allah
the heavens ٱلسَّمَٰوَٰتِ He has created خَلَقَ the All-Wise ﴿٩﴾ ٱلْحَكِيمُ
and set وَأَلْقَىٰ that you can see تَرَوْنَهَا any pillars عَمَدٍ without بِغَيْرِ
it should تَمِيدَ lest أَن firm mountains رَوَٰسِىَ the earth ٱلْأَرْضِ on فِى
كُلِّ of مِن therein فِيهَا and He scattered وَبَثَّ with you بِكُمْ shake
the sky ٱلسَّمَآءِ from مِنَ and We sent down وَأَنزَلْنَا animals دَآبَّةٍ all
therein فِيهَا and We caused (plants) to grow فَأَنۢبَتْنَا water (rain) مَآءً
goodly ﴿١٠﴾ كَرِيمٍ kind زَوْجٍ every كُلِّ of مِن

8. Verily, those who believe (in Islâmic Monotheism) and do righteous good deeds, for them are Gardens of Delight (Paradise). **9.** To abide therein. It is a Promise of Allâh in truth. And He is the All-Mighty, the All-Wise. **10.** He has created the heavens without any pillars that you see, and has set on the earth firm mountains lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And We send down water (rain) from the sky, and We cause (plants) of every goodly kind to grow therein.

هَٰذَا خَلْقُ ٱللَّهِ فَأَرُونِى مَاذَا خَلَقَ ٱلَّذِينَ مِن دُونِهِۦ ۚ بَلِ ٱلظَّٰلِمُونَ فِى ضَلَٰلٍ مُّبِينٍ ﴿١١﴾ وَلَقَدْ ءَاتَيْنَا لُقْمَٰنَ ٱلْحِكْمَةَ أَنِ
ٱشْكُرْ لِلَّهِ ۚ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦ ۖ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ ﴿١٢﴾ وَإِذْ قَالَ لُقْمَٰنُ لِٱبْنِهِۦ وَهُوَ
يَعِظُهُۥ يَٰبُنَىَّ لَا تُشْرِكْ بِٱللَّهِ ۖ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

so show فَأَرُونِى (of) Allah ٱللَّهِ (is) the creation of خَلْقُ this is هَٰذَا
others مِن دُونِهِۦ those ٱلَّذِينَ have created خَلَقَ what is there مَاذَا Me
ضَلَٰلٍ (are) in فِى the wrong-doers ٱلظَّٰلِمُونَ nay بَلِ besides Him
لُقْمَٰنَ We bestowed upon ءَاتَيْنَا and indeed وَلَقَدْ plain ﴿١١﴾ مُّبِينٍ error
to لِلَّهِ give thanks ٱشْكُرْ (saying) أَنِ the wisdom ٱلْحِكْمَةَ Luqman
he يَشْكُرُ only فَإِنَّمَا gives thanks يَشْكُرْ and whoever وَمَن Allah
is كَفَرَ and whoever وَمَن for his ownself لِنَفْسِهِۦ gives thanks
﴿١٢﴾ حَمِيدٌ is All-Rich غَنِىٌّ Allah ٱللَّهَ then verily فَإِنَّ ungrateful
لُقْمَٰنُ said قَالَ and (remember) when وَإِذْ Worthy of all-praise
يَٰبُنَىَّ advising him يَعِظُهُۥ when he was وَهُوَ to his son لِٱبْنِهِۦ Luqman
with Allah بِٱللَّهِ join in worship others تُشْرِكْ not لَا O my son!

(is) لَظُلْمٌ joining others in worship with Allah ٱلشِّرْكَ verily إِنَّ
great ﴿١٣﴾ عَظِيمٌ a wrong indeed

11. This is the creation of Allâh. So show Me that which those (whom you worship) besides Him have created. Nay, the *Zâlimûn* (polytheists, wrongdoers and those who do not believe in the Oneness of Allâh) are in plain error. **12.** And indeed We bestowed upon Luqmân *Al-Hikmah* (wisdom and religious understanding) saying: "Give thanks to Allâh." And whoever gives thanks, he gives thanks for (the good of) his own self. And whoever is unthankful, then verily, Allâh is All-Rich (Free of all needs), Worthy of all praise. **13.** And (remember) when Luqmân said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily, joining others in worship with Allâh is a great *Zûlm* (wrong) indeed.

وَوَصَّيْنَا ٱلْإِنسَـٰنَ بِوَٰلِدَيْهِ حَمَلَتْهُ أُمُّهُۥ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَـٰلُهُۥ فِى عَامَيْنِ أَنِ ٱشْكُرْ لِى وَلِوَٰلِدَيْكَ إِلَىَّ
ٱلْمَصِيرُ ﴿١٤﴾ وَإِن جَـٰهَدَاكَ عَلَىٰٓ أَن تُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَا ۖ وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا ۖ
وَٱتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّ ۚ ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٥﴾

to his parents بِوَٰلِدَيْهِ man ٱلْإِنسَـٰنَ and We have enjoined on وَوَصَّيْنَا
عَلَىٰ in weakness and hardship وَهْنًا his mother أُمُّهُۥ bore him حَمَلَتْهُ
(is) فِى and his weaning وَفِصَـٰلُهُۥ weakness and hardship وَهْنٍ upon
to Me لِى you give thanks ٱشْكُرْ that أَنِ two years عَامَيْنِ in
(is) the final ﴿١٤﴾ ٱلْمَصِيرُ unto Me إِلَىَّ and to your parents وَلِوَٰلِدَيْكَ
عَلَىٰٓ they (both) strive against you جَـٰهَدَاكَ but if وَإِن destination
مَا with Me بِى you join in worship others تُشْرِكَ to make أَن on
then not فَلَا knowledge عِلْمٌ of it بِهِۦ you have لَكَ not لَيْسَ what
the ٱلدُّنْيَا in فِى but behave with them وَصَاحِبْهُمَا obey them تُطِعْهُمَا
(of مَنْ the path of سَبِيلَ and follow وَٱتَّبِعْ kindly مَعْرُوفًا world
ثُمَّ to Me إِلَىَّ turns in repentance and in obedience أَنَابَ him) who
and I shall فَأُنَبِّئُكُم will be your return مَرْجِعُكُمْ to Me إِلَىَّ then
to do ﴿١٥﴾ تَعْمَلُونَ you used كُنتُمْ of what بِمَا tell you

14. And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years — give thanks to Me and to your parents. Unto Me is the

final destination. **15.** But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.

يَٰبُنَيَّ إِنَّهَآ إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُن فِى صَخْرَةٍ أَوْ فِى ٱلسَّمَٰوَٰتِ أَوْ فِى ٱلْأَرْضِ يَأْتِ بِهَا ٱللَّهُ ۚ إِنَّ ٱللَّهَ
لَطِيفٌ خَبِيرٌ ﴿١٦﴾ يَٰبُنَيَّ أَقِمِ ٱلصَّلَوٰةَ وَأْمُرْ بِٱلْمَعْرُوفِ وَٱنْهَ عَنِ ٱلْمُنكَرِ وَٱصْبِرْ عَلَىٰ مَآ أَصَابَكَ ۖ إِنَّ ذَٰلِكَ مِنْ عَزْمِ
ٱلْأُمُورِ ﴿١٧﴾ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِى ٱلْأَرْضِ مَرَحًا ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾

equal to the مِثْقَالَ it be تَكُ if إِن indeed it إِنَّهَآ O my son! يَٰبُنَيَّ
and فَتَكُن mustard seed خَرْدَلٍ of مِّنْ (of) a grain حَبَّةٍ weight
the heavens ٱلسَّمَٰوَٰتِ in فِى or أَوْ a rock صَخْرَةٍ in فِى though it be
Allah ٱللَّهُ it بِهَا will bring forth يَأْتِ the earth ٱلْأَرْضِ in فِى or أَوْ
(is) Subtle (in bringing out that grain) لَطِيفٌ Allah is ٱللَّهَ verily إِنَّ
ٱلصَّلَوٰةَ offer أَقِمِ O my son يَٰبُنَيَّ Well-Aware (of its place) ﴿١٦﴾ خَبِيرٌ
from عَنِ and forbid وَٱنْهَ good بِٱلْمَعْرُوفِ and command وَأْمُرْ prayer
whatever مَآ (on) عَلَىٰ and bear with patience وَٱصْبِرْ evil ٱلْمُنكَرِ
the عَزْمِ (are) some of مِنْ these ذَٰلِكَ verily إِنَّ befalls you أَصَابَكَ
turn away تُصَعِّرْ and not وَلَا commandments ﴿١٧﴾ ٱلْأُمُورِ important
فِى walk تَمْشِ nor وَلَا from men لِلنَّاسِ your face (cheek) خَدَّكَ
لَا Allah ٱللَّهَ verily إِنَّ in insolence مَرَحًا the earth ٱلْأَرْضِ through
boaster ﴿١٨﴾ فَخُورٍ arrogant مُخْتَالٍ each كُلَّ likes يُحِبُّ not

16. "O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allâh will bring it forth. Verily, Allâh is Subtle (in bringing out that grain), Well-Aware (of its place). **17.** "O my son! *Aqim-is-Salât* (perform *As-Salât*), enjoin (on people) *Al-Ma'rûf* (Islâmic Monotheism and all that is good), and forbid (people) from *Al-Munkar* (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allâh with no exemption). **18.** "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allâh likes not any arrogant boaster.

وَٱقْصِدْ فِى مَشْيِكَ وَٱغْضُضْ مِن صَوْتِكَ ۚ إِنَّ أَنكَرَ ٱلْأَصْوَٰتِ لَصَوْتُ ٱلْحَمِيرِ ﴿١٩﴾ أَلَمْ تَرَوْا۟ أَنَّ ٱللَّهَ سَخَّرَ لَكُم مَّا فِى
ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُۥ ظَٰهِرَةً وَبَاطِنَةً ۗ وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا
كِتَٰبٍ مُّنِيرٍ ﴿٢٠﴾ وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُوا۟ مَآ أَنزَلَ ٱللَّهُ قَالُوا۟ بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ ءَابَآءَنَآ ۚ أَوَلَوْ كَانَ ٱلشَّيْطَٰنُ يَدْعُوهُمْ
إِلَىٰ عَذَابِ ٱلسَّعِيرِ ﴿٢١﴾

and lower وَٱغْضُضْ your walking مَشْيِكَ in فِى and be moderate وَٱقْصِدْ
(of) ٱلْأَصْوَٰتِ the harshest أَنكَرَ verily إِنَّ your voice صَوْتِكَ (of) مِن
(of) the ٱلْحَمِيرِ ﴿١٩﴾ (is) indeed the voice (saying) لَصَوْتُ all voices
has سَخَّرَ Allah ٱللَّهَ that أَنَّ see you تَرَوْا۟ do not أَلَمْ donkey
وَمَا the heavens ٱلسَّمَٰوَٰتِ in فِى whatever مَّا for you لَكُم subjected
and has completed وَأَسْبَغَ the earth ٱلْأَرْضِ (is) in فِى and whatever
وَبَاطِنَةً (both) apparent (seen) ظَٰهِرَةً His Graces نِعَمَهُۥ upon you عَلَيْكُمْ
(is he) who مَن mankind ٱلنَّاسِ yet of وَمِنَ and hidden (unseen)
knowledge عِلْمٍ without بِغَيْرِ Allah ٱللَّهِ about فِى disputes يُجَٰدِلُ
giving light مُّنِيرٍ ﴿٢٠﴾ a book كِتَٰبٍ nor وَلَا guidance هُدًى nor وَلَا
that مَآ follow ٱتَّبِعُوا۟ to them لَهُمُ it is said قِيلَ and when وَإِذَا
we نَتَّبِعُ nay بَلْ they say قَالُوا۟ Allah ٱللَّهُ sent down أَنزَلَ which
on it(following) عَلَيْهِ we found وَجَدْنَا that which مَا shall follow
يَدْعُوهُمْ Satan ٱلشَّيْطَٰنُ was كَانَ even if أَوَلَوْ our fathers ءَابَآءَنَآ
(of) the Fire ٱلسَّعِيرِ ﴿٢١﴾ torment عَذَابِ to إِلَىٰ inviting them

19. "And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the asses." **20.** See you not (O men) that Allâh has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e. Islâmic Monotheism, and the lawful pleasures of this world, including health, good looks) and hidden [i.e. one's faith in Allâh (of Islâmic Monotheism), knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise]? Yet of mankind is he who disputes about Allâh without knowledge or guidance or a Book giving light! **21.** And when it is said to them: "Follow that which Allâh has sent down", they say: "Nay, we shall follow that which we found our fathers (following)." (Would they do so) even if *Shaitân* (Satan) invites them to the torment of the Fire?

۞ وَمَن يُسْلِمْ وَجْهَهُۥٓ إِلَى ٱللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ ۗ وَإِلَى ٱللَّهِ عَـٰقِبَةُ ٱلْأُمُورِ ﴿٢٢﴾ وَمَن
كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُۥٓ ۚ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوٓا۟ ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٢٣﴾ نُمَتِّعُهُمْ قَلِيلًا ثُمَّ
نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ ۚ قُلِ ٱلْحَمْدُ لِلَّهِ ۚ بَلْ
أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٥﴾

ٱللَّهِ to إِلَى his face وَجْهَهُۥٓ submits يُسْلِمْ and whosoever ۞ وَمَن
he ٱسْتَمْسَكَ then indeed فَقَدِ good doer مُحْسِنٌ while he is وَهُوَ Allah
and وَإِلَى the most trustworthy ٱلْوُثْقَىٰ hand-hold بِٱلْعُرْوَةِ has grasped
and whoever وَمَن all matters ٱلْأُمُورِ ﴿٢٢﴾ return عَـٰقِبَةُ Allah ٱللَّهِ to
his disbelief كُفْرُهُۥٓ grieve you يَحْزُنكَ let not فَلَا disbelieved كَفَرَ
and We shall inform them فَنُنَبِّئُهُم (is) their return مَرْجِعُهُمْ to Us إِلَيْنَا
(is) the عَلِيمٌۢ Allah ٱللَّهَ verily إِنَّ they did عَمِلُوٓا۟ what بِمَا
(is in) the breasts (of men) ٱلصُّدُورِ ﴿٢٣﴾ of what بِذَاتِ All-Knower
نَضْطَرُّهُمْ then ثُمَّ for a little while قَلِيلًا We let them enjoy نُمَتِّعُهُمْ
غَلِيظٍ ﴿٢٤﴾ (enter) a torment عَذَابٍ to إِلَىٰ We shall oblige them
has created خَلَقَ who مَّنْ you ask them سَأَلْتَهُم and if وَلَئِن a great
they will certainly لَيَقُولُنَّ and the earth وَٱلْأَرْضَ the heavens ٱلسَّمَـٰوَٰتِ
(are) to لِلَّهِ all the praises and thanks ٱلْحَمْدُ say قُلِ Allah ٱللَّهُ say
know يَعْلَمُونَ ﴿٢٥﴾ not لَا most of them أَكْثَرُهُمْ but بَلْ Allah

22. And whosoever submits his face (himself) to Allâh, while he is a *Muhsin* (good-doer, i.e. performs good deeds totally for Allâh's sake without any show-off or to gain praise or fame and does them in accordance with the *Sunnah* of Allâh's Messenger Muhammad ﷺ), then he has grasped the most trustworthy handhold [*Lâ ilâha illallâh* (none has the right to be worshipped but Allâh)]. And to Allâh return all matters for decision. **23.** And whoever disbelieves, let not his disbelief grieve you (O Muhammad ﷺ). To Us is their return, and We shall inform them what they have done. Verily, Allâh is the All-Knower of what is in the breasts (of men). **24.** We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment. **25.** And if you (O Muhammad ﷺ) ask them: "Who has created the heavens and the earth," they will certainly say: "Allâh." Say: "All the praises and thanks be to Allâh!" But most of them know not.

لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ إِنَّ ٱللَّهَ هُوَ ٱلْغَنِيُّ ٱلْحَمِيدُ ﴿٢٦﴾ وَلَوْ أَنَّمَا فِي ٱلْأَرْضِ مِن شَجَرَةٍ أَقْلَٰمٌ وَٱلْبَحْرُ يَمُدُّهُۥ مِنۢ
بَعْدِهِۦ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَٰتُ ٱللَّهِ ۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾ مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ
وَٰحِدَةٍ ۗ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ﴿٢٨﴾ أَلَمْ تَرَ أَنَّ ٱللَّهَ يُولِجُ ٱلَّيْلَ فِي ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ وَسَخَّرَ ٱلشَّمْسَ
وَٱلْقَمَرَ كُلٌّ يَجْرِىٓ إِلَىٰٓ أَجَلٍ مُّسَمًّى وَأَنَّ ٱللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾

the ٱلسَّمَٰوَٰتِ (is) in فِي whatsoever مَا to Allah (belongs) لِلَّهِ
ٱلْغَنِيُّ He is هُوَ Allah ٱللَّهَ verily إِنَّ and the earth وَٱلْأَرْضِ heavens
were أَنَّمَا and if وَلَوْ Worthy of all praise ٱلْحَمِيدُ ﴿٢٦﴾ (is) All-Rich
and وَٱلْبَحْرُ pens أَقْلَٰمٌ trees شَجَرَةٍ (of) مِن the earth ٱلْأَرْضِ on فِي
seven سَبْعَةُ behind it مِنۢ بَعْدِهِۦ to add to it يَمُدُّهُۥ the sea (were ink)
ٱللَّهِ Words كَلِمَٰتُ would be exhausted نَفِدَتْ yet, not مَّا seas أَبْحُرٍ
﴿٢٧﴾ حَكِيمٌ (is) All-Mighty عَزِيزٌ Allah ٱللَّهَ verily إِنَّ (of) Allah
your بَعْثُكُمْ nor وَلَا your creation خَلْقُكُمْ (is) not مَّا All-Wise
ٱللَّهَ verily إِنَّ single وَٰحِدَةٍ as a person كَنَفْسٍ but إِلَّا resurrection
you see تَرَ do not أَلَمْ All-Seer بَصِيرٌ ﴿٢٨﴾ is All-Hearer سَمِيعٌۢ Allah
the ٱلنَّهَارِ into فِي the night ٱلَّيْلَ merges يُولِجُ Allah ٱللَّهَ that أَنَّ
وَسَخَّرَ the night ٱلَّيْلِ into فِى the day ٱلنَّهَارَ and merges وَيُولِجُ day
and the moon وَٱلْقَمَرَ the sun ٱلشَّمْسَ and has subjected (employed)
وَأَنَّ an appointed مُّسَمًّى term أَجَلٍ for إِلَىٰٓ running يَجْرِىٓ each كُلٌّ
(is) ﴿٢٩﴾ خَبِيرٌ you do تَعْمَلُونَ of all what بِمَا Allah ٱللَّهَ and that
All-Aware

26. To Allâh belongs whatsoever is in the heavens and the earth. Verily, Allâh, He is *Al-Ghanî* (Rich, Free of all needs), Worthy of all praise. **27.** And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allâh would not be exhausted. Verily, Allâh is All-Mighty, All-Wise. **28.** The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. Verily, Allâh is All-Hearer, All-Seer. **29.** See you not (O Muhammad ﷺ) that Allâh merges the night into the day (i.e. the decrease in the hours of the night are added to the hours of the day), and merges the day into the night (i.e. the decrease in the hours of day are added to the hours of night), and has subjected the sun and the moon, each running its course for a term appointed; and that Allâh is All-Aware of what you do.

ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ ٱلْبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلْعَلِيُّ ٱلْكَبِيرُ ﴿٣٠﴾ أَلَمْ تَرَ أَنَّ ٱلْفُلْكَ تَجْرِى فِى
ٱلْبَحْرِ بِنِعْمَتِ ٱللَّهِ لِيُرِيَكُم مِّنْ ءَايَٰتِهِۦٓ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾ وَإِذَا غَشِيَهُم مَّوْجٌ كَٱلظُّلَلِ
دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ فَمِنْهُم مُّقْتَصِدٌ وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ﴿٣٢﴾

(is) the Truth ٱلْحَقُّ He هُوَ Allah ٱللَّهَ because بِأَنَّ that is ذَٰلِكَ
ٱلْبَٰطِلُ besides Him مِن دُونِهِ they invoke يَدْعُونَ which مَا and that وَأَنَّ
(is) the ٱلْعَلِيُّ He هُوَ Allah ٱللَّهَ and that وَأَنَّ (is) the falsehood
أَنَّ you see تَرَ do not أَلَمْ the Most-Great ٱلْكَبِيرُ ﴿٣٠﴾ Most High
by بِنِعْمَتِ the sea ٱلْبَحْرِ through فِى sail تَجْرِى the ships ٱلْفُلْكَ that
of مِّنْ that He may show you لِيُرِيَكُم (of) Allah ٱللَّهِ the Grace
لِّكُلِّ (are) Signs لَءَايَٰتٍ this ذَٰلِكَ in فِى verily إِنَّ His Signs ءَايَٰتِهِۦٓ
and when وَإِذَا grateful (person) شَكُورٍ ﴿٣١﴾ patient صَبَّارٍ for every
they دَعَوُا۟ like shades كَٱلظُّلَلِ a wave مَّوْجٌ covers them غَشِيَهُم
in faith ٱلدِّينَ to Him لَهُ with sincerity مُخْلِصِينَ Allah ٱللَّهَ invoke
فَمِنْهُم land ٱلْبَرِّ to إِلَى He brings them safe نَجَّىٰهُمْ but when فَلَمَّا
but وَمَا those that stop in the middle مُّقْتَصِدٌ there are among them
خَتَّارٍ every كُلُّ except إِلَّا Our Signs بِـَٔايَٰتِنَآ denies يَجْحَدُ none
ungrateful كَفُورٍ ﴿٣٢﴾ traitor

30. That is because Allâh, He is the Truth, and that which they invoke besides Him is *Al-Bâtil* (falsehood, Satan and all other false deities); and that Allâh, He is the Most High, the Most Great. **31.** See you not that the ships sail through the sea by Allâh's Grace that He may show you of His Signs? Verily, in this are signs for every patient, grateful (person). **32.** And when waves cover them like shades (i.e. like clouds or the mountains of sea water), they invoke Allâh, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in between (Belief and disbelief). But none denies Our Signs except every perfidious ingrate.

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ وَٱخْشَوْا۟ يَوْمًا لَّا يَجْزِى وَالِدٌ عَن وَلَدِهِۦ وَلَا مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِۦ شَيْـًٔا إِنَّ وَعْدَ ٱللَّهِ
حَقٌّ فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ ﴿٣٣﴾ إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ
ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ إِنَّ ٱللَّهَ عَلِيمٌ
خَبِيرٌۢ ﴿٣٤﴾

to your رَبَّكُمْ be afraid and dutiful ٱتَّقُوا۟ mankind ٱلنَّاسُ O يَٰٓأَيُّهَا
can avail يَجْزِى not لَّا a Day (when) يَوْمًا and fear وَٱخْشَوْا۟ Lord
جَازٍ he هُوَ a son مَوْلُودٌ nor وَلَا his son وَلَدِهِۦ for عَن father وَالِدٌ
وَعْدَ verily إِنَّ anything شَيْـًٔا his father وَالِدِهِۦ for عَن can avail
تَغُرَّنَّكُمُ let not فَلَا (is) true حَقٌّ (of) Allah ٱللَّهِ the promise
يَغُرَّنَّكُم nor وَلَا the worldly ٱلدُّنْيَا the life ٱلْحَيَوٰةُ deceive you
the chief deceiver (Satan) ٱلْغَرُورُ ۝٣٣ about Allah بِٱللَّهِ deceive you
ٱلسَّاعَةِ (is) the knowledge عِلْمُ with Him عِندَهُۥ Allah ٱللَّهَ Verily إِنَّ
وَيَعْلَمُ the rain ٱلْغَيْثَ (and) He sends down وَيُنَزِّلُ (of) the Hour
and not وَمَا the wombs ٱلْأَرْحَامِ in فِى that which مَا and knows
غَدًا it will earn تَكْسِبُ what مَّاذَا a soul نَفْسٌ knows تَدْرِى
أَرْضٍ in what بِأَىِّ a soul نَفْسٌ knows تَدْرِى and not وَمَا tomorrow
(is) All-Knower عَلِيمٌ Allah is ٱللَّهَ verily إِنَّ it will die تَمُوتُ land
All-Aware خَبِيرٌۢ ۝٣٤

33. O mankind! Be afraid of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of Allâh is true, let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allâh. **34.** Verily, Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things).

سُورَةُ ٱلسَّجْدَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓمٓ ۝١ تَنزِيلُ ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَٰلَمِينَ ۝٢ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۚ بَلْ هُوَ ٱلْحَقُّ مِن رَّبِّكَ لِتُنذِرَ
قَوْمًا مَّآ أَتَىٰهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ۝٣ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى
سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۖ مَا لَكُم مِّن دُونِهِۦ مِن وَلِىٍّ وَلَا شَفِيعٍ ۚ أَفَلَا تَتَذَكَّرُونَ ۝٤

Sûrat As-Sajdah
(The Prostration) XXXII

In the Name of Allâh
the Most Gracious, the Most Merciful

(of) the Book ٱلۡكِتَٰبِ the revelation تَنزِيلُ Alif-Lam-Mim الٓمٓ ١
the Lord رَّبِّ (is) from مِن in it فِيهِ doubt رَيۡبَ (there is) no لَا
he has ٱفۡتَرَىٰهُ they say يَقُولُونَ or أَمۡ (of) the worlds ٱلۡعَٰلَمِينَ ٢
your رَّبِّكَ from مِن (is) the truth ٱلۡحَقُّ it هُوَ nay بَلۡ fabricated it
has أَتَىٰهُم not مَّآ a people قَوۡمٗا that you may warn لِتُنذِرَ Lord
in لَعَلَّهُمۡ before you مِّن قَبۡلِكَ warner نَّذِيرٖ (any) مِّن come to them
(it is) He ٱلَّذِي Allah ٱللَّهُ may be guided يَهۡتَدُونَ ٣ order that they
وَمَا and the earth وَٱلۡأَرۡضَ the heavens ٱلسَّمَٰوَٰتِ created خَلَقَ Who
ثُمَّ Days أَيَّامٖ six سِتَّةِ in فِي (is) between them بَيۡنَهُمَا and all that
you لَكُم none مَا the Throne ٱلۡعَرۡشِ over عَلَى He rose ٱسۡتَوَىٰ then
شَفِيعٍ and no وَلَا a protector وَلِيّٖ as مِن besides Him مِّن دُونِهِۦ have
you remember تَتَذَكَّرُونَ ٤ will not أَفَلَا intercessor

1. *Alif-Lâm-Mîm.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] **2.** The revelation of the Book (this Qur'ân) in which there is no doubt, is from the Lord of the *'Âlamîn* (mankind, jinn and all that exists)! **3.** Or say they: "He (Muhammad ﷺ) has fabricated it?" Nay, it is the truth from your Lord, so that you may warn a people to whom no warner has come before you (O Muhammad ﷺ), in order that they may be guided. **4.** Allâh it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He rose over (*Istawâ*) the Throne (in a manner that suits His Majesty). You (mankind) have none, besides Him, as a *Walî* (protector or helper) or an intercessor. Will you not then remember (or receive admonition)?

يُدَبِّرُ ٱلۡأَمۡرَ مِنَ ٱلسَّمَآءِ إِلَى ٱلۡأَرۡضِ ثُمَّ يَعۡرُجُ إِلَيۡهِ فِي يَوۡمٖ كَانَ مِقۡدَارُهُۥٓ أَلۡفَ سَنَةٖ مِّمَّا تَعُدُّونَ ٥ ذَٰلِكَ عَٰلِمُ
ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ ٱلۡعَزِيزُ ٱلرَّحِيمُ ٦ ٱلَّذِيٓ أَحۡسَنَ كُلَّ شَيۡءٍ خَلَقَهُۥۖ وَبَدَأَ خَلۡقَ ٱلۡإِنسَٰنِ مِن طِينٖ ٧ ثُمَّ جَعَلَ
نَسۡلَهُۥ مِن سُلَٰلَةٖ مِّن مَّآءٖ مَّهِينٖ ٨ ثُمَّ سَوَّىٰهُ وَنَفَخَ فِيهِ مِن رُّوحِهِۦۖ وَجَعَلَ لَكُمُ ٱلسَّمۡعَ وَٱلۡأَبۡصَٰرَ وَٱلۡأَفۡـِٔدَةَۚ
قَلِيلٗا مَّا تَشۡكُرُونَ ٩

the heaven ٱلسَّمَآءِ from مِنَ (every) affair ٱلْأَمْرَ He arranges يُدَبِّرُ
فِي to Him إِلَيْهِ it will go up يَعْرُجُ then ثُمَّ the earth ٱلْأَرْضِ to إِلَى
a thousand أَلْفَ the space of which مِقْدَارُهُۥٓ is كَانَ one day يَوْمٍ in
ذَٰلِكَ you count (of your years) تَعُدُّونَ ۝٥ of what مِّمَّا years سَنَةٍ
and وَٱلشَّهَٰدَةِ (of) the unseen ٱلْغَيْبِ the All-Knower عَٰلِمُ that is He
ٱلَّذِيٓ the Most Merciful ٱلرَّحِيمُ ۝٦ the All-Mighty ٱلْعَزِيزُ the seen
وَبَدَأَ He created خَلَقَهُۥ thing شَيْءٍ every كُلَّ made good أَحْسَنَ Who
طِينٍ ۝٧ from مِن (of) man ٱلْإِنسَٰنِ the creation خَلْقَ and He began
سُلَٰلَةٍ from مِن his offspring نَسْلَهُۥ He made جَعَلَ then ثُمَّ clay
then ثُمَّ worthless مَّهِينٍ ۝٨ (water) semen مَّآءٍ from مِّن semen
فِيهِ and breathed وَنَفَخَ He fashioned him in due proportion سَوَّىٰهُ
you لَكُمُ and He gave وَجَعَلَ His soul رُّوحِهِۦ from مِن into him
and hearts وَٱلْأَفْـِٔدَةَ and sight (eyes) وَٱلْأَبْصَٰرَ hearing (ears) ٱلسَّمْعَ
thanks you give تَشْكُرُونَ ۝٩ what مَّا little (is) قَلِيلًا

5. He manages and regulates (every) affair from the heavens to the earth; then it (affair) will go up to Him, in one Day, the space whereof is a thousand years of your reckoning (i.e. reckoning of our present world's time). **6.** That is He, the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful. **7.** Who made everything He has created good and He began the creation of man from clay. **8.** Then He made his offspring from semen of despised water (male and female sexual discharge). **9.** Then He fashioned him in due proportion, and breathed into him the soul (created by Allâh for that person); and He gave you hearing (ears), sight (eyes) and hearts. Little is the thanks you give!

وَقَالُوٓا۟ أَءِذَا ضَلَلْنَا فِى ٱلْأَرْضِ أَءِنَّا لَفِى خَلْقٍ جَدِيدٍۭ ۚ بَلْ هُم بِلِقَآءِ رَبِّهِمْ كَٰفِرُونَ ۝١٠ ۞ قُلْ يَتَوَفَّىٰكُم مَّلَكُ ٱلْمَوْتِ
ٱلَّذِى وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ۝١١ وَلَوْ تَرَىٰٓ إِذِ ٱلْمُجْرِمُونَ نَاكِسُوا۟ رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَآ
أَبْصَرْنَا وَسَمِعْنَا فَٱرْجِعْنَا نَعْمَلْ صَٰلِحًا إِنَّا مُوقِنُونَ ۝١٢

we are (dead and become) lost ضَلَلْنَا when أَءِذَا and they say وَقَالُوٓا۟
جَدِيدٍۭ a creation خَلْقٍ be in لَفِى shall we أَءِنَّا the earth ٱلْأَرْضِ in فِى
their Lord رَبِّهِمْ the meeting with بِلِقَآءِ they هُم nay but بَلْ new
the angel مَّلَكُ will take your souls يَتَوَفَّىٰكُم say قُلْ ۞ deny كَٰفِرُونَ ۝١٠

to إِلَىٰ then ثُمَّ over you بِكُمْ is set وُكِّلَ who ٱلَّذِى of death ٱلْمَوْتِ
تَرَىٰٓ and if وَلَوْ you shall be returned تُرْجَعُونَ ﴿١١﴾ your Lord رَبِّكُمْ
the criminals (sinners) ٱلْمُجْرِمُونَ when إِذِ you only could see
their Lord رَبِّهِمْ before عِندَ their heads رُءُوسِهِمْ shall hang نَاكِسُوا۟
and heard وَسَمِعْنَا We have now seen أَبْصَرْنَا (saying) Our Lord رَبَّنَآ
righteous good deeds صَٰلِحًا we will do نَعْمَلْ so send us back فَٱرْجِعْنَا
now believe with certainty مُوقِنُونَ ﴿١٢﴾ verily we إِنَّا

10. And they say: "When we are (dead and become) lost in the earth, shall we indeed be created anew?" Nay, but they deny the Meeting with their Lord! **11.** Say: "The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord." **12.** And if you only could see when the *Mujrimûn* (criminals, disbelievers, polytheists, sinners) shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world) that we will do righteous good deeds. Verily, we now believe with certainty."

وَلَوْ شِئْنَا لَءَاتَيْنَا كُلَّ نَفْسٍ هُدَىٰهَا وَلَٰكِنْ حَقَّ ٱلْقَوْلُ مِنِّى لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿١٣﴾
فَذُوقُوا۟ بِمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَٰذَآ إِنَّا نَسِينَٰكُمْ ۖ وَذُوقُوا۟ عَذَابَ ٱلْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٤﴾ إِنَّمَا
يُؤْمِنُ بِـَٔايَٰتِنَا ٱلَّذِينَ إِذَا ذُكِّرُوا۟ بِهَا خَرُّوا۟ سُجَّدًا وَسَبَّحُوا۟ بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ۩ ﴿١٥﴾

surely We would have given لَءَاتَيْنَا We had willed شِئْنَا and if وَلَوْ
took effect حَقَّ but وَلَٰكِنْ its guidance هُدَىٰهَا soul نَفْسٍ every كُلَّ
مِنَ Hell جَهَنَّمَ that I will fill لَأَمْلَأَنَّ From Me مِنِّى the word ٱلْقَوْلُ
then فَذُوقُوا۟ together أَجْمَعِينَ ﴿١٣﴾ and mankind وَٱلنَّاسِ jinn ٱلْجِنَّةِ with
the meeting لِقَآءَ you forgot نَسِيتُمْ because of what بِمَا taste you
We too نَسِينَٰكُمْ surely إِنَّا this هَٰذَآ (of) the Day of yours يَوْمِكُمْ
the ٱلْخُلْدِ torment عَذَابَ and taste you وَذُوقُوا۟ will forget you
يُؤْمِنُ only إِنَّمَا do تَعْمَلُونَ ﴿١٤﴾ you used to كُنتُمْ for what بِمَا abiding
they ذُكِّرُوا۟ when إِذَا those who ٱلَّذِينَ in Our Signs بِـَٔايَٰتِنَا believe
and وَسَبَّحُوا۟ prostrate سُجَّدًا fall down خَرُّوا۟ of them بِهَا are reminded
not لَا and they وَهُمْ (of) their Lord رَبِّهِمْ the praise بِحَمْدِ glorify
are proud يَسْتَكْبِرُونَ ۩ ﴿١٥﴾

13. And if We had willed, surely We would have given every person his guidance, but the Word from Me took effect (about evildoers), that I will fill Hell with jinn and mankind together. 14. Then taste you (the torment of the Fire) because of your forgetting the Meeting of this Day of yours. Surely, We too will forget you, so taste you the abiding torment for what you used to do. 15. Only those believe in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), who, when they are reminded of them, fall down prostrate, and glorify the Praises of their Lord, and they are not proud.

تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿١٦﴾ فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ
لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٧﴾ أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا ۚ لَّا يَسْتَوُۥنَ ﴿١٨﴾ أَمَّا ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَلَهُمْ جَنَّٰتُ ٱلْمَأْوَىٰ نُزُلًۢا بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٩﴾

يَدْعُونَ (their) beds ٱلْمَضَاجِعِ of عَنِ their sides جُنُوبُهُمْ forsake تَتَجَافَىٰ
and وَمِمَّا and hope وَطَمَعًا in fear خَوْفًا their Lord رَبَّهُمْ they invoke
فَلَا they spend يُنفِقُونَ﴿١٦﴾ We have bestowed on them رَزَقْنَٰهُمْ of what
for لَهُم is kept hidden أُخْفِىَ what مَّآ a soul نَفْسٌ knows تَعْلَمُ not
for بِمَا as a reward جَزَآءً (of their) eyes أَعْيُنٍ joy قُرَّةِ of مِّن them
is كَانَ is then he who أَفَمَن do يَعْمَلُونَ﴿١٧﴾ they used to كَانُوا۟ what
not لَّا sinner فَاسِقًا is كَانَ like him who كَمَن a believer مُؤْمِنًا
believe ءَامَنُوا۟ those who ٱلَّذِينَ as for أَمَّا equal are they يَسْتَوُۥنَ﴿١٨﴾
are جَنَّٰتُ for them فَلَهُمْ righteous deeds ٱلصَّٰلِحَٰتِ and do وَعَمِلُوا۟
they كَانُوا۟ for what بِمَا to reside نُزُلًا (as shelter) ٱلْمَأْوَىٰ Gardens
do يَعْمَلُونَ﴿١٩﴾ used to

16. Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allâh's Cause) out of what We have bestowed on them. 17. No person knows what is kept hidden for them of joy as a reward for what they used to do. 18. Is then he who is a believer like him who is a *Fâsiq* (disbeliever and disobedient to Allâh)? Not equal are they. 19. As for those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, for them are Gardens (Paradise) as an entertainment for what they used to do.

وَأَمَّا ٱلَّذِينَ فَسَقُوا۟ فَمَأْوَىٰهُمُ ٱلنَّارُ ۖ كُلَّمَآ أَرَادُوٓا۟ أَن يَخْرُجُوا۟ مِنْهَآ أُعِيدُوا۟ فِيهَا وَقِيلَ لَهُمْ ذُوقُوا۟ عَذَابَ ٱلنَّارِ ٱلَّذِى كُنتُم

بِهِۦ تُكَذِّبُونَ ﴿٢٠﴾ وَلَنُذِيقَنَّهُم مِّنَ ٱلْعَذَابِ ٱلْأَدْنَىٰ دُونَ ٱلْعَذَابِ ٱلْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾ وَمَنْ أَظْلَمُ
مِمَّن ذُكِّرَ بِـَٔايَٰتِ رَبِّهِۦ ثُمَّ أَعْرَضَ عَنْهَآ ۚ إِنَّا مِنَ ٱلْمُجْرِمِينَ مُنتَقِمُونَ ﴿٢٢﴾

their abode فَمَأْوَىٰهُمُ sinned فَسَقُوا۟ those who ٱلَّذِينَ and as for وَأَمَّا
get يَخْرُجُوا۟ to أَن they wish أَرَادُوٓا۟ everytime كُلَّمَآ (is) the Fire ٱلنَّارُ
وَقِيلَ in it فِيهَا they will be put back أُعِيدُوا۟ therefrom مِنْهَآ away
the torment عَذَابَ taste you ذُوقُوا۟ to them لَهُمْ and it will be said
(with) in it بِهِۦ you used to كُنتُم which ٱلَّذِى (of) the Fire ٱلنَّارِ
مِّنَ and verily We will make them taste وَلَنُذِيقَنَّهُم deny ﴿٢٠﴾ تُكَذِّبُونَ
ٱلْعَذَابِ prior to دُونَ the near ٱلْأَدْنَىٰ the torment ٱلْعَذَابِ (from) of
they may ﴿٢١﴾ يَرْجِعُونَ in order that لَعَلَّهُمْ the supreme ٱلْأَكْبَرِ torment
ذُكِّرَ than he who مِمَّن does more wrong أَظْلَمُ and who وَمَنْ return
he أَعْرَضَ then ثُمَّ of His Lord رَبِّهِۦ of the Verses بِـَٔايَٰتِ is reminded
the ٱلْمُجْرِمِينَ from مِنَ verily We إِنَّا therefrom عَنْهَآ turns aside
shall exact retribution ﴿٢٢﴾ مُنتَقِمُونَ criminals

20. And as for those who are *Fâsiqûn* (disbelievers and disobedient to Allâh), their abode will be the Fire, every time they wish to get away therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny." **21.** And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islâm). **22.** And who does more wrong than he who is reminded of the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then turns aside therefrom? Verily, We shall exact retribution from the *Mujrimûn* (criminals, disbelievers, polytheists, sinners).

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ فَلَا تَكُن فِى مِرْيَةٍ مِّن لِّقَآئِهِۦ ۖ وَجَعَلْنَٰهُ هُدًى لِّبَنِىٓ إِسْرَٰٓءِيلَ ﴿٢٣﴾ وَجَعَلْنَا مِنْهُمْ
أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا۟ ۖ وَكَانُوا۟ بِـَٔايَٰتِنَا يُوقِنُونَ ﴿٢٤﴾ إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا
كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾ أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّنَ ٱلْقُرُونِ يَمْشُونَ فِى مَسَٰكِنِهِمْ ۚ إِنَّ فِى
ذَٰلِكَ لَءَايَٰتٍ ۖ أَفَلَا يَسْمَعُونَ ﴿٢٦﴾

the ٱلْكِتَٰبَ Moses مُوسَى We have given ءَاتَيْنَا and indeed وَلَقَدْ
لِّقَآئِهِۦ of مِّن doubt مِرْيَةٍ in فِى be you تَكُن so not فَلَا Scripture
to the لِّبَنِىٓ a guide هُدًى and We made it وَجَعَلْنَٰهُ meeting him
from مِنْهُمْ and We made وَجَعَلْنَا (of) Israel إِسْرَٰٓءِيلَ ﴿٢٣﴾ Children
under Our بِأَمْرِنَا giving guidance يَهْدُونَ leaders أَئِمَّةً among them
and used to وَكَانُوا۟ they were patient صَبَرُوا۟ when لَمَّا Command
إِنَّ believe with certainty يُوقِنُونَ ﴿٢٤﴾ in Our Verses (Signs) بِـَٔايَٰتِنَا
بَيْنَهُمْ will judge يَفْصِلُ is He Who هُوَ your Lord رَبَّكَ verily
فِيمَا (of) Resurrection ٱلْقِيَٰمَةِ on the Day يَوْمَ between them
أَوَلَمْ differ يَخْتَلِفُونَ ﴿٢٥﴾ in it فِيهِ they used to كَانُوا۟ concerning what
how كَمْ for them لَهُمْ (that) it guides (explains) يَهْدِ is it not
(of) مِّنَ before them مِن قَبْلِهِم We have destroyed أَهْلَكْنَا many
مَسَٰكِنِهِمْ in فِى they walk about يَمْشُونَ previous generations ٱلْقُرُونِ
(are) truly signs لَءَايَٰتٍ that ذَٰلِكَ in فِى verily إِنَّ their dwellings
they listen يَسْمَعُونَ ﴿٢٦﴾ would not أَفَلَا

23. And indeed We gave Mûsâ (Moses) the Scripture [the Taurât (Torah)]. So be not you in doubt of meeting him [i.e. when you met Mûsâ (Moses) during the night of *Al-Isrâ'* and *Al-Mi'râj* over the heavens]. And We made it [the Taurât (Torah)] a guide to the Children of Israel. **24.** And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). **25.** Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ. **26.** Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then listen?

أَوَلَمْ يَرَوْا۟ أَنَّا نَسُوقُ ٱلْمَآءَ إِلَى ٱلْأَرْضِ ٱلْجُرُزِ فَنُخْرِجُ بِهِۦ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَٰمُهُمْ وَأَنفُسُهُمْ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾
وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْفَتْحُ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٨﴾ قُلْ يَوْمَ ٱلْفَتْحِ لَا يَنفَعُ ٱلَّذِينَ كَفَرُوٓا۟ إِيمَٰنُهُمْ وَلَا هُمْ
يُنظَرُونَ ﴿٢٩﴾ فَأَعْرِضْ عَنْهُمْ وَٱنتَظِرْ إِنَّهُم مُّنتَظِرُونَ ﴿٣٠﴾

إِلَى water ٱلْمَآءَ drive نَسُوقُ that We أَنَّا they seen يَرَوْا۟ have not أَوَلَمْ
We فَنُخْرِجُ the dry without any vegetation ٱلْجُرُزِ land ٱلْأَرْضِ to

أَنْعَامُهُمْ from it مِنْهُ eat تَأْكُلُ crops زَرْعًا with it بِهِ bring forth
they يُبْصِرُونَ (27) will not أَفَلَا and they themselves وَأَنفُسُهُمْ their cattle
الْفَتْحُ this هَٰذَا when (comes) مَتَىٰ and they say وَيَقُولُونَ see
say قُلْ telling the truth صَادِقِينَ (28) you are كُنتُمْ if إِن Decision
الَّذِينَ will benefit يَنفَعُ not لَا (of) Decision الْفَتْحِ on the Day يَوْمَ
they هُمْ and nor وَلَا their faith إِيمَانُهُمْ deny كَفَرُوا those who
from عَنْهُمْ so turn aside فَأَعْرِضْ will be granted respite يُنظَرُونَ (29)
(are) awaiting مُّنتَظِرُونَ (30) verily they إِنَّهُم and wait وَانتَظِرْ them

27. Have they not seen how We drive water to the dry land that has no vegetation, and therewith bring forth crops providing food for their cattle and themselves? Will they not then see? **28.** They say: "When will this *Fath* (Decision) be (between us and you, i.e. the Day of Resurrection), if you are telling the truth?" **29.** Say: "On the Day of *Al-Fath* (Decision), no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite." **30.** So turn aside from them (O Muhammad ﷺ) and await, verily, they (too) are awaiting.

سُورَةُ الأَحْزَابِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا (1) وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِن
رَّبِّكَ ۚ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا (2) وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا (3) مَّا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ
فِي جَوْفِهِ ۚ وَمَا جَعَلَ أَزْوَاجَكُمُ اللَّائِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ ۚ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۚ ذَٰلِكُمْ قَوْلُكُم بِأَفْوَاهِكُمْ ۖ
وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ (4)

obey تُطِعِ and not وَلَا Allah اللَّهَ fear اتَّقِ Pophet· النَّبِيُّ O يَا أَيُّهَا
اللَّهَ verily إِنَّ and the hypocrites وَالْمُنَافِقِينَ the disbelievers الْكَافِرِينَ
and وَاتَّبِعْ All-Wise حَكِيمًا (1) All-Knower عَلِيمًا is كَانَ Allah
رَّبِّكَ from مِن to you إِلَيْكَ is inspired يُوحَىٰ that which مَا follow
you تَعْمَلُونَ with what بِمَا is كَانَ Allah اللَّهَ verily إِنَّ your Lord
اللَّهِ in عَلَى and put your trust وَتَوَكَّلْ Well-Acquainted خَبِيرًا (2) do
مَّا as a trustee وَكِيلًا (3) Allah بِاللَّهِ and is Sufficient وَكَفَىٰ Allah

two قَلْبَيْنِ (from) مِّن for any man لِرَجُلٍ Allah ٱللَّهُ made جَعَلَ not
أَزْوَٰجَكُمُ He made جَعَلَ and not وَمَا his body جَوْفِهِۦ in فِى hearts
you declare to be like your mother's تُظَٰهِرُونَ whom ٱلَّٰٓـِٔى your wives
He جَعَلَ and not وَمَا your real mothers أُمَّهَٰتِكُمْ of them مِنْهُنَّ backs
that ذَٰلِكُمْ your real sons أَبْنَآءَكُمْ your adopted sons أَدْعِيَآءَكُمْ made
and Allah وَٱللَّهُ with your mouths بِأَفْوَٰهِكُمْ (is) your saying قَوْلُكُم
(to) ٱلسَّبِيلَ ﴿٤﴾ guides يَهْدِى and He وَهُوَ the truth ٱلْحَقَّ says يَقُولُ
the (Right) Way

Sûrat Al-Ahzâb
(The Confederates) XXXIII

In the Name of Allâh
the Most Gracious, the Most Merciful

1. O Prophet (Muhammad ﷺ)! Keep your duty to Allâh, and obey not the disbelievers and the hypocrites (i.e., do not follow their advice). Verily, Allâh is Ever All-Knower, All-Wise. **2.** And follow that which is revealed to you from your Lord. Verily, Allâh is Well-Acquainted with what you do. **3.** And put your trust in Allâh, and Sufficient is Allâh as a *Wakîl* (Trustee or Disposer of affairs). **4.** Allâh has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers [*Az-Zihâr* is the saying of a husband to his wife, "You are to me like the back of my mother" i.e. You are unlawful for me to approach] nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allâh says the truth, and He guides to the (Right) Way.

ٱدْعُوهُمْ لِءَابَآئِهِمْ هُوَ أَقْسَطُ عِندَ ٱللَّهِ ۚ فَإِن لَّمْ تَعْلَمُوٓا۟ ءَابَآءَهُمْ فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ وَمَوَٰلِيكُمْ ۚ وَلَيْسَ عَلَيْكُمْ
جُنَاحٌ فِيمَآ أَخْطَأْتُم بِهِۦ وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ ۚ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٥﴾ ٱلنَّبِىُّ أَوْلَىٰ بِٱلْمُؤْمِنِينَ مِنْ
أَنفُسِهِمْ ۖ وَأَزْوَٰجُهُۥٓ أُمَّهَٰتُهُمْ ۗ وَأُو۟لُوا۟ ٱلْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِى كِتَٰبِ ٱللَّهِ مِنَ ٱلْمُؤْمِنِينَ وَٱلْمُهَٰجِرِينَ
إِلَّآ أَن تَفْعَلُوٓا۟ إِلَىٰٓ أَوْلِيَآئِكُم مَّعْرُوفًا ۚ كَانَ ذَٰلِكَ فِى ٱلْكِتَٰبِ مَسْطُورًا ﴿٦﴾

(is) more أَقْسَطُ that هُوَ by their fathers لِءَابَآئِهِمْ call them ٱدْعُوهُمْ
you تَعْلَمُوٓا۟ not لَّمْ but if فَإِن Allah ٱللَّهِ with عِندَ just
فِى (call them) your brothers فَإِخْوَٰنُكُمْ their fathers ءَابَآءَهُمْ know

and وَلَيْسَ and your freed slaves وَمَوَٰلِيكُمْ the religion (Islam) ٱلدِّينِ in
you make أَخْطَأْتُم in what فِيمَآ sin جُنَاحٌ on you عَلَيْكُمْ there is no
deliberately تَعَمَّدَتْ what مَّا except وَلَـٰكِن therein بِهِۦ a mistake
غَفُورًا Allah ٱللَّهُ and is وَكَانَ your hearts قُلُوبُكُمْ intended
(is) أَوْلَىٰ the Prophet ٱلنَّبِىُّ Most Merciful ﴿٥﴾ رَّحِيمًا Oft-Forgiving
their ownselves أَنفُسِهِمْ than مِنْ to the believers بِٱلْمُؤْمِنِينَ closer
and those who وَأُو۟لُوا۟ (are) their mothers أُمَّهَـٰتُهُمْ and his wives وَأَزْوَٰجُهُۥٓ
(are) closer أَوْلَىٰ some of them بَعْضُهُمْ blood relations ٱلْأَرْحَامِ are
مِنَ (of) Allah ٱللَّهِ the Decree كِتَـٰبِ in فِى to each other بِبَعْضٍ
except إِلَّآ and the emigrants وَٱلْمُهَـٰجِرِينَ the believers ٱلْمُؤْمِنِينَ than
kindness مَّعْرُوفًا your brothers أَوْلِيَآئِكُم to إِلَىٰٓ you do تَفْعَلُوٓا۟ that أَن
Book (of Divine ٱلْكِتَـٰبِ in فِى this ذَٰلِكَ has been كَانَ
written ﴿٦﴾ مَسْطُورًا Decrees)

5. Call them (adopted sons) by (the names of) their fathers, that is more just with Allâh. But if you know not their father's (names, call them) your brothers in Faith and *Mawâlîkum* (your freed slaves). And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allâh is Ever Oft-Forgiving, Most Merciful. 6. The Prophet is closer to the believers than their own selves, and his wives are their (believers') mothers (as regards respect and marriage). And blood relations among each other have closer personal ties in the Decree of Allâh (regarding inheritance) than (the brotherhood of) the believers and the *Muhâjirûn* (emigrants from Makkah), except that you do kindness to those brothers (when the Prophet ﷺ joined them in brotherhood ties). This has been written in the (Allâh's Book of Divine) Decrees — (*Al-Lauh Al-Mahfûz*)."

وَإِذْ أَخَذْنَا مِنَ ٱلنَّبِيِّـۧنَ مِيثَـٰقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَى ٱبْنِ مَرْيَمَ ۖ وَأَخَذْنَا مِنْهُم مِّيثَـٰقًا غَلِيظًا ﴿٧﴾
لِّيَسْـَٔلَ ٱلصَّـٰدِقِينَ عَن صِدْقِهِمْ ۚ وَأَعَدَّ لِلْكَـٰفِرِينَ عَذَابًا أَلِيمًا ﴿٨﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ
جَآءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا ۚ وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾

the ٱلنَّبِيِّـۧنَ from مِنَ We took أَخَذْنَا and (remember) when وَإِذْ
and from وَمِن and from you وَمِنكَ their covenant مِيثَـٰقَهُمْ Prophets
and Jesus وَعِيسَى and Moses وَمُوسَىٰ and Abraham وَإِبْرَٰهِيمَ Noah نُّوحٍ

مِّيثَٰقًا from them مِنْهُم We took وَأَخَذْنَا (of) Mary مَرْيَمَ son ٱبْنِ
the ٱلصَّٰدِقِينَ that He may ask لِّيَسْـَٔلَ a strong غَلِيظًا ﴿٧﴾ covenant
and He has prepared وَأَعَدَّ their truth صِدْقِهِمْ about عَن truthful
يَٰٓأَيُّهَا painful ﴿٨﴾ أَلِيمًا a torment عَذَابًا for the disbelievers لِلْكَٰفِرِينَ
ٱللَّهِ favour نِعْمَةَ remember ٱذْكُرُوا۟ believe ءَامَنُوا۟ who ٱلَّذِينَ O you
there came against you جَآءَتْكُمْ when إِذْ to you عَلَيْكُمْ (of) Allah
رِيحًا against them عَلَيْهِمْ and We sent فَأَرْسَلْنَا hosts (soldiers) جُنُودٌ
you saw them تَرَوْهَا not لَّمْ and forces (soldiers) وَجُنُودًا winds
﴿٩﴾ بَصِيرًا you do تَعْمَلُونَ of what بِمَا Allah ٱللَّهُ and is وَكَانَ
All-Seer

7. And (remember) when We took from the Prophets their covenant, and from you (O Muhammad ﷺ), and from Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses), and 'Îsâ (Jesus) son of Maryam (Mary). We took from them a strong covenant. **8.** That He may ask the truthful (Allâh's Messengers and His Prophets) about their truth (i.e. the conveyance of Allâh's Message that which they were charged with). And He has prepared for the disbelievers a painful torment (Hell-fire). **9.** O you who believe! Remember Allâh's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of *Al-Ahzâb* (the Confederates)]. And Allâh is Ever All-Seer of what you do.

إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ ٱلْأَبْصَٰرُ وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ وَتَظُنُّونَ بِٱللَّهِ
ٱلظُّنُونَا۠ ﴿١٠﴾ هُنَالِكَ ٱبْتُلِىَ ٱلْمُؤْمِنُونَ وَزُلْزِلُوا۟ زِلْزَالًا شَدِيدًا ﴿١١﴾ وَإِذْ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ مَّا
وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥٓ إِلَّا غُرُورًا ﴿١٢﴾ وَإِذْ قَالَت طَّآئِفَةٌ مِّنْهُمْ يَٰٓأَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَٱرْجِعُوا۟ ۚ وَيَسْتَـْٔذِنُ فَرِيقٌ مِّنْهُمُ
ٱلنَّبِىَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِىَ بِعَوْرَةٍ ۖ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾

above you فَوْقِكُمْ from مِّن they came upon you جَآءُوكُم when إِذْ
grew زَاغَتِ and when وَإِذْ you مِنكُمْ below أَسْفَلَ and from وَمِنْ
ٱلْحَنَاجِرَ the hearts ٱلْقُلُوبُ and reached وَبَلَغَتِ the eyes ٱلْأَبْصَٰرُ wild
﴿١٠﴾ ٱلظُّنُونَا۠ about Allah بِٱللَّهِ and you were doubting وَتَظُنُّونَ the throats
وَزُلْزِلُوا۟ the believers ٱلْمُؤْمِنُونَ were tried ٱبْتُلِىَ there هُنَالِكَ all doubts
said يَقُولُ and when وَإِذْ a mighty ﴿١١﴾ شَدِيدًا shake زِلْزَالًا and shaken

their قُلُوبِهِم in فِي and those (who) وَٱلَّذِينَ the hypocrites ٱلْمُنَٰفِقُونَ
ٱللَّهُ did not promise وَعَدَنَا not مَّا (is) a disease (doubt) مَّرَضٌ hearts
and وَإِذْ delusions غُرُورًا ﴿١٢﴾ but إِلَّا and His Messenger وَرَسُولُهُۥٓ Allah
يَثْرِبَ O people يَٰٓأَهْلَ of them مِّنْهُمْ a party طَّآئِفَةٌ said قَالَت when
فَٱرْجِعُوا۟ for you لَكُمْ stand مُقَامَ (there is) no لَا (of) Yathrib
a band فَرِيقٌ and ask for permission وَيَسْتَـْٔذِنُ therefore go back
our بُيُوتَنَا truly إِنَّ saying يَقُولُونَ (of) the Prophet ٱلنَّبِىَّ of them مِّنْهُمُ
إِن lay open بِعَوْرَةٍ they are هِىَ and not وَمَا lie open عَوْرَةٌ homes
to flee فِرَارًا ﴿١٣﴾ but إِلَّا they wished يُرِيدُونَ not

10. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allâh. **11.** There, the believers were tried and shaken with a mighty shaking. **12.** And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allâh and His Messenger (ﷺ) promised us nothing but delusion!" **13.** And when a party of them said: "O people of Yathrib (Al-Madinah)! There is no stand (possible) for you (against the enemy attack!) Therefore go back!" And a band of them ask for permission of the Prophet (ﷺ) saying: "Truly, our homes lie open (to the enemy)." And they lay not open. They but wished to flee.

وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا۟ ٱلْفِتْنَةَ لَءَاتَوْهَا وَمَا تَلَبَّثُوا۟ بِهَآ إِلَّا يَسِيرًا ﴿١٤﴾ وَلَقَدْ كَانُوا۟ عَٰهَدُوا۟ ٱللَّهَ
مِن قَبْلُ لَا يُوَلُّونَ ٱلْأَدْبَٰرَ ۚ وَكَانَ عَهْدُ ٱللَّهِ مَسْـُٔولًا ﴿١٥﴾ قُل لَّن يَنفَعَكُمُ ٱلْفِرَارُ إِن فَرَرْتُم مِّنَ ٱلْمَوْتِ أَوِ ٱلْقَتْلِ وَإِذًا
لَّا تُمَتَّعُونَ إِلَّا قَلِيلًا ﴿١٦﴾

all its أَقْطَارِهَا from مِّنْ on them عَلَيْهِم had entered دُخِلَتْ and if وَلَوْ
to trial ٱلْفِتْنَةَ they had been exhorted سُئِلُوا۟ then ثُمَّ sides
they would have لَءَاتَوْهَا (i.e.renegade from Islam to polytheism)
with بِهَآ they would have hesitated تَلَبَّثُوا۟ and not وَمَا committed it
عَٰهَدُوا۟ they had كَانُوا۟ and indeed وَلَقَدْ a little يَسِيرًا ﴿١٤﴾ but إِلَّا it
to يُوَلُّونَ not لَا before مِن قَبْلُ Allah ٱللَّهَ made a covenant with
ٱللَّهِ Covenant with عَهْدُ and (must) be وَكَانَ their backs ٱلْأَدْبَٰرَ turn
avail you يَنفَعَكُمُ will never لَّن say قُل answered for مَسْـُٔولًا ﴿١٥﴾ Allah
or أَوِ death ٱلْمَوْتِ from مِّنَ you flee فَرَرْتُم if إِن flight ٱلْفِرَارُ
but إِلَّا you will enjoy تُمَتَّعُونَ not لَّا and then وَإِذًا killing ٱلْقَتْلِ
a little قَلِيلًا ﴿١٦﴾

14. And if the enemy had entered from all sides (of the city), and they had been exhorted to *Al-Fitnah* (i.e. to renegade from Islâm to polytheism), they would surely have committed it and would have hesitated thereupon but little. **15.** And indeed they had already made a covenant with Allâh not to turn their backs, and a covenant with Allâh must be answered for. **16.** Say (O Muhammad ﷺ to these hypocrites who ask your permission to run away from you): "Flight will not avail you if you flee from death or killing and then you will enjoy no more than a little while!"

قُلْ مَن ذَا ٱلَّذِى يَعْصِمُكُم مِّنَ ٱللَّهِ إِنْ أَرَادَ بِكُمْ سُوٓءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ وَلِيًّا وَلَا
نَصِيرًا ﴿١٧﴾ ۞ قَدْ يَعْلَمُ ٱللَّهُ ٱلْمُعَوِّقِينَ مِنكُمْ وَٱلْقَآئِلِينَ لِإِخْوَٰنِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ ٱلْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾ أَشِحَّةً عَلَيْكُمْ
فَإِذَا جَآءَ ٱلْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَٱلَّذِى يُغْشَىٰ عَلَيْهِ مِنَ ٱلْمَوْتِ فَإِذَا ذَهَبَ ٱلْخَوْفُ سَلَقُوكُم
بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى ٱلْخَيْرِ أُو۟لَٰٓئِكَ لَمْ يُؤْمِنُوا۟ فَأَحْبَطَ ٱللَّهُ أَعْمَٰلَهُمْ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿١٩﴾

مِّنَ can protect you يَعْصِمُكُم who ٱلَّذِى he ذَا who is مَن say قُلْ
أَوْ harm سُوٓءًا for you بِكُمْ He intends أَرَادَ if إِنْ Allah ٱللَّهِ from
they will يَجِدُونَ and not وَلَا mercy رَحْمَةً on you بِكُمْ intends أَرَادَ or
a وَلِيًّا Allah ٱللَّهِ other than مِّن دُونِ for themselves لَهُم find
يَعْلَمُ verily قَدْ ۞ a helper نَصِيرًا ﴿١٧﴾ nor وَلَا protector (guardian)
those who keep back (men) from fighting ٱلْمُعَوِّقِينَ Allah ٱللَّهُ knows
to their لِإِخْوَٰنِهِمْ and those who say وَٱلْقَآئِلِينَ from among you مِنكُمْ
they يَأْتُونَ and not وَلَا towards us إِلَيْنَا come here هَلُمَّ brothers
a little قَلِيلًا ﴿١٨﴾ except إِلَّا (to) the battle ٱلْبَأْسَ (themselves) come
comes جَآءَ then when فَإِذَا towards you عَلَيْكُمْ being miserly أَشِحَّةً
تَدُورُ to you إِلَيْكَ looking يَنظُرُونَ you will see them رَأَيْتَهُمْ fear ٱلْخَوْفُ
يُغْشَىٰ like (those of) one whom كَٱلَّذِى their eyes أَعْيُنُهُمْ revolving
ذَهَبَ but when فَإِذَا death ٱلْمَوْتِ (from) مِنَ over him عَلَيْهِ hovers
with بِأَلْسِنَةٍ they will smite you سَلَقُوكُم the fear ٱلْخَوْفُ departs
أُو۟لَٰٓئِكَ good ٱلْخَيْرِ towards عَلَى miserly أَشِحَّةً sharp حِدَادٍ tongues
therefore makes fruitless فَأَحْبَطَ have believed يُؤْمِنُوا۟ not لَمْ such
ٱللَّهِ for عَلَى that ذَٰلِكَ and is وَكَانَ their deeds أَعْمَٰلَهُمْ Allah ٱللَّهُ
is ever easy يَسِيرًا ﴿١٩﴾ Allah

17. Say: "Who is he who can protect you from Allâh if He intends to harm you, or intends mercy on you?" And they will not find, besides Allâh, for themselves any

Walî (protector, supporter) or any helper. **18.** Allâh already knows those among you who keep back (men) from fighting in Allâh's Cause, and those who say to their brethren "Come here towards us," while they (themselves) come not to the battle except a little, **19.** Being miserly towards you (as regards help and aid in Allâh's Cause). Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards (spending anything in any) good (and only covetous of booty and wealth). Such have not believed. Therefore, Allâh makes their deeds fruitless and that is ever easy for Allâh.

يَحْسَبُونَ ٱلْأَحْزَابَ لَمْ يَذْهَبُوا۟ ۖ وَإِن يَأْتِ ٱلْأَحْزَابُ يَوَدُّوا۟ لَوْ أَنَّهُم بَادُونَ فِى ٱلْأَعْرَابِ يَسْـَٔلُونَ عَنْ أَنۢبَآئِكُمْ ۖ
وَلَوْ كَانُوا۟ فِيكُم مَّا قَٰتَلُوٓا۟ إِلَّا قَلِيلًا ﴿٢٠﴾ لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ
ٱلْءَاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ﴿٢١﴾ وَلَمَّا رَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ قَالُوا۟ هَٰذَا مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ ۚ وَمَا
زَادَهُمْ إِلَّآ إِيمَٰنًا وَتَسْلِيمًا ﴿٢٢﴾

have يَذْهَبُوا۟ not لَمْ the confederates ٱلْأَحْزَابَ they think يَحْسَبُونَ
the confederates ٱلْأَحْزَابُ should come يَأْتِ and if وَإِن withdrawn
in the deserts بَادُونَ they were أَنَّهُم if لَوْ they would wish يَوَدُّوا۟
أَنۢبَآئِكُمْ about عَنْ asking يَسْـَٔلُونَ the bedouins ٱلْأَعْرَابِ among فِى
not مَّا among you فِيكُم they were كَانُوا۟ and if وَلَوْ your news
كَانَ لَكُمْ indeed لَّقَدْ a little قَلِيلًا ﴿٢٠﴾ but إِلَّا they would fight قَٰتَلُوٓا۟
أُسْوَةٌ of Allah ٱللَّهِ the Messenger of رَسُولِ in فِى you have
hopes in يَرْجُوا۟ (was) كَانَ for him who لِّمَن good حَسَنَةٌ an example
ٱللَّهَ and remembers وَذَكَرَ the Last ٱلْءَاخِرَ and Day وَٱلْيَوْمَ Allah ٱللَّهَ
the believers ٱلْمُؤْمِنُونَ saw رَءَا and when وَلَمَّا much كَثِيرًا ﴿٢١﴾ Allah
وَعَدَنَا what مَا this is هَٰذَا they said قَالُوا۟ the confederates ٱلْأَحْزَابَ
and had وَصَدَقَ and His Messenger وَرَسُولُهُۥ Allah ٱللَّهُ promised us
and not وَمَا and His Messenger وَرَسُولُهُۥ Allah ٱللَّهُ spoken the truth
and وَتَسْلِيمًا ﴿٢٢﴾ in faith إِيمَٰنًا except إِلَّآ increased them زَادَهُمْ
submissiveness

20. They think that *Al-Ahzâb* (the Confederates) have not yet withdrawn; and if *Al-Ahzâb* (the Confederates) should come (again), they would wish they were in the deserts (wandering) among the bedouins, seeking news about you (from a far place); and if they (happen) to be among you, they would not fight but little.

21. Indeed in the Messenger of Allâh (Muhammad ﷺ) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much. **22.** And when the believers saw *Al-Ahzâb* (the Confederates), they said: "This is what Allâh and His Messenger (Muhammad ﷺ) had promised us; and Allâh and His Messenger (Muhammad ﷺ) had spoken the truth. And it only added to their Faith and to their submissiveness (to Allâh).

مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَـٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا ﴿٢٣﴾
لِّيَجْزِىَ ٱللَّهُ ٱلصَّـٰدِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ ٱلْمُنَـٰفِقِينَ إِن شَآءَ أَوْ يَتُوبَ عَلَيْهِمْ ۚ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٤﴾
وَرَدَّ ٱللَّهُ ٱلَّذِينَ كَفَرُوا۟ بِغَيْظِهِمْ لَمْ يَنَالُوا۟ خَيْرًا ۚ وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ ٱلْقِتَالَ ۚ وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾

who have صَدَقُوا (are) men رِجَالٌ the believers ٱلْمُؤْمِنِينَ among مِّنَ
Allah ٱللَّهَ they made covenant with عَـٰهَدُوا to what مَا been true
their نَحْبَهُۥ have fulfilled قَضَىٰ who مَّن of them فَمِنْهُم (on it) عَلَيْهِ
مَّن and some of them وَمِنْهُم obligations (have become martyrs)
they changed (their بَدَّلُوا but never وَمَا are waiting يَنتَظِرُ (are) who
Allah ٱللَّهُ that may reward لِّيَجْزِىَ in the least ﴿٢٣﴾ تَبْدِيلًا covenant)
and punish وَيُعَذِّبَ for their truth بِصِدْقِهِمْ the men of truth ٱلصَّـٰدِقِينَ
forgive يَتُوبَ or أَوْ He wills شَآءَ if إِن the hypocrites ٱلْمُنَـٰفِقِينَ
Oft-Forgiving غَفُورًا is كَانَ Allah ٱللَّهَ verily إِنَّ (on) them عَلَيْهِمْ
those ٱلَّذِينَ Allah ٱللَّهُ and drove back وَرَدَّ Most Merciful ﴿٢٤﴾ رَّحِيمًا
they يَنَالُوا not لَمْ in their rage بِغَيْظِهِمْ disbelieved كَفَرُوا who
ٱلْمُؤْمِنِينَ Allah ٱللَّهُ and is Sufficient وَكَفَى advantage خَيْرًا gained
قَوِيًّا Allah ٱللَّهُ and is وَكَانَ the Fighting ٱلْقِتَالَ (for) the believers
All-Mighty ﴿٢٥﴾ عَزِيزًا All-Strong

23. Among the believers are men who have been true to their covenant with Allâh [i.e. they have gone out for *Jihâd* (holy fighting), and showed not their backs to the disbelievers]; of them some have fulfilled their obligations (i.e. have been martyred); and some of them are still waiting, but they have never changed (i.e. they never proved treacherous to their covenant which they concluded with Allâh) in the least. **24.** That Allâh may reward the men of truth for their truth (i.e. for their patience at the accomplishment of that which they covenanted with Allâh), and punish the hypocrites, if He wills, or accept their repentance by turning to them (in Mercy). Verily, Allâh is Oft-Forgiving, Most Merciful. **25.** And Allâh drove back those who disbelieved in their rage: they gained no advantage (booty).

Allâh sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allâh is Ever All-Strong, All-Mighty.

وَأَنزَلَ ٱلَّذِينَ ظَٰهَرُوهُم مِّنْ أَهْلِ ٱلْكِتَٰبِ مِن صَيَاصِيهِمْ وَقَذَفَ فِى قُلُوبِهِمُ ٱلرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ
فَرِيقًا ﴿٢٦﴾ وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَٰرَهُمْ وَأَمْوَٰلَهُمْ وَأَرْضًا لَّمْ تَطَـُٔوهَا وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرًا ﴿٢٧﴾ يَٰٓأَيُّهَا ٱلنَّبِىُّ
قُل لِّأَزْوَٰجِكَ إِن كُنتُنَّ تُرِدْنَ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ﴿٢٨﴾

مِّنْ backed them ظَٰهَرُوهُم those who ٱلَّذِينَ and brought down وَأَنزَلَ
صَيَاصِيهِمْ from مِن (of) the Scripture ٱلْكِتَٰبِ the People أَهْلِ of
terror ٱلرُّعْبَ their hearts قُلُوبِهِمُ into فِى and cast وَقَذَفَ their forts
and you made captives وَتَأْسِرُونَ you killed تَقْتُلُونَ a group فَرِيقًا
their أَرْضَهُمْ and He caused you to inherit وَأَوْرَثَكُمْ a group ﴿٢٦﴾ فَرِيقًا
وَأَرْضًا and their riches (wealth) وَأَمْوَٰلَهُمْ and their houses وَدِيَٰرَهُمْ lands
ٱللَّهُ and is وَكَانَ you had trodden تَطَـُٔوهَا not لَّمْ and a land which
O يَٰٓأَيُّهَا Able to do ﴿٢٧﴾ قَدِيرًا thing شَىْءٍ every كُلِّ (on) عَلَىٰ Allah
you (are) كُنتُنَّ if إِن to your wives لِّأَزْوَٰجِكَ say قُل Prophet ٱلنَّبِىُّ
and its وَزِينَتَهَا worldly ٱلدُّنْيَا the life ٱلْحَيَوٰةَ you desire تُرِدْنَ
I will make you a provision أُمَتِّعْكُنَّ then come فَتَعَالَيْنَ glitter
in a ﴿٢٨﴾ جَمِيلًا manner (divorce) سَرَاحًا and set you free وَأُسَرِّحْكُنَّ
handsome

26. And those of the people of the Scripture who backed them (the disbelievers), Allâh brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives. 27. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allâh is Able to do all things. 28. O Prophet (Muhammad ﷺ)! Say to your wives: "If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce).

وَإِن كُنتُنَّ تُرِدْنَ ٱللَّهَ وَرَسُولَهُۥ وَٱلدَّارَ ٱلْءَاخِرَةَ فَإِنَّ ٱللَّهَ أَعَدَّ لِلْمُحْسِنَٰتِ مِنكُنَّ أَجْرًا عَظِيمًا ﴿٢٩﴾ يَٰنِسَآءَ ٱلنَّبِىِّ
مَن يَأْتِ مِنكُنَّ بِفَٰحِشَةٍ مُّبَيِّنَةٍ يُضَٰعَفْ لَهَا ٱلْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿٣٠﴾

and His وَرَسُولَهُۥ Allah ٱللَّهَ desire تُرِدْنَ you كُنتُنَّ and if وَإِن
then فَإِنَّ (of) the Hereafter ٱلْءَاخِرَةَ and the Home وَٱلدَّارَ Messenger

for the good-doers لِلْمُحْسِنَٰتِ has prepared أَعَدَّ Allah ٱللَّهَ verily
يَٰنِسَآءَ an enormous عَظِيمًا ﴿٢٩﴾ reward أَجْرًا amongst you مِنكُنَّ
of مِنكُنَّ commits يَأْتِ whoever مَن (of) the Prophet ٱلنَّبِيِّ O wives
will be يُضَٰعَفْ open مُّبَيِّنَةٍ illegal sexual intercourse بِفَٰحِشَةٍ you
and وَكَانَ (twice) ضِعْفَيْنِ the torment ٱلْعَذَابُ for her لَهَا doubled
(is) easy يَسِيرًا ﴿٣٠﴾ Allah ٱللَّهِ for عَلَى that ذَٰلِكَ is

29. "But if you desire Allâh and His Messenger (ﷺ), and the Home of the Hereafter, then verily, Allâh has prepared for *Al-Muhsinât* (good-doers) amongst you an enormous reward." **30.** O wives of the Prophet! Whoever of you commits an open illegal sexual intercourse, the torment for her will be doubled, and that is ever easy for Allâh.

وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِۦ وَتَعْمَلْ صَٰلِحًا نُّؤْتِهَآ أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣١﴾ يَٰنِسَآءَ ٱلنَّبِىِّ
لَسْتُنَّ كَأَحَدٍ مِّنَ ٱلنِّسَآءِ ۚ إِنِ ٱتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِٱلْقَوْلِ فَيَطْمَعَ ٱلَّذِى فِى قَلْبِهِۦ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٣٢﴾
وَقَرْنَ فِى بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَٰهِلِيَّةِ ٱلْأُولَىٰ ۖ وَأَقِمْنَ ٱلصَّلَوٰةَ وَءَاتِينَ ٱلزَّكَوٰةَ وَأَطِعْنَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ
إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

to Allah لِلَّهِ of you مِنكُنَّ is obedient يَقْنُتْ and whoever وَمَن
righteous good صَٰلِحًا and does وَتَعْمَلْ and His Messenger وَرَسُولِهِۦ
وَأَعْتَدْنَا twice مَرَّتَيْنِ her reward أَجْرَهَا We shall give her نُّؤْتِهَآ deeds
﴿٣١﴾ كَرِيمًا provision رِزْقًا for her لَهَا and We have prepared
you are not لَسْتُنَّ (of) the Prophet ٱلنَّبِىِّ O wives يَٰنِسَآءَ a noble
you ٱتَّقَيْتُنَّ if إِنِ women ٱلنِّسَآءِ (from) مِّنَ like any other كَأَحَدٍ
فَيَطْمَعَ in speech بِٱلْقَوْلِ be soft تَخْضَعْنَ then not فَلَا fear (Allah)
his قَلْبِهِۦ in فِى who ٱلَّذِى lest, he should be moved with desire
good ﴿٣٢﴾ مَّعْرُوفًا a word قَوْلًا but speak وَقُلْنَ (is) a disease مَرَضٌ heart
تَبَرَّجْنَ and do not وَلَا your homes بُيُوتِكُنَّ in فِى and stay وَقَرْنَ
(of) the times of ٱلْجَٰهِلِيَّةِ (like) display تَبَرُّجَ display yourselves
ٱلصَّلَوٰةَ and offer perfectly وَأَقِمْنَ the first (one) ٱلْأُولَىٰ ignorance
Allah ٱللَّهَ and obey وَأَطِعْنَ Zakat ٱلزَّكَوٰةَ and give وَءَاتِينَ prayer
لِيُذْهِبَ Allah ٱللَّهُ wishes يُرِيدُ only إِنَّمَا and His Messenger وَرَسُولَهُۥٓ
ٱلْبَيْتِ O Family أَهْلَ evil deeds ٱلرِّجْسَ from you عَنكُمُ to remove
﴿٣٣﴾ تَطْهِيرًا and to purify you وَيُطَهِّرَكُمْ (of) the house (of the Prophet)
perfectly

31. And whosoever of you is obedient to Allâh and His Messenger (ﷺ), and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her *Rizq Karim* (a noble provision — Paradise). **32.** O wives of the Prophet! You are not like any other women. If you keep your duty (to Allâh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner. **33.** And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform *As-Salât* (*Iqamât-as-Salât*), and give *Zakât* and obey Allâh and His Messenger (ﷺ). Allâh wishes only to remove *Ar-Rijs* (evil deeds and sins) from you, O members of the family (of the Prophet ﷺ), and to purify you with a thorough purification.

وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ ۚ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٤﴾ إِنَّ
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ
وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ
فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾

in فِي is recited يُتْلَىٰ that which مَا and remember وَاذْكُرْنَ
(of) Allah اللَّهِ the Verses آيَاتِ from مِنْ your houses بُيُوتِكُنَّ
Most لَطِيفًا is كَانَ Allah اللَّهَ verily إِنَّ and the Wisdom وَالْحِكْمَةِ
the الْمُسْلِمِينَ verily إِنَّ Well-Acquainted ﴿٣٤﴾ خَبِيرًا Courteous
and وَالْمُؤْمِنِينَ and the Muslims (female) وَالْمُسْلِمَاتِ Muslims (male)
and وَالْقَانِتِينَ and the believers (female) وَالْمُؤْمِنَاتِ the believers (male)
وَالصَّادِقِينَ and the obedient (females) وَالْقَانِتَاتِ the obedient (males)
and those women who are وَالصَّادِقَاتِ and those men who are truthful
and those وَالصَّابِرَاتِ and those men who are patient وَالصَّابِرِينَ truthful
and those men who are humble وَالْخَاشِعِينَ women who are patient
and those وَالْمُتَصَدِّقِينَ and those women who are humble وَالْخَاشِعَاتِ
and those women who give وَالْمُتَصَدِّقَاتِ men who give charity
and those وَالصَّائِمَاتِ and those men who fast وَالصَّائِمِينَ charitiy
their فُرُوجَهُمْ and those men who guard وَالْحَافِظِينَ women who fast
وَالذَّاكِرِينَ and those women who guard (it) وَالْحَافِظَاتِ chastity
وَالذَّاكِرَاتِ much كَثِيرًا Allah اللَّهَ and those men who remember
اللَّهُ has prepared أَعَدَّ and those women who remember (Allah)
﴿٣٥﴾ عَظِيمًا and reward وَأَجْرًا forgiveness مَّغْفِرَةً for them لَهُم Allah
a great

34. And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allâh and *Al-Hikmah* (i.e. Prophet's *Sunnah* — legal ways, so give your thanks to Allâh and glorify His Praises for this Qur'ân and the *Sunnah*). Verily, Allâh is Ever Most Courteous, Well-Acquainted with all things. **35.** Verily, the Muslims (those who submit to Allâh in Islâm) men and women, the believers men and women (who believe in Islâmic Monotheism), the men and the women who are obedient (to Allâh), the men and women who are truthful (in their speech and deeds), the men

and the women who arc patient (in performing all the duties which Allâh has ordered and in abstaining from all that Allâh has forbidden), the men and the women who are humble (before their Lord — Allâh), the men and the women who give *Sadaqât* (i.e. *Zakât* and alms), the men and the women who observe *Saum* (fast) (the obligatory fasting during the month of Ramadân, and the optional *Nawâfil* fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allâh much with their hearts and tongues. Allâh has prepared for them forgiveness and a great reward (i.e. Paradise).

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ ضَلَّ
ضَلَٰلًا مُّبِينًا ﴿٣٦﴾ وَإِذْ تَقُولُ لِلَّذِىٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَٱتَّقِ ٱللَّهَ وَتُخْفِى فِى
نَفْسِكَ مَا ٱللَّهُ مُبْدِيهِ وَتَخْشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخْشَىٰهُ ۖ فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَٰكَهَا لِكَىْ لَا يَكُونَ
عَلَى ٱلْمُؤْمِنِينَ حَرَجٌ فِىٓ أَزْوَٰجِ أَدْعِيَآئِهِمْ إِذَا قَضَوْا۟ مِنْهُنَّ وَطَرًا ۚ وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا ﴿٣٧﴾

مُؤْمِنَةٍ and not وَلَا for a believing man لِمُؤْمِنٍ it is كَانَ and not وَمَا
and وَرَسُولُهُۥ Allah ٱللَّهُ decreed قَضَى when إِذَا a believing woman
for لَهُمُ there should be يَكُونَ that أَن a matter أَمْرًا His Messenger
and وَمَن their decision أَمْرِهِمْ in مِنْ any option ٱلْخِيَرَةُ them
فَقَدْ and His Messenger وَرَسُولَهُۥ Allah ٱللَّهَ disobeys يَعْصِ whoever
and وَإِذْ clear مُّبِينًا ﴿٣٦﴾ (into) error ضَلَٰلًا he has strayed ضَلَّ indeed
has bestowed أَنْعَمَ to him لِلَّذِىٓ you said تَقُولُ (remember) when
and you have done favour وَأَنْعَمْتَ on him عَلَيْهِ Allah ٱللَّهُ Grace
and وَٱتَّقِ your wife زَوْجَكَ to yourself عَلَيْكَ keep أَمْسِكْ to him عَلَيْهِ
what مَا yourself نَفْسِكَ in فِى but you hide وَتُخْفِى Allah ٱللَّهَ fear
the ٱلنَّاسَ and you fear وَتَخْشَى will make (it) manifest مُبْدِيهِ Allah ٱللَّهُ
you تَخْشَىٰهُ that أَن had better right أَحَقُّ and Allah وَٱللَّهُ people
مِّنْهَا Zaid زَيْدٌ accomplished قَضَىٰ so when فَلَمَّا should fear Him
We gave her to you in marriage زَوَّجْنَٰكَهَا (his) desire وَطَرًا from her
the believers ٱلْمُؤْمِنِينَ on عَلَى there may be يَكُونَ not لَا so that لِكَىْ
(of) their أَدْعِيَآئِهِمْ (of) the wives أَزْوَٰجِ in (respect) فِىٓ blame حَرَجٌ
from مِنْهُنَّ they have accomplished قَضَوْا۟ when إِذَا adopted sons
(of) ٱللَّهِ command أَمْرُ and must be وَكَانَ (their) desire وَطَرًا them
fulfilled مَفْعُولًا ﴿٣٧﴾ Allah

36. It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allâh and His Messenger (ﷺ), he has indeed strayed into a plain error.
37. And (remember) when you said to him (Zaid bin Hârithah رضي الله عنه — the freed-slave of the Prophet ﷺ) on whom Allâh has bestowed grace (by guiding him to Islâm) and you (O Muhammad ﷺ too) have done favour (by manumitting him): "Keep your wife to yourself, and fear Allâh." But you did hide in yourself (i.e. what Allâh has already made known to you that He will give her to you in marriage) that which Allâh will make manifest, you did fear the people (i.e., their saying that Muhammad ﷺ married the divorced wife of his manumitted slave) whereas Allâh had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allâh's Command must be fulfilled.

مَّا كَانَ عَلَى ٱلنَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ ٱللَّهُ لَهُۥ سُنَّةَ ٱللَّهِ فِى ٱلَّذِينَ خَلَوْا۟ مِن قَبْلُ وَكَانَ أَمْرُ ٱللَّهِ قَدَرًا مَّقْدُورًا ﴿٣٨﴾
ٱلَّذِينَ يُبَلِّغُونَ رِسَٰلَٰتِ ٱللَّهِ وَيَخْشَوْنَهُۥ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا ٱللَّهَ وَكَفَىٰ بِٱللَّهِ حَسِيبًا ﴿٣٩﴾ مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن
رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٤٠﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ ٱللَّهَ ذِكْرًا
كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾

فِيمَا blame حَرَجٍ any مِنْ the Prophet ٱلنَّبِيِّ on عَلَى is كَانَ there not مَّا
سُنَّةَ for him لَهُۥ Allah ٱللَّهُ has made legal فَرَضَ in that which
have passed away خَلَوْا۟ those who ٱلَّذِينَ with فِى (of) Allah ٱللَّهِ Way
قَدَرًا (of) Allah ٱللَّهِ Command أَمْرُ and is وَكَانَ before مِن قَبْلُ
convey يُبَلِّغُونَ those who ٱلَّذِينَ a determined ﴿٣٨﴾ مَّقْدُورًا a decree
and do وَلَا and fear Him وَيَخْشَوْنَهُۥ (of) Allah ٱللَّهِ the Messages رِسَٰلَٰتِ
and is وَكَفَىٰ Allah ٱللَّهَ except إِلَّا anyone أَحَدًا fear يَخْشَوْنَ not
مُحَمَّدٌ is كَانَ not مَّا as a Reckoner ﴿٣٩﴾ حَسِيبًا is Allah بِٱللَّهِ sufficient
your men رِّجَالِكُمْ of مِّن (of) any man أَحَدٍ father أَبَآ Muhammad
and the وَخَاتَمَ (of) Allah ٱللَّهِ (he is) the Messenger رَّسُولَ but وَلَٰكِن
شَىْءٍ of every بِكُلِّ Allah ٱللَّهُ and is وَكَانَ of the Prophets ٱلنَّبِيِّـۧنَ Last
ٱذْكُرُوا۟ believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا All-Aware ﴿٤٠﴾ عَلِيمًا thing
وَسَبِّحُوهُ with much ﴿٤١﴾ كَثِيرًا remembrance ذِكْرًا Allah ٱللَّهَ remember
and afternoon ﴿٤٢﴾ وَأَصِيلًا morning بُكْرَةً and glorify His praises

38. There is no blame on the Prophet (ﷺ) in that which Allâh has made legal for him. That has been Allâh's way with those who have passed away of (the Prophets of) old. And the Command of Allâh is a decree determined. **39.** Those who convey the Message of Allâh and fear Him, and fear none save Allâh. And Sufficient is Allâh as a Reckoner. **40.** Muhammad (ﷺ) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Aware of everything. **41.** O you who believe! Remember Allâh with much remembrance. **42.** And glorify His Praises morning and afternoon [the early morning (*Fajr*) and *'Asr* prayers].

هُوَ ٱلَّذِى يُصَلِّى عَلَيْكُمْ وَمَلَـٰٓئِكَتُهُۥ لِيُخْرِجَكُم مِّنَ ٱلظُّلُمَـٰتِ إِلَى ٱلنُّورِ ۚ وَكَانَ بِٱلْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾ تَحِيَّتُهُمْ
يَوْمَ يَلْقَوْنَهُۥ سَلَـٰمٌ ۚ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٤٤﴾ يَـٰٓأَيُّهَا ٱلنَّبِىُّ إِنَّآ أَرْسَلْنَـٰكَ شَـٰهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾ وَدَاعِيًا إِلَى ٱللَّهِ
بِإِذْنِهِۦ وَسِرَاجًا مُّنِيرًا ﴿٤٦﴾ وَبَشِّرِ ٱلْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ ٱللَّهِ فَضْلًا كَبِيرًا ﴿٤٧﴾ وَلَا تُطِعِ ٱلْكَـٰفِرِينَ وَٱلْمُنَـٰفِقِينَ وَدَعْ
أَذَىٰهُمْ وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿٤٨﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نَكَحْتُمُ ٱلْمُؤْمِنَـٰتِ ثُمَّ طَلَّقْتُمُوهُنَّ مِن
قَبْلِ أَن تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا ۖ فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا ﴿٤٩﴾

unto you عَلَيْكُمْ sends blessings يُصَلِّى Who ٱلَّذِى He (it is) هُوَ
from مِّنَ that He may bring you out لِيُخْرِجَكُم and His angels وَمَلَـٰٓئِكَتُهُۥ
to بِٱلْمُؤْمِنِينَ and He is وَكَانَ light ٱلنُّورِ into إِلَى darknesses ٱلظُّلُمَـٰتِ
on the يَوْمَ their greetings تَحِيَّتُهُمْ Merciful رَحِيمًا ﴿٤٣﴾ the believers
and He وَأَعَدَّ (will be) peace سَلَـٰمٌ they shall meet Him يَلْقَوْنَهُۥ Day
يَـٰٓأَيُّهَا a generous كَرِيمًا ﴿٤٤﴾ a reward أَجْرًا for them لَهُمْ has prepared
as شَـٰهِدًا have sent you أَرْسَلْنَـٰكَ surely We إِنَّآ Prophet ٱلنَّبِىُّ O
and a warner وَنَذِيرًا ﴿٤٥﴾ and a bearer of good news وَمُبَشِّرًا a witness
وَسِرَاجًا by His Permission بِإِذْنِهِۦ Allah ٱللَّهِ to إِلَى and a caller وَدَاعِيًا
and give glad tidings to وَبَشِّرِ spreading light مُّنِيرًا ﴿٤٦﴾ and a lamp
Allah ٱللَّهِ from مِّنَ for them is لَهُم that بِأَنَّ the believers ٱلْمُؤْمِنِينَ
obey تُطِعِ and do not وَلَا a Great كَبِيرًا ﴿٤٧﴾ Bounty / Grace فَضْلًا
and وَدَعْ and the hypocrites وَٱلْمُنَـٰفِقِينَ the disbelievers ٱلْكَـٰفِرِينَ
ٱللَّهِ in عَلَى and put your trust وَتَوَكَّلْ their harm أَذَىٰهُمْ disregard
يَـٰٓأَيُّهَا as a Trustee وَكِيلًا ﴿٤٨﴾ Allah بِٱللَّهِ and is Sufficient وَكَفَىٰ Allah
ٱلْمُؤْمِنَـٰتِ you marry نَكَحْتُمُ when إِذَا believe ءَامَنُوٓا۟ you who ٱلَّذِينَ O
before مِن قَبْلِ divorce them طَلَّقْتُمُوهُنَّ and then ثُمَّ believing women

أَن that تَمَسُّوهُنَّ you have sexual intercourse with them فَمَا not لَكُمْ
you have عَلَيْهِنَّ on them مِنْ of عِدَّةٍ waiting (Iddah) divorce
period تَعْتَدُّونَهَا that you count in respect of them فَمَتِّعُوهُنَّ so give
them a present وَسَرِّحُوهُنَّ and set them free سَرَاحًا in a manner جَمِيلًا ﴿٤٩﴾
in a handsome

43. He it is Who sends *Salât* (His blessings) on you, and His angels too (ask Allâh to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islâmic Monotheism). And He is Ever Most Merciful to the believers. **44.** Their greeting on the Day they shall meet Him will be "*Salâm*: Peace (i.e. the angels will say to them: *Salâmun 'Alaikum*)!" And He has prepared for them a generous reward (i.e. Paradise). **45.** O Prophet (Muhammad ﷺ)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner, **46.** And as one who invites to Allâh [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'ân and the *Sunnah* — the legal ways of the Prophet ﷺ). **47.** And announce to the believers (in the Oneness of Allâh and in His Messenger Muhammad ﷺ) the glad tidings, that they will have from Allâh a Great Bounty. **48.** And obey not the disbelievers and the hypocrites, and harm them not (in revenge for their harming you till you are ordered). And put your trust in Allâh, and Sufficient is Allâh as a *Wakîl* (Trustee, or Disposer of affairs). (*Tafsir Al-Qurtubi*) **49.** O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no *'Iddah* [prescribed period for divorce, see (V.65:4)] have you to count in respect of them. So give them a present, and set them free (i.e. divorce) in a handsome manner.

يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَحْلَلْنَا لَكَ أَزْوَٰجَكَ ٱلَّٰتِيٓ ءَاتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّآ أَفَآءَ ٱللَّهُ عَلَيْكَ وَبَنَاتِ
عَمِّكَ وَبَنَاتِ عَمَّٰتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَٰلَٰتِكَ ٱلَّٰتِي هَاجَرْنَ مَعَكَ وَٱمْرَأَةً مُّؤْمِنَةً إِن وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ
أَرَادَ ٱلنَّبِيُّ أَن يَسْتَنكِحَهَا خَالِصَةً لَّكَ مِن دُونِ ٱلْمُؤْمِنِينَ ۗ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِيٓ أَزْوَٰجِهِمْ وَمَا
مَلَكَتْ أَيْمَٰنُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٥٠﴾

يَٰٓأَيُّهَا O ٱلنَّبِيُّ Prophet إِنَّآ verily, We أَحْلَلْنَا have made lawful لَكَ
to you أَزْوَٰجَكَ your wives ٱلَّٰتِيٓ to whom ءَاتَيْتَ you have paid
أُجُورَهُنَّ their bridal money وَمَا and those whom مَلَكَتْ posseses
يَمِينُكَ your right hand مِمَّآ from those that أَفَآءَ has given ٱللَّهُ Allah
عَلَيْكَ to you وَبَنَاتِ and the daughters عَمِّكَ (of) your paternal uncle

and وَبَنَاتِ (of) your paternal aunts عَمَّٰتِكَ and the daughters وَبَنَاتِ
and the وَبَنَاتِ (of) your maternal uncle خَالِكَ the daughters
migrated هَاجَرْنَ who ٱلَّٰتِى (of) your maternal aunts خَٰلَٰتِكَ daughters
she وَهَبَتْ if إِن believing مُّؤْمِنَةً and a woman وَٱمْرَأَةً with you مَعَكَ
the ٱلنَّبِىُّ wishes أَرَادَ if إِنْ to the Prophet لِلنَّبِىِّ herself نَفْسَهَا offers
for you لَّكَ a privilege خَالِصَةً marry her يَسْتَنكِحَهَا to أَن Prophet
We know عَلِمْنَا indeed قَدْ the believers ٱلْمُؤْمِنِينَ other than مِن دُونِ
أَزْوَٰجِهِمْ about فِىٓ upon them عَلَيْهِمْ We have enjoined فَرَضْنَا what مَا
their أَيْمَٰنُهُمْ possess مَلَكَتْ and those whom وَمَا their wives
on عَلَيْكَ there should be يَكُونَ in order that not لِكَيْلَا right hands
Oft-Forgiving غَفُورًا Allah ٱللَّهُ and is وَكَانَ a difficulty حَرَجٌ you
Most Merciful رَّحِيمًا ﴿٥٠﴾

50. O Prophet (Muhammad ﷺ)! Verily, We have made lawful to you your wives, to whom you have paid their *Mahr* (bridal-money given by the husband to his wife at the time of marriage), and those (slaves) whom your right hand possesses — whom Allâh has given to you, and the daughters of your *'Amm* (paternal uncles) and the daughters of your *'Ammât* (paternal aunts) and the daughters of your *Khâl* (maternal uncles) and the daughters of your *Khâlât* (maternal aunts) who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet (ﷺ), and the Prophet (ﷺ) wishes to marry her — a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess, in order that there should be no difficulty on you. And Allâh is Ever Oft-Forgiving, Most Merciful.

۞ تُرْجِى مَن تَشَآءُ مِنْهُنَّ وَتُـْٔوِىٓ إِلَيْكَ مَن تَشَآءُ ۖ وَمَنِ ٱبْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ۚ ذَٰلِكَ أَدْنَىٰٓ أَن تَقَرَّ
أَعْيُنُهُنَّ وَلَا يَحْزَنَّ وَيَرْضَيْنَ بِمَآ ءَاتَيْتَهُنَّ كُلُّهُنَّ ۚ وَٱللَّهُ يَعْلَمُ مَا فِى قُلُوبِكُمْ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَلِيمًا ﴿٥١﴾
لَّا يَحِلُّ لَكَ ٱلنِّسَآءُ مِنۢ بَعْدُ وَلَآ أَن تَبَدَّلَ بِهِنَّ مِنْ أَزْوَٰجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ ۗ وَكَانَ ٱللَّهُ
عَلَىٰ كُلِّ شَىْءٍ رَّقِيبًا ﴿٥٢﴾

of them مِنْهُنَّ you will تَشَآءُ whom مَن you can postpone تُرْجِى ۞
وَمَنِ you will تَشَآءُ whom مَن to you إِلَيْكَ and you may receive وَتُـْٔوِىٓ
you عَزَلْتَ of those whom مِمَّنْ you desire ٱبْتَغَيْتَ and whomsoever
أَدْنَىٰٓ that is ذَٰلِكَ on you عَلَيْكَ sin جُنَاحَ it is no فَلَا have set aside

and not وَلَا (their eyes) أَعْيُنُهُنَّ may be cooled تَقَرَّ that أَن better
ءَاتَيْتَهُنَّ with what بِمَآ and may be pleased وَيَرْضَيْنَ they grieve يَحْزَنَّ
مَا knows يَعْلَمُ and Allah وَٱللَّهُ all of them كُلُّهُنَّ you give them
عَلِيمًا Allah ٱللَّهُ and is Ever وَكَانَ your hearts قُلُوبِكُمْ in فِى what is
لَكَ lawful يَحِلُّ it is not لَا Most Forbearing حَلِيمًا ﴿٥١﴾ All-Knowing
to أَن and nor وَلَآ after this مِنۢ بَعْدُ (to marry) women ٱلنِّسَآءُ for you
even though وَلَوْ other wives أَزْوَٰجٍ for مِنْ them بِهِنَّ change تَبَدَّلَ
those whom مَا except إِلَّا their beauty حُسْنُهُنَّ attracts you أَعْجَبَكَ
عَلَىٰ Allah ٱللَّهُ and is Ever وَكَانَ your right hand يَمِينُكَ possess مَلَكَتْ
a watcher رَّقِيبًا ﴿٥٢﴾ things شَىْءٍ all كُلِّ over

51. You (O Muhammad ﷺ) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again); that is better that they may be comforted and not grieved, and may all be pleased with what you give them. Allâh knows what is in your hearts. And Allâh is Ever All-Knowing, Most Forbearing. **52.** It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (slaves) whom your right hand possesses. And Allâh is Ever a Watcher over all things.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتَ ٱلنَّبِىِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَٰظِرِينَ إِنَىٰهُ وَلَٰكِنْ إِذَا دُعِيتُمْ
فَٱدْخُلُوا۟ فَإِذَا طَعِمْتُمْ فَٱنتَشِرُوا۟ وَلَا مُسْتَـْٔنِسِينَ لِحَدِيثٍ ۚ إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِى ٱلنَّبِىَّ فَيَسْتَحْىِۦ مِنكُمْ ۖ وَٱللَّهُ
لَا يَسْتَحْىِۦ مِنَ ٱلْحَقِّ ۚ وَإِذَا سَأَلْتُمُوهُنَّ مَتَٰعًا فَسْـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٍ ۚ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۚ وَمَا
كَانَ لَكُمْ أَن تُؤْذُوا۟ رَسُولَ ٱللَّهِ وَلَآ أَن تَنكِحُوٓا۟ أَزْوَٰجَهُۥ مِنۢ بَعْدِهِۦٓ أَبَدًا ۚ إِنَّ ذَٰلِكُمْ كَانَ عِندَ ٱللَّهِ
عَظِيمًا ﴿٥٣﴾

the بُيُوتَ enter تَدْخُلُوا۟ not لَا believe ءَامَنُوا۟ you who ٱلَّذِينَ O يَٰٓأَيُّهَا
permission يُؤْذَنَ when أَن except إِلَّآ of the Prophet ٱلنَّبِىِّ houses
نَٰظِرِينَ (and then) not غَيْرَ a meal طَعَامٍ for إِلَىٰ to you لَكُمْ is given
you are دُعِيتُمْ when إِذَا but وَلَٰكِنْ for its preparation إِنَىٰهُ to wait
you have taken طَعِمْتُمْ and when فَإِذَا (then) enter فَٱدْخُلُوا۟ invited
مُسْتَـْٔنِسِينَ and not (without) وَلَا (then) disperse فَٱنتَشِرُوا۟ your meal

such (behaviour) ذَٰلِكُمْ verily إِنَّ for a talk لِحَدِيثٍ sitting (to enjoy)
and he is shy فَيَسْتَحْيِي the Prophet النَّبِيَّ annoying يُؤْذِي (is) كَانَ
of مِنَ is shy يَسْتَحْيِي not لَا but Allah وَاللَّهُ of (asking) you مِنكُمْ
مَتَاعًا you ask them (his wives) سَأَلْتُمُوهُنَّ and when وَإِذَا the truth الْحَقِّ
a حِجَابٍ behind وَرَاءِ from مِن (then) ask them فَاسْأَلُوهُنَّ for anything
وَقُلُوبِهِنَّ for your hearts لِقُلُوبِكُمْ (is) purer أَطْهَرُ that ذَٰلِكُمْ screen
أَن (proper) for you لَكُمْ it is كَانَ and not وَمَا and their hearts
that أَن nor وَلَا (of) Allah اللَّهِ Messenger رَسُولَ annoy تُؤْذُوا to
أَبَدًا after him مِن بَعْدِهِ his wives أَزْوَاجَهُ you should marry تَنكِحُوا
Allah اللَّهِ with عِندَ shall be كَانَ that ذَٰلِكُمْ verily إِنَّ ever
an enormity عَظِيمًا (٥٣)

53. O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for a talk. Verily, such (behaviour) annoys the Prophet (ﷺ), and he is shy of (asking) you (to go); but Allâh is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allâh's Messenger (ﷺ), nor that you should ever marry his wives after him (his death). Verily, with Allâh that shall be an enormity.

إِن تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا (٥٤) لَّا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ
وَلَا أَبْنَاءِ إِخْوَانِهِنَّ وَلَا أَبْنَاءِ أَخَوَاتِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ ۗ وَاتَّقِينَ اللَّهَ ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ
شَيْءٍ شَهِيدًا (٥٥) إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ۚ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا
تَسْلِيمًا (٥٦) إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا (٥٧)

conceal it تُخْفُوهُ or أَوْ anything شَيْئًا you reveal تُبْدُوا whether إِن
(٥٤) عَلِيمًا thing شَيْءٍ of every بِكُلِّ is كَانَ Allah اللَّهَ verily فَإِنَّ
their آبَائِهِنَّ in فِي on them عَلَيْهِنَّ sin جُنَاحَ (it is) no لَا All-Knower
وَلَا their brothers إِخْوَانِهِنَّ nor وَلَا their sons أَبْنَائِهِنَّ nor وَلَا fathers
the sons أَبْنَاءِ nor وَلَا (of) their brothers إِخْوَانِهِنَّ the sons أَبْنَاءِ nor
مَا nor وَلَا their women نِسَائِهِنَّ nor وَلَا (of) their sisters أَخَوَاتِهِنَّ

اللَّهَ and fear وَاتَّقِينَ their right hands أَيْمَانُهُنَّ possessed مَلَكَتْ what
thing شَيْءٍ every كُلِّ over عَلَىٰ is كَانَ Allah اللَّهَ verily إِنَّ Allah
and His angels وَمَلَائِكَتَهُ Allah اللَّهَ verily إِنَّ a witness ﴿٥٥﴾ شَهِيدًا
you الَّذِينَ O يَا أَيُّهَا the Prophet النَّبِيِّ on عَلَى send blessings يُصَلُّونَ
وَسَلِّمُوا on him عَلَيْهِ send your blessings صَلُّوا believe آمَنُوا who
those who الَّذِينَ verily إِنَّ with greetings ﴿٥٦﴾ تَسْلِيمًا and greet (him)
has cursed لَعَنَهُمُ and His Messenger وَرَسُولَهُ Allah اللَّهَ annoy يُؤْذُونَ
and the Hereafter وَالْآخِرَةِ the world الدُّنْيَا in فِي Allah اللَّهُ them
﴿٥٧﴾ مُهِينًا torment عَذَابًا for them لَهُمْ and has prepared وَأَعَدَّ
a humiliating

54. Whether you reveal anything or conceal it, verily, Allâh is Ever All-Knower of everything. **55.** It is no sin on them (the Prophet's wives, if they appear unveiled) before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves. And (O ladies), keep your duty to Allâh. Verily, Allâh is Ever All-Witness over everything. **56.** Allâh sends His *Salât* (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad ﷺ), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your *Salât* on (ask Allâh to bless) him (Muhammad ﷺ), and (you should) greet (salute) him with the Islâmic way of greeting (salutation, i.e. *As-Salâmu 'Alaikum*). **57.** Verily, those who annoy Allâh and His Messenger (ﷺ), Allâh has cursed them in this world and in the Hereafter, and has prepared for them a humiliating torment.

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا ﴿٥٨﴾ يَا أَيُّهَا النَّبِيُّ
قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ
غَفُورًا رَحِيمًا ﴿٥٩﴾ ۞ لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ
بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ﴿٦٠﴾ مَلْعُونِينَ أَيْنَمَا ثُقِفُوا أُخِذُوا وَقُتِّلُوا تَقْتِيلًا ﴿٦١﴾ سُنَّةَ اللَّهِ فِي
الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٦٢﴾ يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا
يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا ﴿٦٣﴾ إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٦٤﴾ خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ
وَلِيًّا وَلَا نَصِيرًا ﴿٦٥﴾ يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَا ﴿٦٦﴾

the believing ٱلْمُؤْمِنِينَ annoy (harm) يُؤْذُونَ and those who وَٱلَّذِينَ
what مَا without بِغَيْرِ and the believing women وَٱلْمُؤْمِنَٰتِ (men)
the بُهْتَٰنًا they bear ٱحْتَمَلُوا۟ then indeed فَقَدِ they committed ٱكْتَسَبُوا۟
Prophet ٱلنَّبِىُّ O يَٰٓأَيُّهَا a plain مُّبِينًا ۝ and sin وَإِثْمًا crime of slander
and وَنِسَآءِ and your daughters وَبَنَاتِكَ to your wives لِّأَزْوَٰجِكَ tell قُل
عَلَيْهِنَّ to draw يُدْنِينَ (of) the believers ٱلْمُؤْمِنِينَ the women (wives)
(will be) أَدْنَىٰٓ that ذَٰلِكَ their cloaks/veils جَلَٰبِيبِهِنَّ (of) مِن over them
they يُؤْذَيْنَ so as not فَلَا they should be known يُعْرَفْنَ that أَن better
غَفُورًا Allah ٱللَّهُ and is وَكَانَ will be annoyed (harmed)
cease يَنتَهِ not لَّمْ if لَّئِن ۞ Most Merciful رَّحِيمًا ۝ Oft-Forgiving
their قُلُوبِهِم in فِى and those whose وَٱلَّذِينَ the hypocrites ٱلْمُنَٰفِقُونَ
and those who spread false وَٱلْمُرْجِفُونَ (is) a disease مَّرَضٌ hearts
we shall let you overpower لَنُغْرِيَنَّكَ Al-Madinah ٱلْمَدِينَةِ in فِى news
they will be able to stay as يُجَاوِرُونَكَ not لَا then ثُمَّ them بِهِمْ
مَّلْعُونِينَ a little while قَلِيلًا ۝ but إِلَّا in it فِيهَآ your neighbours
they أُخِذُوا۟ they are found ثُقِفُوٓا۟ wherever أَيْنَمَا accursed (they are)
with (a terrible) slaughter تَقْتِيلًا ۝ and killed وَقُتِّلُوا۟ shall be seized
(of) ٱلَّذِينَ in the case فِى (of) Allah ٱللَّهِ (that was) the way سُنَّةَ
you تَجِدَ and never وَلَن before مِن قَبْلُ passed away خَلَوْا۟ those who
يَسْـَٔلُكَ a change تَبْدِيلًا ۝ (of) Allah ٱللَّهِ in the Way لِسُنَّةِ will find
only إِنَّمَا say قُلْ the Hour ٱلسَّاعَةِ about عَنِ people ٱلنَّاسُ ask you
and what وَمَا Allah ٱللَّهِ (is) with عِندَ the knowledge of it عِلْمُهَا
is تَكُونُ the Hour ٱلسَّاعَةَ it may be لَعَلَّ will make you know يُدْرِيكَ
the ٱلْكَٰفِرِينَ has cursed لَعَنَ Allah ٱللَّهَ verily إِنَّ near قَرِيبًا ۝
a flaming سَعِيرًا ۝ for them لَهُمْ and has prepared وَأَعَدَّ disbelievers
neither لَّا forever أَبَدًا therein فِيهَآ they will abide خَٰلِدِينَ Fire
يَوْمَ a helper نَصِيرًا ۝ nor وَلَا a protector وَلِيًّا they will find يَجِدُونَ
فِى their faces وُجُوهُهُمْ will be turned over تُقَلَّبُ on the Day (when)
O would that we had يَٰلَيْتَنَآ they will say يَقُولُونَ the Fire ٱلنَّارِ in
the Messenger ٱلرَّسُولَا۟ ۝ and obeyed وَأَطَعْنَا Allah ٱللَّهَ obeyed أَطَعْنَا

58. And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin. 59. O Prophet! Tell your wives and

your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better that they should be known (as free respectable women) so as not to be annoyed. And Allâh is Ever Oft-Forgiving, Most Merciful. **60.** If the hypocrites, and those in whose hearts is a disease (evil desire for adultery), and those who spread false news among the people in Al-Madinah stop not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbours but a little while. **61.** Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter. **62.** That was the way of Allâh in the case of those who passed away of old, and you will not find any change in the way of Allâh. **63.** People ask you concerning the Hour, say: "The knowledge of it is with Allâh only. What do you know? It may be that the Hour is near!" **64.** Verily, Allâh has cursed the disbelievers, and has prepared for them a flaming Fire (Hell). **65.** Wherein they will abide for ever, and they will find neither a *Walî* (a protector) nor a helper. **66.** On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allâh and obeyed the Messenger (Muhammad ﷺ)."

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا ﴿٦٧﴾ رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنًا
كَبِيرًا ﴿٦٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِندَ اللَّهِ وَجِيهًا ﴿٦٩﴾ يَا أَيُّهَا
الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾

obeyed أَطَعْنَا verily we إِنَّا Our Lord رَبَّنَا and they will say وَقَالُوا
and they misled us فَأَضَلُّونَا and our great ones وَكُبَرَاءَنَا our chiefs سَادَتَنَا
give them آتِهِمْ Our Lord! رَبَّنَا the (right) way السَّبِيلَا ﴿٦٧﴾ (from)
لَعْنًا and curse them وَالْعَنْهُمْ torment الْعَذَابِ (of) مِنَ double ضِعْفَيْنِ
believe آمَنُوا who الَّذِينَ O you يَا أَيُّهَا a mighty كَبِيرًا ﴿٦٨﴾ with a curse
فَبَرَّأَهُ Moses مُوسَىٰ annoyed آذَوْا like those who كَالَّذِينَ be تَكُونُوا not لَا
وَكَانَ they alleged قَالُوا of that which مِمَّا Allah اللَّهُ but cleared him
يَا أَيُّهَا honourable وَجِيهًا ﴿٦٩﴾ Allah اللَّهِ with (to) عِندَ and was he
and speak وَقُولُوا Allah اللَّهَ fear اتَّقُوا believe آمَنُوا who الَّذِينَ O you
forth to سَدِيدًا ﴿٧٠﴾ a word قَوْلًا

67. And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way. **68.** "Our Lord! Give them double torment and curse them with a mighty curse!" **69.** O you who believe! Be not like those who annoyed Mûsâ (Moses), but Allâh cleared him of that which they

alleged, and he was honourable before Allâh. 70. O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth.

يُصْلِحْ لَكُمْ أَعْمَٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾ إِنَّا عَرَضْنَا ٱلْأَمَانَةَ عَلَى
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا ٱلْإِنسَٰنُ ۖ إِنَّهُۥ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾ لِّيُعَذِّبَ ٱللَّهُ
ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكَٰتِ وَيَتُوبَ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ۗ وَكَانَ ٱللَّهُ غَفُورًا
رَّحِيمًا ﴿٧٣﴾

and وَيَغْفِرْ your deeds أَعْمَٰلَكُمْ for you لَكُمْ He make sound يُصْلِحْ
ٱللَّهَ obeys يُطِعِ and who وَمَن your sins ذُنُوبَكُمْ you لَكُمْ forgive
فَوْزًا won فَازَ has indeed فَقَدْ and His Messenger وَرَسُولَهُۥ Allah
the ٱلْأَمَانَةَ We did offer عَرَضْنَا truly إِنَّا a great ﴿٧١﴾ عَظِيمًا a victory
and the وَٱلْجِبَالِ and the earth وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ to عَلَى trust
and وَأَشْفَقْنَ bear it يَحْمِلْنَهَا to أَن but they declined فَأَبَيْنَ mountains
كَانَ verily he إِنَّهُۥ man ٱلْإِنسَٰنُ but bore it وَحَمَلَهَا of it مِنْهَا were afraid
ٱللَّهُ to punish لِّيُعَذِّبَ ignorant ﴿٧٢﴾ جَهُولًا unjust (to himself) ظَلُومًا was
and hypocrites وَٱلْمُنَٰفِقَٰتِ the hypocrites (men) ٱلْمُنَٰفِقِينَ Allah
and those men who associate partners with وَٱلْمُشْرِكِينَ (women)
and those women who associate partners with Allah وَٱلْمُشْرِكَٰتِ Allah
the believing men ٱلْمُؤْمِنِينَ on عَلَى Allah ٱللَّهُ and will pardon وَيَتُوبَ
غَفُورًا Allah ٱللَّهُ and is وَكَانَ and the believing women وَٱلْمُؤْمِنَٰتِ
Most Merciful ﴿٧٣﴾ رَّحِيمًا Oft-Forgiving

71. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (ﷺ), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise). 72. Truly, We did offer *Al-Amânah* (the trust or moral responsibility or honesty and all the duties which Allâh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allâh's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results). 73. So that Allâh will punish the hypocrites, men and women, and the men and women who are *Al-Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh and His Messenger Muhammad ﷺ). And Allâh will pardon (accept the repentance of) the true believers of Islâmic Monotheism, men and women. And Allâh is Ever Oft-Forgiving, Most Merciful.

سُورَةُ سَبَإٍ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَلَهُ ٱلْحَمْدُ فِى ٱلْءَاخِرَةِ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ﴿١﴾ يَعْلَمُ مَا يَلِجُ فِى
ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا يَعْرُجُ فِيهَا ۚ وَهُوَ ٱلرَّحِيمُ ٱلْغَفُورُ ﴿٢﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَا تَأْتِينَا
ٱلسَّاعَةُ ۖ قُلْ بَلَىٰ وَرَبِّى لَتَأْتِيَنَّكُمْ عَٰلِمِ ٱلْغَيْبِ ۖ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ وَلَا
أَصْغَرُ مِن ذَٰلِكَ وَلَآ أَكْبَرُ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٣﴾

to لَهُۥ who ٱلَّذِى (are) to Allah لِلَّهِ all the praise and thanks ٱلْحَمْدُ
and وَمَا the heavens ٱلسَّمَٰوَٰتِ (is) in فِى all that مَا Him (belongs)
are all the ٱلْحَمْدُ (and) His وَلَهُ the earth ٱلْأَرْضِ (is) in فِى all that
ٱلْحَكِيمُ and He is وَهُوَ the Hereafter ٱلْءَاخِرَةِ in فِى praises and thanks
that مَا He knows يَعْلَمُ All-Aware ﴿١﴾ ٱلْخَبِيرُ (is) the All-Wise
يَخْرُجُ and that which وَمَا the earth ٱلْأَرْضِ into فِى goes يَلِجُ which
مِنَ comes down يَنزِلُ and that which وَمَا of it مِنْهَا comes out
to it فِيهَا goes up يَعْرُجُ and that which وَمَا the heaven ٱلسَّمَآءِ from
the ﴿٢﴾ ٱلْغَفُورُ (is) the Most Merciful ٱلرَّحِيمُ and He وَهُوَ
لَا disbelieve كَفَرُوا۟ those who ٱلَّذِينَ and said وَقَالَ Oft-Forgiving
by وَرَبِّى yes بَلَىٰ say قُلْ the Hour ٱلسَّاعَةُ come to us تَأْتِينَا will not
All-Knower عَٰلِمِ it will surely come to you لَتَأْتِيَنَّكُمْ My Lord
from His عَنْهُ escapes يَعْزُبُ not even لَا (of) Unseen ٱلْغَيْبِ
the ٱلسَّمَٰوَٰتِ in فِى (of) an atom ذَرَّةٍ the weight مِثْقَالُ knowledge
مِن less أَصْغَرُ nor وَلَآ the earth ٱلْأَرْضِ in فِى nor وَلَا heavens
كِتَٰبٍ in فِى but (it is) إِلَّا greater أَكْبَرُ nor وَلَآ that ذَٰلِكَ than
a clear ﴿٣﴾ مُّبِينٍ a book

Sûrat Saba'
(Sheba) XXXIV

In the Name of Allâh
the Most Gracious, the Most Merciful

1. All the praises and thanks be to Allâh, to Whom belongs all that is in the

heavens and all that is in the earth. His is all the praises and thanks in the Hereafter, and He is the All-Wise, the All-Aware. 2. He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it. And He is the Most Merciful, the Oft-Forgiving. 3. Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, the All-Knower of the Unseen, it will come to you; not even the weight of an atom (or a small ant) or less than that or greater escapes His Knowledge in the heavens or in the earth but it is in a Clear Book (*Al-Lauh Al-Mahfûz*)."

لِّيَجۡزِيَ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِۚ أُوْلَٰٓئِكَ لَهُم مَّغۡفِرَةٞ وَرِزۡقٞ كَرِيمٞ ٤ وَٱلَّذِينَ سَعَوۡ فِيٓ ءَايَٰتِنَا
مُعَٰجِزِينَ أُوْلَٰٓئِكَ لَهُمۡ عَذَابٞ مِّن رِّجۡزٍ أَلِيمٞ ٥ وَيَرَى ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ ٱلَّذِيٓ أُنزِلَ إِلَيۡكَ مِن رَّبِّكَ هُوَ ٱلۡحَقَّ
وَيَهۡدِيٓ إِلَىٰ صِرَٰطِ ٱلۡعَزِيزِ ٱلۡحَمِيدِ ٦ وَقَالَ ٱلَّذِينَ كَفَرُواْ هَلۡ نَدُلُّكُمۡ عَلَىٰ رَجُلٖ يُنَبِّئُكُمۡ إِذَا مُزِّقۡتُمۡ كُلَّ مُمَزَّقٍ
إِنَّكُمۡ لَفِي خَلۡقٖ جَدِيدٍ ٧

وَعَمِلُواْ believe ءَامَنُواْ those who ٱلَّذِينَ that He may recompense لِّيَجۡزِيَ
for whom لَهُم those (are) أُوْلَٰٓئِكَ good deeds ٱلصَّٰلِحَٰتِۚ and do
٤ كَرِيمٞ and a provision وَرِزۡقٞ forgiveness مَّغۡفِرَةٞ (there is)
Our ءَايَٰتِنَا against فِيٓ strive سَعَوۡ but those who وَٱلَّذِينَ generous
for whom (there is) لَهُمۡ those أُوْلَٰٓئِكَ to frustrate them مُعَٰجِزِينَ Signs
وَيَرَى painful ٥ أَلِيمٞ punishment رِّجۡزٍ (of) مِّن a torment عَذَابٞ
knowledge ٱلۡعِلۡمَ have been given أُوتُواْ those who ٱلَّذِينَ and see
your رَّبِّكَ from مِن to you إِلَيۡكَ is revealed أُنزِلَ that what ٱلَّذِيٓ
صِرَٰطِ to إِلَىٰ and it guides وَيَهۡدِيٓ (is) the truth ٱلۡحَقَّ it هُوَ Lord
Owner of all ٦ ٱلۡحَمِيدِ (of) the Exalted in Might ٱلۡعَزِيزِ the Path
shall هَلۡ disbelieve كَفَرُواْ those who ٱلَّذِينَ and say وَقَالَ praise
who will tell you يُنَبِّئُكُمۡ a man رَجُلٖ to عَلَىٰ we direct you نَدُلُّكُمۡ
مُمَزَّقٍ fully كُلَّ you have been scattered مُزِّقۡتُمۡ when إِذَا (that)
خَلۡقٖ (will be) indeed in لَفِي then, verily you إِنَّكُمۡ scattered
new ٧ جَدِيدٍ creation

4. That He may recompense those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds. Those, theirs is forgiveness and *Rizq Karîm* (generous provision, i.e. Paradise). 5. But those who strive against Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to frustrate

them — those, for them will be a severe painful torment. **6.** And those who have been given knowledge see that what is revealed to you (O Muhammad ﷺ) from your Lord is the truth, and that it guides to the Path of the Exalted in might, Owner of all praise. **7.** Those who disbelieve say: "Shall we direct you to a man (Muhammad ﷺ) who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then you will be created (again) anew?"

أَفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَم بِهِۦ جِنَّةٌۢ ۗ بَلِ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ فِى ٱلْعَذَابِ وَٱلضَّلَـٰلِ ٱلْبَعِيدِ ﴿٨﴾ أَفَلَمْ يَرَوْا۟ إِلَىٰ مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلْفَهُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۚ إِن نَّشَأْ نَخْسِفْ بِهِمُ ٱلْأَرْضَ أَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِّنَ ٱلسَّمَآءِ ۚ
إِنَّ فِى ذَٰلِكَ لَـَٔايَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ ﴿٩﴾ ۞ وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ مِنَّا فَضْلًا ۖ يَـٰجِبَالُ أَوِّبِى مَعَهُۥ وَٱلطَّيْرَ ۖ وَأَلَنَّا لَهُ
ٱلْحَدِيدَ ﴿١٠﴾ أَنِ ٱعْمَلْ سَـٰبِغَـٰتٍ وَقَدِّرْ فِى ٱلسَّرْدِ ۖ وَٱعْمَلُوا۟ صَـٰلِحًا ۖ إِنِّى بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١﴾

is بِهِۦ or أَم a lie كَذِبًا Allah ٱللَّهِ against عَلَى has he made أَفْتَرَىٰ
لَا يُؤْمِنُونَ those who ٱلَّذِينَ no but بَلِ a madness جِنَّةٌۢ there in him
وَٱلضَّلَـٰلِ torment ٱلْعَذَابِ (are) in فِى in the Hereafter بِٱلْـَٔاخِرَةِ disbelieve
what مَا (to) إِلَىٰ they see يَرَوْا۟ do not أَفَلَمْ far ٱلْبَعِيدِ ﴿٨﴾ and error
(is) behind them خَلْفَهُم and what وَمَا (is) before them بَيْنَ أَيْدِيهِمْ
We will نَّشَأْ if إِن and earth وَٱلْأَرْضِ the heaven ٱلسَّمَآءِ of مِّنَ
نُسْقِطْ or أَوْ the earth ٱلْأَرْضَ with them بِهِمُ We shall sink نَخْسِفْ
the ٱلسَّمَآءِ of مِّنَ a piece كِسَفًا upon them عَلَيْهِمْ cause to fall
for every لِّكُلِّ (is) a sign لَـَٔايَةً this ذَٰلِكَ in فِى verily إِنَّ heaven
We ءَاتَيْنَا and indeed وَلَقَدْ ۞ who turns to Allah مُّنِيبٍ ﴿٩﴾ slave عَبْدٍ
يَـٰجِبَالُ grace فَضْلًا from Us مِنَّا on David دَاوُۥدَ have bestowed
وَٱلطَّيْرَ with him مَعَهُۥ glorify (Allah) أَوِّبِى (saying) O you mountains
the iron ٱلْحَدِيدَ ﴿١٠﴾ for him لَهُ and We made soft وَأَلَنَّا and the birds
perfect coats of mail armour سَـٰبِغَـٰتٍ you make ٱعْمَلْ that أَنِ
وَٱعْمَلُوا۟ chain armour ٱلسَّرْدِ of فِى and balance well (the rings) وَقَدِّرْ
of what بِمَا truly I إِنِّى righteousness صَـٰلِحًا and work you (men)
All-Seer (am) بَصِيرٌ ﴿١١﴾ you do تَعْمَلُونَ

8. Has he (Muhammad ﷺ) invented a lie against Allâh, or is there a madness in him? Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error. **9.** See they not what is before them and what is behind them, of the heaven and the earth? If We will, We shall sink the earth with them, or cause a

piece of the heaven to fall upon them. Verily, in this is a sign for every slave who turns to Allâh in repentance (i.e. the one who believes in the Oneness of Allâh and performs deeds of His obedience and always begs His Pardon). **10.** And indeed We bestowed grace on Dâwûd (David) from Us (saying): "O you mountains. Glorify (Allâh) with him! And you birds (also)! And We made the iron soft for him." **11.** Saying: "Make you perfect coats of mail, and balance well the rings of chain armour, and work you (men) righteousness. Truly, I am All-Seer of what you do."

وَلِسُلَيْمَٰنَ ٱلرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ ۖ وَأَسَلْنَا لَهُۥ عَيْنَ ٱلْقِطْرِ ۖ وَمِنَ ٱلْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِۦ ۖ
وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ ٱلسَّعِيرِ ﴿١٢﴾ يَعْمَلُونَ لَهُۥ مَا يَشَآءُ مِن مَّحَٰرِيبَ وَتَمَٰثِيلَ وَجِفَانٍ كَٱلْجَوَابِ
وَقُدُورٍ رَّاسِيَٰتٍ ۚ ٱعْمَلُوٓا۟ ءَالَ دَاوُۥدَ شُكْرًا ۚ وَقَلِيلٌ مِّنْ عِبَادِىَ ٱلشَّكُورُ ﴿١٣﴾

its غُدُوُّهَا the wind ٱلرِّيحَ and to Solomon (We subjected) وَلِسُلَيْمَٰنَ
was a month's شَهْرٌ morning (stride from sunrise till midnoon)
and its afternoon (stride from midday to sunset) وَرَوَاحُهَا (journey)
for لَهُۥ and We caused to flow وَأَسَلْنَا was a month's (journey) شَهْرٌ
the ٱلْجِنِّ and from وَمِنَ of (molten) brass ٱلْقِطْرِ a spring عَيْنَ him
by the بِإِذْنِ in front of him بَيْنَ يَدَيْهِ worked يَعْمَلُ who مَن jinn
مِنْهُمْ turned aside يَزِغْ and whosoever وَمَن (of) his Lord رَبِّهِۦ leave
We shall cause him to نُذِقْهُ Our Command أَمْرِنَا from عَنْ of them
يَعْمَلُونَ of the blazing Fire ٱلسَّعِيرِ ﴿١٢﴾ the torment عَذَابِ of مِنْ taste
of مِن he desired يَشَآءُ what مَا for him لَهُۥ they worked/made
and basins وَجِفَانٍ and images وَتَمَٰثِيلَ high rooms (niches) مَّحَٰرِيبَ
رَّاسِيَٰتٍ and (cooking) cauldrons وَقُدُورٍ as large as reservoirs كَٱلْجَوَابِ
of David دَاوُۥدَ O family ءَالَ work you ٱعْمَلُوٓا۟ fixed (in their places)
ٱلشَّكُورُ ﴿١٣﴾ My slaves عِبَادِىَ of مِّنْ but few وَقَلِيلٌ with thanks شُكْرًا
(are) grateful

12. And to Solomon (We subjected) the wind, its morning (stride from sunrise till midnoon) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey, i.e. in one day he could travel two months' journey). And We caused a fount of (molten) brass to flow for him, and there were jinn that worked in front of him, by the Leave of his Lord. And whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire. **13.** They worked for him as he desired,

(making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). "Work you, O family of Dâwûd (David), with thanks!" But few of My slaves are grateful.

فَلَمَّا قَضَيْنَا عَلَيْهِ ٱلْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِۦٓ إِلَّا دَآبَّةُ ٱلْأَرْضِ تَأْكُلُ مِنسَأَتَهُۥ ۖ فَلَمَّا خَرَّ تَبَيَّنَتِ ٱلْجِنُّ أَن لَّوْ كَانُوا۟
يَعْلَمُونَ ٱلْغَيْبَ مَا لَبِثُوا۟ فِى ٱلْعَذَابِ ٱلْمُهِينِ ﴿١٤﴾ لَقَدْ كَانَ لِسَبَإٍ فِى مَسْكَنِهِمْ ءَايَةٌ ۖ جَنَّتَانِ عَن يَمِينٍ وَشِمَالٍ ۖ كُلُوا۟
مِن رِّزْقِ رَبِّكُمْ وَٱشْكُرُوا۟ لَهُۥ ۚ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ ﴿١٥﴾

مَا death ٱلْمَوْتَ for him عَلَيْهِ We decreed قَضَيْنَا then when فَلَمَّا
إِلَّا his death مَوْتِهِۦٓ of عَلَىٰ informed them (jinns) دَلَّهُمْ nothing
which was تَأْكُلُ (of) the earth ٱلْأَرْضِ a little creature دَآبَّةُ except
he fell خَرَّ so when فَلَمَّا his stick (cane) مِنسَأَتَهُۥ gnawing away
they had كَانُوا۟ if لَّوْ that أَن the jinn ٱلْجِنُّ saw clearly تَبَيَّنَتِ down
they would have stayed لَبِثُوا۟ not مَا the Unseen ٱلْغَيْبَ known يَعْلَمُونَ
there كَانَ indeed لَقَدْ humiliating ٱلْمُهِينِ ﴿١٤﴾ the torment ٱلْعَذَابِ in فِى
a sign ءَايَةٌ their dwelling place مَسْكَنِهِمْ in فِى for Saba لِسَبَإٍ was
and on the left وَشِمَالٍ the right hand يَمِينٍ on عَن two gardens جَنَّتَانِ
and وَٱشْكُرُوا۟ (of) your Lord رَبِّكُمْ the provision رِّزْقِ of مِن eat كُلُوا۟
and a Lord وَرَبٌّ fair طَيِّبَةٌ for a land بَلْدَةٌ to Him لَهُۥ be grateful
Oft-Forgiving غَفُورٌ ﴿١٥﴾

14. Then when We decreed death for him [Sulaimân (Solomon)], nothing informed them (jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment. **15.** Indeed there was for Saba' (Sheba) a sign in their dwelling place — two gardens on the right hand and on the left; (and it was said to them:) "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Oft-Forgiving Lord!

فَأَعْرَضُوا۟ فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ ٱلْعَرِمِ وَبَدَّلْنَٰهُم بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَىْ أُكُلٍ خَمْطٍ وَأَثْلٍ وَشَىْءٍ مِّن سِدْرٍ قَلِيلٍ ﴿١٦﴾
ذَٰلِكَ جَزَيْنَٰهُم بِمَا كَفَرُوا۟ ۖ وَهَلْ نُجَٰزِىٓ إِلَّا ٱلْكَفُورَ ﴿١٧﴾ وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ ٱلْقُرَى ٱلَّتِى بَٰرَكْنَا فِيهَا قُرًى ظَٰهِرَةً
وَقَدَّرْنَا فِيهَا ٱلسَّيْرَ ۖ سِيرُوا۟ فِيهَا لَيَالِىَ وَأَيَّامًا ءَامِنِينَ ﴿١٨﴾

against them عَلَيْهِمْ so We sent فَأَرْسَلْنَا but they turned away فَأَعْرَضُوا
بِجَنَّتَيْهِمْ and We converted for them وَبَدَّلْنَاهُم (of) Arim الْعَرِمِ a flood سَيْلَ
أُكُلٍ which produce ذَوَاتَيْ into gardens جَنَّتَيْنِ their two gardens
سِدْرٍ and some وَشَيْءٍ مِّن and shrubs وَأَثْلٍ bitter bad خَمْطٍ fruits
بِمَا We requited them جَزَيْنَاهُم this (is) ذَٰلِكَ few قَلِيلٍ ﴿١٦﴾ lote-trees
We نُجَازِي and do? وَهَلْ they were ungrateful كَفَرُوا because of
those who are ungrateful الْكَفُورَ ﴿١٧﴾ except إِلَّا requit (in such a way)
and وَبَيْنَ between them بَيْنَهُمْ and We placed وَجَعَلْنَا (disbelievers)
فِيهَا We had blessed بَارَكْنَا which الَّتِي the towns الْقُرَى between
and We made stages وَقَدَّرْنَا to be seen ظَاهِرَةً towns قُرًى (in them)
لَيَالِيَ in them فِيهَا travel سِيرُوا (of) journey السَّيْرَ between them فِيهَا
safely آمِنِينَ ﴿١٨﴾ and days وَأَيَّامًا nights

16. But they turned away (from the obedience of Allâh), so We sent against them *Sail Al-'Arim* (flood released from the dam), and We converted their two gardens into gardens producing bitter bad fruit, and tamarisks, and some few lote-trees.
17. Like this We requited them because they were ungrateful disbelievers. And never do We requit in such a way except those who are ungrateful (disbelievers).
18. And We placed, between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): "Travel in them safely both by night and day."

فَقَالُوا رَبَّنَا بَعِّدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَّقْنَاهُمْ كُلَّ مُمَزَّقٍ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ
صَبَّارٍ شَكُورٍ ﴿١٩﴾ وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ ﴿٢٠﴾ وَمَا كَانَ لَهُ عَلَيْهِم مِّن
سُلْطَانٍ إِلَّا لِنَعْلَمَ مَن يُؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ ۗ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ ﴿٢١﴾

بَيْنَ make the stages longer بَعِّدْ Our Lord رَبَّنَا but they said فَقَالُوا
أَنفُسَهُمْ and they wronged وَظَلَمُوا our journey أَسْفَارِنَا between
as tales أَحَادِيثَ so We made them (in the land) فَجَعَلْنَاهُمْ themselves
verily إِنَّ scattering مُمَزَّقٍ a total كُلَّ and We scattered them وَمَزَّقْنَاهُمْ
صَبَّارٍ for every لِّكُلِّ (are) indeed signs لَآيَاتٍ this ذَٰلِكَ in فِي
did صَدَّقَ and indeed وَلَقَدْ grateful (person) شَكُورٍ ﴿١٩﴾ steadfast
and فَاتَّبَعُوهُ his thought ظَنَّهُ Iblis إِبْلِيسُ about them عَلَيْهِمْ prove true

ٱلْمُؤْمِنِينَ (20) of مِّنَ a group فَرِيقًا except إِلَّا they followed him all
over them عَلَيْهِم for him لَهُۥ there was كَانَ and not وَمَا believers
مِّن that We might test لِنَعْلَمَ except إِلَّا authority سُلْطَٰنٍ any مِّن
هُوَ from him مِمَّنْ in the Hereafter بِٱلْءَاخِرَةِ believes يُؤْمِنُ him who
عَلَىٰ and your Lord وَرَبُّكَ doubt شَكٍّ (is) in فِى about it مِنْهَا who
(is) Watchful حَفِيظٌ (21) thing شَىْءٍ every كُلِّ over

19. But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves; so We made them as tales (in the land), and We dispersed them all totally. Verily, in this are indeed signs for every steadfast, grateful (person). **20.** And indeed *Iblîs* (Satan) did prove true his thought about them, and they followed him, all except a group of true believers (in the Oneness of Allâh). **21.** And he (*Iblîs* - Satan) had no authority over them, — except that We might test him who believes in the Hereafter, from him who is in doubt about it. And your Lord is a *Hafîz* (Watchful) over everything. (All-Knower of everything, i.e. He keeps record of every person as regards deeds, and then He will reward them accordingly).

قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم مِّن دُونِ ٱللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ وَمَا لَهُمْ فِيهِمَا
مِن شِرْكٍ وَمَا لَهُۥ مِنْهُم مِّن ظَهِيرٍ (22) وَلَا تَنفَعُ ٱلشَّفَٰعَةُ عِندَهُۥٓ إِلَّا لِمَنْ أَذِنَ لَهُۥ حَتَّىٰٓ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا۟ مَاذَا
قَالَ رَبُّكُمْ قَالُوا۟ ٱلْحَقَّ وَهُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ (23) قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ قُلِ ٱللَّهُ وَإِنَّآ أَوْ
إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِى ضَلَٰلٍ مُّبِينٍ (24) قُل لَّا تُسْـَٔلُونَ عَمَّآ أَجْرَمْنَا وَلَا نُسْـَٔلُ عَمَّا تَعْمَلُونَ (25)

مِّن دُونِ you assert زَعَمْتُم those whom ٱلَّذِينَ call upon ٱدْعُوا۟ say قُلِ
the weight مِثْقَالَ they possess يَمْلِكُونَ not لَا Allah ٱللَّهِ besides
فِى nor وَلَا the heavens ٱلسَّمَٰوَٰتِ in فِى of an atom (small ant) ذَرَّةٍ
any مِن in either فِيهِمَا have they لَهُمْ nor وَمَا the earth ٱلْأَرْضِ on
مِّن from among them مِنْهُم is there for Him لَهُۥ nor وَمَا share شِرْكٍ
intercession ٱلشَّفَٰعَةُ profits تَنفَعُ and not وَلَا supporter ظَهِيرٍ (22) any
لَهُۥ He permits أَذِنَ for him whom لِمَنْ except إِلَّا with Him عِندَهُۥٓ
قُلُوبِهِمْ from عَن fear is vanished فُزِّعَ when إِذَا until حَتَّىٰٓ (to him)
has said قَالَ what (is it) مَاذَا they (angels) say قَالُوا۟ their hearts
(is) ٱلْعَلِىُّ and He وَهُوَ the truth ٱلْحَقَّ they say قَالُوا۟ your Lord رَبُّكُمْ

يَرۡزُقُكُم who مَن say قُلۡ the Most Great ٱلۡكَبِيرُ the Most High
and وَٱلۡأَرۡضِ the heavens ٱلسَّمَٰوَٰتِ from مِّنَ gives you provision
you إِيَّاكُمۡ or أَوۡ and verily We وَإِنَّآ Allah ٱللَّهُ say قُلِ the earth
مُّبِينٖ error ضَلَٰلٖ in فِي or أَوۡ the guidance هُدًى (are) on لَعَلَىٰ
أَجۡرَمۡنَا about عَمَّآ you will be asked تُسۡـَٔلُونَ not لَّا say قُل a plain
you تَعۡمَلُونَ of what عَمَّا we will be asked نُسۡـَٔلُ nor وَلَا our sins
do

22. Say (O Muhammad ﷺ to polytheists, pagans): "Call upon those whom you assert (to be associate gods) besides Allâh, they possess not even an atom's (or a small ant's) weight either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them. 23. Intercession with Him profits not except for him whom He permits. So much so that when fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great." 24. Say (O Muhammad ﷺ to polytheists, pagans): "Who gives you provision from the heavens and the earth?" Say: "Allâh. And verily, (either) we or you are rightly guided or in plain error." 25. Say (O Muhammad ﷺ to polytheists, pagans): "You will not be asked about our sins, nor shall we be asked of what you do."

قُلۡ يَجۡمَعُ بَيۡنَنَا رَبُّنَا ثُمَّ يَفۡتَحُ بَيۡنَنَا بِٱلۡحَقِّ وَهُوَ ٱلۡفَتَّاحُ ٱلۡعَلِيمُ ٢٦ قُلۡ أَرُونِيَ ٱلَّذِينَ أَلۡحَقۡتُم بِهِۦ شُرَكَآءَۖ كَلَّاۚ
بَلۡ هُوَ ٱللَّهُ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٢٧ وَمَآ أَرۡسَلۡنَٰكَ إِلَّا كَآفَّةٗ لِّلنَّاسِ بَشِيرٗا وَنَذِيرٗا وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا
يَعۡلَمُونَ ٢٨ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلۡوَعۡدُ إِن كُنتُمۡ صَٰدِقِينَ ٢٩ قُل لَّكُم مِّيعَادُ يَوۡمٖ لَّا تَسۡتَـٔۡخِرُونَ عَنۡهُ
سَاعَةٗ وَلَا تَسۡتَقۡدِمُونَ ٣٠

ثُمَّ our Lord رَبُّنَا us all together بَيۡنَنَا will assemble يَجۡمَعُ say قُلۡ
and وَهُوَ with truth بِٱلۡحَقِّ between us بَيۡنَنَا He will judge يَفۡتَحُ then
All-Knowing ٱلۡعَلِيمُ (is) the Most Trustworthy Judge ٱلۡفَتَّاحُ He
you have joined أَلۡحَقۡتُم those whom ٱلَّذِينَ show me أَرُونِيَ say قُلۡ
(is) ٱللَّهُ He هُوَ but بَلۡ nay كَلَّاۚ as partners شُرَكَآءَۖ with Him بِهِۦ
and not وَمَآ the All-Wise ٱلۡحَكِيمُ the All-Mighty ٱلۡعَزِيزُ Allah
for لِّلنَّاسِ all enclusive كَآفَّةٗ except إِلَّا We have sent you أَرۡسَلۡنَٰكَ
وَلَٰكِنَّ and a warner وَنَذِيرٗا as a giver of glad tiding بَشِيرٗا mankind

وَيَقُولُونَ know يَعْلَمُونَ ﴿٢٨﴾ not لَا (of) people ٱلنَّاسِ most أَكْثَرَ but
كُنتُمْ if إِن promise ٱلْوَعْدُ (is) this هَٰذَا when مَتَىٰ and they say
appointment مِّيعَادُ to you لَّكُم say قُل truthful صَٰدِقِينَ ﴿٢٩﴾ you are
(from عَنْهُ which you cannot put back لَّا تَسْتَـْٔخِرُونَ (is for) a day يَوْمٍ
put forward تَسْتَقْدِمُونَ ﴿٣٠﴾ nor وَلَا for an hour سَاعَةً it)

26. Say: "Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the Just Judge, the All-Knower of the true state of affairs." (*Tafsir Ibn Kathir*) **27.** Say (O Muhammad ﷺ to polytheists and pagans): "Show me those whom you have joined with Him as partners. Nay (there are not at all any partners with Him)! But He is Allâh (Alone), the All-Mighty, the All-Wise." **28.** And We have not sent you (O Muhammad ﷺ) except as a giver of glad tidings and a warner to all mankind, but most of men know not. **29.** And they say: "When is this promise (i.e. the Day of Resurrection) if you are truthful?" **30.** Say (O Muhammad ﷺ): "The appointment to you is for a Day, which you cannot put back for an hour (or a moment) nor put forward."

وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَن نُّؤْمِنَ بِهَٰذَا ٱلْقُرْءَانِ وَلَا بِٱلَّذِى بَيْنَ يَدَيْهِ ۗ وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ مَوْقُوفُونَ
عِندَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ ٱلْقَوْلَ يَقُولُ ٱلَّذِينَ ٱسْتُضْعِفُوا۟ لِلَّذِينَ ٱسْتَكْبَرُوا۟ لَوْلَآ أَنتُمْ لَكُنَّا
مُؤْمِنِينَ ﴿٣١﴾ قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوا۟ لِلَّذِينَ ٱسْتُضْعِفُوٓا۟ أَنَحْنُ صَدَدْنَٰكُمْ عَنِ ٱلْهُدَىٰ بَعْدَ إِذْ جَآءَكُم ۖ بَلْ كُنتُم
مُّجْرِمِينَ ﴿٣٢﴾

we نُّؤْمِنَ not لَن disbelieve كَفَرُوا۟ those who ٱلَّذِينَ and say وَقَالَ
بَيْنَ in that which بِٱلَّذِى nor وَلَا Quran ٱلْقُرْءَانِ in this بِهَٰذَا believe
when إِذِ you could see تَرَىٰٓ but if وَلَوْ (was) before it يَدَيْهِ
عِندَ will be made to stand مَوْقُوفُونَ the wrong doers ٱلظَّٰلِمُونَ
some of بَعْضُهُمْ how they will refer يَرْجِعُ their Lord رَبِّهِمْ before
ٱلَّذِينَ will say يَقُولُ the word ٱلْقَوْلَ others بَعْضٍ to إِلَىٰ them
ٱسْتَكْبَرُوا۟ to those who لِلَّذِينَ were deemed weak ٱسْتُضْعِفُوا۟ those who
we should لَكُنَّا for you أَنتُمْ had it not been لَوْلَآ were arrogant
those ٱلَّذِينَ will say قَالَ believers مُؤْمِنِينَ ﴿٣١﴾ certainly have been
were ٱسْتُضْعِفُوٓا۟ to those who لِلَّذِينَ were arrogant ٱسْتَكْبَرُوا۟ who
ٱلْهُدَىٰ from عَنِ keep you back صَدَدْنَٰكُمْ did we أَنَحْنُ deemed weak

nay بَلۡ it had come to you جَآءَكُم when إِذۡ after بَعۡدَ guidance
criminals (sinners) مُّجۡرِمِينَ ٣٢ but you were كُنتُم

31. And those who disbelieve say: "We believe not in this Qur'ân nor in that which was before it." But if you could see when the *Zâlimûn* (polytheists and wrongdoers) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!" **32.** And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were *Mujrimûn* (polytheists, sinners, disbelievers, criminals)."

وَقَالَ ٱلَّذِينَ ٱسۡتُضۡعِفُواْ لِلَّذِينَ ٱسۡتَكۡبَرُواْ بَلۡ مَكۡرُ ٱلَّيۡلِ وَٱلنَّهَارِ إِذۡ تَأۡمُرُونَنَآ أَن نَّكۡفُرَ بِٱللَّهِ وَنَجۡعَلَ لَهُۥٓ أَندَادٗاۚ
وَأَسَرُّواْ ٱلنَّدَامَةَ لَمَّا رَأَوُاْ ٱلۡعَذَابَ وَجَعَلۡنَا ٱلۡأَغۡلَٰلَ فِيٓ أَعۡنَاقِ ٱلَّذِينَ كَفَرُواْۚ هَلۡ يُجۡزَوۡنَ إِلَّا مَا كَانُواْ يَعۡمَلُونَ ٣٣
وَمَآ أَرۡسَلۡنَا فِي قَرۡيَةٖ مِّن نَّذِيرٍ إِلَّا قَالَ مُتۡرَفُوهَآ إِنَّا بِمَآ أُرۡسِلۡتُم بِهِۦ كَٰفِرُونَ ٣٤

were deemed weak ٱسۡتُضۡعِفُواْ those who ٱلَّذِينَ and will say وَقَالَ
(it was مَكۡرُ nay, but بَلۡ were arrogant ٱسۡتَكۡبَرُواْ to those who لِلَّذِينَ
you تَأۡمُرُونَنَآ when إِذۡ and day وَٱلنَّهَارِ by night ٱلَّيۡلِ your) plotting
and set up وَنَجۡعَلَ in Allah بِٱللَّهِ disbelieve نَّكۡفُرَ to أَن ordered us
the ٱلنَّدَامَةَ and they will conceal وَأَسَرُّواْ rivals أَندَادٗا to Him لَهُۥٓ
and We وَجَعَلۡنَا the torment ٱلۡعَذَابَ they see رَأَوُاْ when لَمَّا regret
(of) ٱلَّذِينَ the necks أَعۡنَاقِ round فِيٓ iron collars ٱلۡأَغۡلَٰلَ shall put
إِلَّا they rewarded يُجۡزَوۡنَ are هَلۡ disbelieved كَفَرُواْ those who
أَرۡسَلۡنَا and not وَمَآ do يَعۡمَلُونَ ٣٣ they used to كَانُواْ what مَا except
but إِلَّا warner نَّذِيرٍ any مِّن a township قَرۡيَةٖ to فِي We did send
in (the بِمَآ verily we إِنَّا its wealthy persons مُتۡرَفُوهَآ said قَالَ
كَٰفِرُونَ ٣٤ with (it) بِهِۦ you have been sent أُرۡسِلۡتُم Message)which
believe not

33. Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allâh and set up rivals to Him!" And each of them (parties) will conceal their own regrets (for disobeying Allâh during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved.

Are they requited aught except what they used to do? **34.** And We did not send a warner to a township but those who were given the worldly wealth and luxuries among them said: "We believe not in the (Message) with which you have been sent."

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٣٥﴾ قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَلَٰكِنَّ أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ ﴿٣٦﴾ وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُم بِالَّتِي تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰ إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ
جَزَاءُ الضِّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ آمِنُونَ ﴿٣٧﴾ وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ
مُحْضَرُونَ ﴿٣٨﴾ قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنفَقْتُم مِّن شَيْءٍ فَهُوَ يُخْلِفُهُ
وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٣٩﴾

وَقَالُوا and they say نَحْنُ we أَكْثَرُ (are) more أَمْوَالًا in wealth وَأَوْلَادًا
and in children وَمَا and not نَحْنُ we بِمُعَذَّبِينَ ﴿٣٥﴾ are going to be
punished قُلْ say إِنَّ verily رَبِّي my Lord يَبْسُطُ enlarges الرِّزْقَ the
provision لِمَن to whom يَشَاءُ He wills وَيَقْدِرُ and restricts وَلَٰكِنَّ
but أَكْثَرَ most النَّاسِ men لَا not يَعْلَمُونَ ﴿٣٦﴾ know وَمَا and (it is) not
أَمْوَالُكُمْ your wealth وَلَا nor أَوْلَادُكُم your children بِالَّتِي that تُقَرِّبُكُمْ
bring you عِندَنَا to us زُلْفَىٰ nearer إِلَّا but مَنْ he who آمَنَ
believes وَعَمِلَ and does صَالِحًا righteous deeds فَأُولَٰئِكَ as for such
لَهُمْ they will have جَزَاءُ reward الضِّعْفِ two fold بِمَا for what عَمِلُوا
they did وَهُمْ and they فِي (will reside) in الْغُرُفَاتِ the high
dwellings آمِنُونَ ﴿٣٧﴾ in peace and security وَالَّذِينَ and those who يَسْعَوْنَ
strive فِي against آيَاتِنَا Our Signs مُعَاجِزِينَ to frustrate (them) أُولَٰئِكَ
those فِي to الْعَذَابِ the torment مُحْضَرُونَ ﴿٣٨﴾ will be brought قُلْ
say إِنَّ truly رَبِّي my Lord يَبْسُطُ enlarges الرِّزْقَ the provision لِمَن
for whom يَشَاءُ He wills مِنْ of عِبَادِهِ His slaves وَيَقْدِرُ and
restrict (also) لَهُ for him وَمَا and whatsoever أَنفَقْتُم you spend مِّن
of شَيْءٍ anything فَهُوَ He will يُخْلِفُهُ (will) replace it وَهُوَ and He
خَيْرُ (is) the Best الرَّازِقِينَ ﴿٣٩﴾ (of) providers

35. And they say: "We are more in wealth and in children, and we are not going to be punished." **36.** Say (O Muhammad ﷺ): "Verily, my Lord enlarges the provision to whom He wills and restricts, but most men know not." **37.** And it is not your

wealth, nor your children that bring you nearer to Us (i.e. please Allâh), but only he who believes (in the Islâmic Monotheism), and does righteous deeds (will please Us); as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security. **38.** And those who strive against Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, they will be brought to the torment. **39.** Say: "Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, and whatsoever you spend of anything (in Allâh's Cause), He will replace it. And He is the Best of providers."

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَٰٓئِكَةِ أَهَٰٓؤُلَآءِ إِيَّاكُمْ كَانُوا۟ يَعْبُدُونَ ﴿٤٠﴾ قَالُوا۟ سُبْحَٰنَكَ أَنتَ وَلِيُّنَا مِن دُونِهِم بَلْ
كَانُوا۟ يَعْبُدُونَ ٱلْجِنَّ أَكْثَرُهُم بِهِم مُّؤْمِنُونَ ﴿٤١﴾ فَٱلْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَّفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا۟
ذُوقُوا۟ عَذَابَ ٱلنَّارِ ٱلَّتِى كُنتُم بِهَا تُكَذِّبُونَ ﴿٤٢﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ قَالُوا۟ مَا هَٰذَآ إِلَّا رَجُلٌ يُرِيدُ أَن يَصُدَّكُمْ عَمَّا
كَانَ يَعْبُدُ ءَابَآؤُكُمْ وَقَالُوا۟ مَا هَٰذَآ إِلَّآ إِفْكٌ مُّفْتَرًى وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِلْحَقِّ لَمَّا جَآءَهُمْ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿٤٣﴾

He will gather them يَحْشُرُهُمْ and (remember) the day (when) وَيَوْمَ
أَهَٰٓؤُلَآءِ to the angels لِلْمَلَٰٓئِكَةِ will say يَقُولُ then ثُمَّ all together جَمِيعًا
قَالُوا۟ worship يَعْبُدُونَ ﴿٤٠﴾ used to كَانُوا۟ you إِيَّاكُمْ was it these people
(are) our وَلِيُّنَا You أَنتَ glorified are You سُبْحَٰنَكَ they will say
they used to كَانُوا۟ nay, but بَلْ (of) them دُونِهِم instead مِن Lord
in them بِهِم most of them أَكْثَرُهُم the jinn ٱلْجِنَّ worship يَعْبُدُونَ
has power يَمْلِكُ not لَا so Today فَٱلْيَوْمَ (were) believers مُّؤْمِنُونَ ﴿٤١﴾
harm ضَرًّا nor وَلَا profit نَّفْعًا over others لِبَعْضٍ some of you بَعْضُكُمْ
ذُوقُوا۟ did wrong ظَلَمُوا۟ to those who لِلَّذِينَ and We shall say وَنَقُولُ
كُنتُم which ٱلَّتِى (of) the Fire ٱلنَّارِ the torment عَذَابَ taste (you)
are recited تُتْلَىٰ and when وَإِذَا deny تُكَذِّبُونَ ﴿٤٢﴾ (it) بِهَا you used to
not مَا they say قَالُوا۟ Clear بَيِّنَٰتٍ Our Verses ءَايَٰتُنَا to them عَلَيْهِمْ
يَصُدَّكُمْ to أَن who wishes يُرِيدُ a man رَجُلٌ but إِلَّا this (is) هَٰذَآ
ءَابَآؤُكُمْ worship يَعْبُدُ used to كَانَ from that which عَمَّا hinder you
but إِلَّآ this (is) هَٰذَآ nothing مَا and they say وَقَالُوا۟ your fathers
كَفَرُوا۟ those who ٱلَّذِينَ and say وَقَالَ invented مُّفْتَرًى a lie إِفْكٌ
it has come to جَآءَهُمْ when لَمَّا in the truth لِلْحَقِّ disbelieve
evident ﴿٤٣﴾ مُّبِينٌ magic سِحْرٌ but إِلَّا this (is) هَٰذَآ nothing إِنْ them

40. And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?" **41.** They (the angels) will say: "Glorified be You! You are our *Walî* (Lord) instead of them. Nay, but they used to worship the jinn; most of them were believers in them." **42.** So Today (i.e. the Day of Resurrection), none of you can profit or harm one another. And We shall say to those who did wrong [i.e. worshipped others (like the angels, jinn, prophets, saints, righteous persons) along with Allâh]: "Taste the torment of the Fire which you used to belie." **43.** And when Our Clear Verses are recited to them, they say: "This (Muhammad ﷺ) is naught but a man who wishes to hinder you from that which your fathers used to worship." And they say: "This (the Qur'ân) is nothing but an invented lie." And those who disbelieve say of the truth when it has come to them (i.e. Prophet Muhammad ﷺ when Allâh sent him as a Messenger with proofs, evidences, verses of this Qur'ân, lessons, signs, etc.): "This is nothing but evident magic!"

وَمَآ ءَاتَيْنَٰهُم مِّن كُتُبٍ يَدْرُسُونَهَا ۖ وَمَآ أَرْسَلْنَآ إِلَيْهِمْ قَبْلَكَ مِن نَّذِيرٍ ﴿٤٤﴾ وَكَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ وَمَا بَلَغُوا۟
مِعْشَارَ مَآ ءَاتَيْنَٰهُمْ فَكَذَّبُوا۟ رُسُلِى ۖ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٥﴾ ۞ قُلْ إِنَّمَآ أَعِظُكُم بِوَٰحِدَةٍ ۖ أَن تَقُومُوا۟ لِلَّهِ مَثْنَىٰ
وَفُرَٰدَىٰ ثُمَّ تَتَفَكَّرُوا۟ ۚ مَا بِصَاحِبِكُم مِّن جِنَّةٍ ۚ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُم بَيْنَ يَدَىْ عَذَابٍ شَدِيدٍ ﴿٤٦﴾ قُلْ مَا سَأَلْتُكُم
مِّنْ أَجْرٍ فَهُوَ لَكُمْ ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿٤٧﴾ قُلْ إِنَّ رَبِّى يَقْذِفُ بِٱلْحَقِّ عَلَّٰمُ ٱلْغُيُوبِ ﴿٤٨﴾

Scriptures كُتُبٍ (of) مِّن We had given them ءَاتَيْنَٰهُم and not وَمَآ
to إِلَيْهِمْ We sent أَرْسَلْنَآ nor وَمَآ which they could study يَدْرُسُونَهَا
and denied وَكَذَّبَ warner نَّذِيرٍ ﴿٤٤﴾ any مِن before you قَبْلَكَ them
have بَلَغُوا۟ and not وَمَا (were) before them مِن قَبْلِهِمْ those who ٱلَّذِينَ
We had granted to ءَاتَيْنَٰهُمْ (of) what مَآ one tenth مِعْشَارَ received
then how فَكَيْفَ My Messengers رُسُلِى yet they denied فَكَذَّبُوا۟ those
only إِنَّمَآ say ۞ قُلْ My denial (punishment) نَكِيرِ ﴿٤٥﴾ was كَانَ
you stand تَقُومُوا۟ that أَن to one (thing) بِوَٰحِدَةٍ I exhort you أَعِظُكُم
then ثُمَّ and singly وَفُرَٰدَىٰ in pairs مَثْنَىٰ for Allah's sake لِلَّهِ up
مِّن in your companion بِصَاحِبِكُم (there is) not مَا reflect تَتَفَكَّرُوا۟
لَّكُم a warner نَذِيرٌ but إِلَّا he (is) هُوَ only إِنْ madness جِنَّةٍ any
مَا say قُلْ severe شَدِيدٍ ﴿٤٦﴾ a torment عَذَابٍ before بَيْنَ يَدَىْ to you
أَجْرٍ of مِّنْ I might have asked of you سَأَلْتُكُم whatever
my wage أَجْرِىَ (is) not إِنْ (is) for you لَكُمْ that فَهُوَ wage/reward

إِلَّا every كُلِّ over عَلَىٰ and He وَهُوَ Allah ٱللَّهِ on عَلَى but إِلَّا شَيْءٍ
thing ﴿٤٧﴾ شَهِيدٌ (is) Witness say قُلْ verily إِنَّ My lord رَبِّي يَقْذِفُ
sends down بِٱلْحَقِّ the truth عَلَّٰمُ the All-Knower ﴿٤٨﴾ ٱلْغُيُوبِ (of)
Unseen

44. And We had not given them Scriptures which they could study, nor sent to them before you (O Muhammad ﷺ) any warner (Messenger). 45. And those before them belied; these have not received even a tenth of what We had granted to those (of old); yet they belied My Messengers. Then how (terrible) was My denial (punishment)! 46. Say (to them O Muhammad ﷺ): "I exhort you to one (thing) only, that you stand up for Allâh's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet ﷺ), there is no madness in your companion (Muhammad ﷺ). He is only a warner to you in face of a severe torment." 47. Say (O Muhammad ﷺ): "Whatever wage I might have asked of you is yours. My wage is from Allâh only, and He is a Witness over all things." 48. Say (O Muhammad ﷺ): "Verily, my Lord sends down (Revelation and makes apparent) the truth (i.e. this Revelation that had come to me), the All-Knower of the *Ghaib* (Unseen).

قُلْ جَآءَ ٱلْحَقُّ وَمَا يُبْدِئُ ٱلْبَٰطِلُ وَمَا يُعِيدُ ﴿٤٩﴾ قُلْ إِن ضَلَلْتُ فَإِنَّمَآ أَضِلُّ عَلَىٰ نَفْسِى ۖ وَإِنِ ٱهْتَدَيْتُ فَبِمَا يُوحِىٓ إِلَىَّ رَبِّىٓ ۚ
إِنَّهُۥ سَمِيعٌ قَرِيبٌ ﴿٥٠﴾ وَلَوْ تَرَىٰٓ إِذْ فَزِعُوا۟ فَلَا فَوْتَ وَأُخِذُوا۟ مِن مَّكَانٍ قَرِيبٍ ﴿٥١﴾ وَقَالُوٓا۟ ءَامَنَّا بِهِۦ وَأَنَّىٰ لَهُمُ
ٱلتَّنَاوُشُ مِن مَّكَانٍۭ بَعِيدٍ ﴿٥٢﴾ وَقَدْ كَفَرُوا۟ بِهِۦ مِن قَبْلُ ۖ وَيَقْذِفُونَ بِٱلْغَيْبِ مِن مَّكَانٍۭ بَعِيدٍ ﴿٥٣﴾ وَحِيلَ بَيْنَهُمْ
وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ ۚ إِنَّهُمْ كَانُوا۟ فِى شَكٍّ مُّرِيبٍۭ ﴿٥٤﴾

say قُلْ has come جَآءَ the truth/reward ٱلْحَقُّ and neither وَمَا يُبْدِئُ
can create (anything) ٱلْبَٰطِلُ falsehood وَمَا nor ﴿٤٩﴾ يُعِيدُ resurrect قُلْ
say إِن if ضَلَلْتُ I go astray فَإِنَّمَآ verily only أَضِلُّ I shall stray عَلَىٰ
(on) to نَفْسِى myself وَإِنِ and if ٱهْتَدَيْتُ I walk aright فَبِمَا (it is) for
what يُوحِىٓ reveals إِلَىَّ to me رَبِّىٓ my Lord إِنَّهُۥ truly He سَمِيعٌ (is)
All-Hearer ﴿٥٠﴾ قَرِيبٌ Ever Near وَلَوْ and if تَرَىٰٓ you could see إِذْ
when فَزِعُوا۟ they will be terrified فَلَا so no فَوْتَ escape وَأُخِذُوا۟
and they will be seized مِن from مَّكَانٍ a place ﴿٥١﴾ قَرِيبٍ near وَقَالُوٓا۟
and they will say ءَامَنَّا we do believe بِهِۦ in it وَأَنَّىٰ and how could
لَهُمُ they ٱلتَّنَاوُشُ receive مِن from مَّكَانٍۭ a place ﴿٥٢﴾ بَعِيدٍ far off وَقَدْ

وَيَقْذِفُونَ before مِن قَبْلُ in it بِهِۦ they disbelieve كَفَرُوا۟ indeed
مَّكَانٍۭ from مِن about the Unseen بِٱلْغَيْبِ and they (used to) guess
between بَيْنَهُمْ and a barrier will be set وَحِيلَ far ٥٣ بَعِيدٍ a place
as كَمَا they desire يَشْتَهُونَ that which مَا and between وَبَيْنَ them
before مِّن قَبْلُ with the people of their kind بِأَشْيَاعِهِم was done فُعِلَ
٥٤ مُّرِيبٍۭ doubt شَكٍّ in فِى have been كَانُوا۟ verily they إِنَّهُمْ
suspicious

49. Say (O Muhammad ﷺ): "*Al-Haqq* (the truth, i.e. the Qur'ân and Allâh's Revelation) has come, and *Al-Bâtil* [falsehood — *Iblîs* (Satan)] can neither create anything nor resurrect (anything)." **50.** Say: "If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Revelation of my Lord to me. Truly, He is All-Hearer, Ever Near (to all things)." **51.** And if you could but see, when they will be terrified with no escape (for them), and they will be seized from a near place. **52.** And they will say (in the Hereafter): "We do believe (now);" but how could they receive (Faith and the acceptance of their repentance by Allâh) from a place so far off (i.e. to return to the worldly life again). **53.** Indeed they did disbelieve (in the Oneness of Allâh, Islâm, the Qur'ân and Muhammad ﷺ) before (in this world), and they (used to) conjecture about the Unseen [i.e. the Hereafter, Hell, Paradise, Resurrection and the Promise of Allâh, (by saying) all that is untrue], from a far place. **54.** And a barrier will be set between them and that which they desire [i.e. *At-Taubah* (turning to Allâh in repentance) and the accepting of Faith], as was done in the past with the people of their kind. Verily, they have been in grave doubt.

سُورَةُ فَاطِرٍ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱلْحَمْدُ لِلَّهِ فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ جَاعِلِ ٱلْمَلَٰٓئِكَةِ رُسُلًا أُو۟لِىٓ أَجْنِحَةٍ مَّثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ يَزِيدُ فِى ٱلْخَلْقِ مَا يَشَآءُ إِنَّ ٱللَّهَ
عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ١ مَّا يَفْتَحِ ٱللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُۥ مِنۢ بَعْدِهِۦ وَهُوَ ٱلْعَزِيزُ
ٱلْحَكِيمُ ٢ يَٰٓأَيُّهَا ٱلنَّاسُ ٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ هَلْ مِنْ خَٰلِقٍ غَيْرُ ٱللَّهِ يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ لَآ إِلَٰهَ إِلَّا هُوَ
فَأَنَّىٰ تُؤْفَكُونَ ٣

ٱلسَّمَٰوَٰتِ the Originator فَاطِرِ (is) due to Allah لِلَّهِ all praise ٱلْحَمْدُ
the ٱلْمَلَٰٓئِكَةِ Who made جَاعِلِ and the earth وَٱلْأَرْضِ (of) the heavens

or وَثُلَٰثَ two مَّثْنَىٰ wings أَجْنِحَةٍ with أُو۟لِىٓ messengers رُسُلًا angels
what مَا creation ٱلْخَلْقِ in فِى He increases يَزِيدُ or four وَرُبَٰعَ three
thing شَىْءٍ every كُلِّ over عَلَىٰ Allah ٱللَّهَ verily إِنَّ He wills يَشَآءُ
Allah ٱللَّهُ may grant يَفْتَحِ whatever مَّا (is) Omnipotent ﴿١﴾ قَدِيرٌ
can withold مُمْسِكَ none فَلَا Mercy رَّحْمَةٍ of مِن to mankind لِلنَّاسِ
can مُرْسِلَ none فَلَا He may withold يُمْسِكْ and whatever وَمَا it لَهَا
(is) the All-Mighty ٱلْعَزِيزُ and He وَهُوَ thereafter مِنۢ بَعْدِهِۦ it لَهُۥ grant
remember ٱذْكُرُوا۟ mankind ٱلنَّاسُ O يَٰٓأَيُّهَا (is) the All-Wise ﴿٢﴾ ٱلْحَكِيمُ
any مِّنْ is there هَلْ upon you عَلَيْكُمْ (of) Allah ٱللَّهِ the Grace نِعْمَتَ
Who provides for you يَرْزُقُكُم Allah ٱللَّهِ other than غَيْرُ creator خَٰلِقٍ
إِلَٰهَ (there is) no لَآ and the earth وَٱلْأَرْضِ the sky ٱلسَّمَآءِ from مِّنَ
are you deceived ﴿٣﴾ تُؤْفَكُونَ how then فَأَنَّىٰ He هُوَ but إِلَّا god

Sûrat Fâtir or Al-Malâ'ikah
(The Originator of Creation, or The Angels) XXXV

In the Name of Allâh
the Most Gracious, the Most Merciful

1. All the praises and thanks be to Allâh, the (only) Originator [or the (Only) Creator] of the heavens and the earth, Who made the angels messengers with wings, two or three or four. He increases in creation what He wills. Verily, Allâh is Able to do all things. 2. Whatever of mercy (i.e. of good), Allâh may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise. 3. O mankind! Remember the Grace of Allâh upon you! Is there any creator other than Allâh who provides for you from the sky (rain) and the earth? *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). How then are you turning away (from Him)?

وَإِن يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٤﴾ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ ۖ فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ
ٱلدُّنْيَا ۖ وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ ﴿٥﴾ إِنَّ ٱلشَّيْطَٰنَ لَكُمْ عَدُوٌّ فَٱتَّخِذُوهُ عَدُوًّا ۚ إِنَّمَا يَدْعُوا۟ حِزْبَهُۥ لِيَكُونُوا۟ مِنْ أَصْحَٰبِ
ٱلسَّعِيرِ ﴿٦﴾ ٱلَّذِينَ كَفَرُوا۟ لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿٧﴾

were denied كُذِّبَتْ so surely فَقَدْ they deny you يُكَذِّبُوكَ and if وَإِن
تُرْجَعُ Allah ٱللَّهِ and to وَإِلَى before you مِّن قَبْلِكَ Messengers رُسُلٌ

وَعْدَ verily إِنَّ mankind ٱلنَّاسُ O يَٰٓأَيُّهَا all matters ٱلْأُمُورُ ﴿٤﴾ return
let تَغُرَّنَّكُمُ so not فَلَا (is) true حَقٌّ (of) Allah ٱللَّهِ the promise
let يَغُرَّنَّكُم and not وَلَا the worldly ٱلدُّنْيَا life ٱلْحَيَوٰةُ deceive you
surely إِنَّ Great Deceiver ٱلْغَرُورُ ﴿٥﴾ about Allah بِٱللَّهِ deceive you
عَدُوًّا so take him فَٱتَّخِذُوهُ (is) an enemy عَدُوٌّ to you لَكُمْ Satan ٱلشَّيْطَٰنَ
his party (followers) حِزْبَهُۥ he invites يَدْعُوا۟ only إِنَّمَا as an enemy
(of) ٱلسَّعِيرِ ﴿٦﴾ the dwellers أَصْحَٰبِ of مِنْ that they may become لِيَكُونُوا۟
عَذَابٌ for them لَهُمْ disbelieve كَفَرُوا۟ those who ٱلَّذِينَ the blazing Fire
ءَامَنُوا۟ and those who وَٱلَّذِينَ a severe شَدِيدٌ (will be) a torment
مَّغْفِرَةٌ for them لَهُم righteous deeds ٱلصَّٰلِحَٰتِ and do وَعَمِلُوا۟ believe
great كَبِيرٌ ﴿٧﴾ and a reward وَأَجْرٌ (will be) Forgiveness

4. And if they belie you (O Muhammad ﷺ), so were Messengers belied before you. And to Allâh return all matters (for decision). 5. O mankind! Verily, the Promise of Allâh is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allâh. 6. Surely, *Shaitân* (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his *Hizb* (followers) that they may become the dwellers of the blazing Fire. 7. Those who disbelieve, theirs will be a severe torment; and those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, theirs will be forgiveness and a great reward (i.e. Paradise).

أَفَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ فَرَءَاهُ حَسَنًا ۖ فَإِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ ۖ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَٰتٍ ۚ إِنَّ
ٱللَّهَ عَلِيمٌۢ بِمَا يَصْنَعُونَ ﴿٨﴾ وَٱللَّهُ ٱلَّذِىٓ أَرْسَلَ ٱلرِّيَٰحَ فَتُثِيرُ سَحَابًا فَسُقْنَٰهُ إِلَىٰ بَلَدٍ مَّيِّتٍ فَأَحْيَيْنَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ كَذَٰلِكَ
ٱلنُّشُورُ ﴿٩﴾

عَمَلِهِۦ the evil سُوٓءُ to him لَهُۥ made fair seeming زُيِّنَ so who? أَفَمَن
so verily فَإِنَّ as good حَسَنًا so that he sees it فَرَءَاهُ (of) his deeds
and وَيَهْدِى He wills يَشَآءُ whom مَن sends astray يُضِلُّ Allah ٱللَّهَ
نَفْسُكَ destroy تَذْهَبْ so do not فَلَا He wills يَشَآءُ whom مَن guides
عَلِيمٌۢ Allah ٱللَّهَ truly إِنَّ in sorrow حَسَرَٰتٍ for them عَلَيْهِمْ yourself
and (it is) وَٱللَّهُ they do يَصْنَعُونَ ﴿٨﴾ of what بِمَا (is) the All-Knower
so that they raise فَتُثِيرُ the winds ٱلرِّيَٰحَ sends أَرْسَلَ Who ٱلَّذِىٓ Allah

مَّيِّتٍ a land بَلَدٍ to إِلَىٰ and We drive them فَسُقْنَٰهُ the clouds سَحَابًا up
مَوْتِهَا after بَعْدَ the earth ٱلْأَرْضَ therewith بِهِ and revive فَأَحْيَيْنَا dead
(will be) the Resurrection ٱلنُّشُورُ ﴿٩﴾ as such كَذَٰلِكَ its death

8. Is he, then, to whom the evil of his deeds is made fair-seeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allâh sends astray whom He wills, and guides whom He wills. So destroy not yourself (O Muhammad ﷺ) in sorrow for them. Truly, Allâh is the All-Knower of what they do! **9.** And it is Allâh Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!

مَن كَانَ يُرِيدُ ٱلْعِزَّةَ فَلِلَّهِ ٱلْعِزَّةُ جَمِيعًا ۚ إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ وَٱلْعَمَلُ ٱلصَّٰلِحُ يَرْفَعُهُۥ ۚ وَٱلَّذِينَ يَمْكُرُونَ ٱلسَّيِّـَٔاتِ
لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَمَكْرُ أُو۟لَٰٓئِكَ هُوَ يَبُورُ ﴿١٠﴾ وَٱللَّهُ خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَٰجًا ۚ وَمَا تَحْمِلُ
مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ ۚ وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ وَلَا يُنقَصُ مِنْ عُمُرِهِۦٓ إِلَّا فِى كِتَٰبٍ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿١١﴾

then to فَلِلَّهِ the honour ٱلْعِزَّةَ desires يُرِيدُ (was) كَانَ whosoever مَن
ٱلْكَلِمُ ascend يَصْعَدُ to Him إِلَيْهِ all جَمِيعًا honor ٱلْعِزَّةُ Allah (belongs)
يَرْفَعُهُۥ righteous ٱلصَّٰلِحُ and the deeds وَٱلْعَمَلُ goodly ٱلطَّيِّبُ the words
for them لَهُمْ evils ٱلسَّيِّـَٔاتِ plot يَمْكُرُونَ and those who وَٱلَّذِينَ raise it
(of) such أُو۟لَٰٓئِكَ and the plotting وَمَكْرُ a severe شَدِيدٌ a torment عَذَابٌ
مِّن did create you خَلَقَكُم and Allah وَٱللَّهُ perishes يَبُورُ ﴿١٠﴾ (it) هُوَ
He جَعَلَكُمْ then ثُمَّ semen نُّطْفَةٍ from مِن then ثُمَّ dust تُرَابٍ from
أُنثَىٰ any مِنْ conceives تَحْمِلُ and not وَمَا pairs أَزْوَٰجًا made you
with His knowledge بِعِلْمِهِۦ but إِلَّا gives birth تَضَعُ nor وَلَا female
وَلَا any aged man مِن مُّعَمَّرٍ is granted a long life يُعَمَّرُ and not وَمَا
a كِتَٰبٍ (is) in فِى but إِلَّا his life عُمُرِهِۦٓ from مِنْ is cut off يُنقَصُ nor
(is) easy يَسِيرٌ ﴿١١﴾ Allah ٱللَّهِ for عَلَى that ذَٰلِكَ surely إِنَّ Book

10. Whosoever desires honour, power and glory then to Allâh belong all honour, power and glory [and one can get honour, power and glory only by obeying and worshipping Allâh (Alone)]. To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allâh unless and until they are followed by good deeds), but those who plot evils, theirs will be a severe torment. And the plotting of such will perish. **11.** And Allâh did create

you (Adam) from dust, then from *Nutfah* (male and female sexual discharge mixed drops of, i.e. Adam's offspring), then He made you pairs (male and female). And no female conceives or gives birth but with His Knowledge. And no aged man is granted a length of life nor is a part cut off from his life (or another man's life), but is in a Book (*Al-Lauh Al-Mahfûz*). Surely, that is easy for Allâh.

وَمَا يَسْتَوِي ٱلْبَحْرَانِ هَٰذَا عَذْبٌ فُرَاتٌ سَآئِغٌ شَرَابُهُۥ وَهَٰذَا مِلْحٌ أُجَاجٌ ۖ وَمِن كُلٍّ تَأْكُلُونَ لَحْمًا طَرِيًّا
وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا ۖ وَتَرَى ٱلْفُلْكَ فِيهِ مَوَاخِرَ لِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾ يُولِجُ ٱلَّيْلَ فِى
ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى ۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ
لَهُ ٱلْمُلْكُ ۚ وَٱلَّذِينَ تَدْعُونَ مِن دُونِهِۦ مَا يَمْلِكُونَ مِن قِطْمِيرٍ ﴿١٣﴾

(is) عَذْبٌ this هَٰذَا the two seas ٱلْبَحْرَانِ are alike يَسْتَوِى and not وَمَا
وَهَٰذَا its drink (water) شَرَابُهُۥ and pleasant سَآئِغٌ sweet فُرَاتٌ fresh
تَأْكُلُونَ each كُلٍّ and from وَمِن and bitter أُجَاجٌ salt مِلْحٌ and that
ornaments حِلْيَةً and get وَتَسْتَخْرِجُونَ fresh طَرِيًّا meat لَحْمًا you eat
مَوَاخِرَ on it فِيهِ the ships ٱلْفُلْكَ and you see وَتَرَى you wear تَلْبَسُونَهَا
and وَلَعَلَّكُمْ His bounty فَضْلِهِۦ of مِن that you may seek لِتَبْتَغُوا۟ sailing
the ٱلَّيْلَ He merges يُولِجُ may give thanks ﴿١٢﴾ تَشْكُرُونَ that you
فِى the day ٱلنَّهَارَ and He merges وَيُولِجُ the day ٱلنَّهَارِ into فِى night
the sun ٱلشَّمْسَ and He has subjected وَسَخَّرَ the night ٱلَّيْلِ into
for لِأَجَلٍ runs (its course) يَجْرِى each كُلٌّ and the moon وَٱلْقَمَرَ
your Lord رَبُّكُمْ Allah ٱللَّهُ such (is) ذَٰلِكُمُ appointed مُّسَمًّى a term
you تَدْعُونَ and those وَٱلَّذِينَ (is) the kingdom ٱلْمُلْكُ for Him لَهُ
even مِن own يَمْلِكُونَ not مَا instead of Him مِن دُونِهِۦ invoke
the thin date-stone ﴿١٣﴾ قِطْمِيرٍ

12. And the two seas (kinds of water) are not alike: this is palatable, sweet and pleasant to drink, and that is salt and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving (the sea water as they sail through it), that you may seek of His Bounty, and that you may give thanks. **13.** He merges the night into the day (i.e. the decrease in the hours of the night is added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day is added to the hours of the night). And He has subjected the sun and the moon, each runs its course for a term appointed. Such is Allâh, your Lord; His is the kingdom. And

those, whom you invoke or call upon instead of Him, own not even a *Qitmîr* (the thin membrane over the date stone).

إِن تَدْعُوهُمْ لَا يَسْمَعُوا۟ دُعَآءَكُمْ وَلَوْ سَمِعُوا۟ مَا ٱسْتَجَابُوا۟ لَكُمْ ۖ وَيَوْمَ ٱلْقِيَـٰمَةِ يَكْفُرُونَ بِشِرْكِكُمْ ۚ وَلَا يُنَبِّئُكَ
مِثْلُ خَبِيرٍ ﴿١٤﴾ ۞ يَـٰٓأَيُّهَا ٱلنَّاسُ أَنتُمُ ٱلْفُقَرَآءُ إِلَى ٱللَّهِ ۖ وَٱللَّهُ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ﴿١٥﴾ إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ
بِخَلْقٍ جَدِيدٍ ﴿١٦﴾ وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٍ ﴿١٧﴾ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ
شَىْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰٓ ۗ إِنَّمَا تُنذِرُ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ ۚ وَمَن تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ
لِنَفْسِهِۦ ۚ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ﴿١٨﴾

your دُعَآءَكُمْ they hear يَسْمَعُوا۟ not لَا you invoke them تَدْعُوهُمْ if إِن
they could grant it ٱسْتَجَابُوا۟ not مَا they hear سَمِعُوا۟ and if وَلَوْ call
they يَكْفُرُونَ (of) Resurrection ٱلْقِيَـٰمَةِ and on the Day وَيَوْمَ to you لَكُمْ
can يُنَبِّئُكَ and none وَلَا your associating بِشِرْكِكُمْ will disown
ٱلنَّاسُ O يَـٰٓأَيُّهَا the All-Knower خَبِيرٍ (١٤) like مِثْلُ inform you
Allah ٱللَّهِ of إِلَى who stand in need ٱلْفُقَرَآءُ (it is) you أَنتُمُ mankind
Worthy of all ٱلْحَمِيدُ (١٥) (is) Rich ٱلْغَنِىُّ (He) هُوَ and Allah وَٱللَّهُ
وَيَأْتِ He could destroy you يُذْهِبْكُمْ He willed يَشَأْ if إِن praise
that ذَٰلِكَ and not وَمَا new جَدِيدٍ (١٦) a creation بِخَلْقٍ and bring about
وَازِرَةٌ shall bear تَزِرُ and not وَلَا (is) hard بِعَزِيزٍ (١٧) Allah ٱللَّهِ for عَلَى
calls تَدْعُ and if وَإِن another's أُخْرَىٰ burden وِزْرَ bearer of burden
will be يُحْمَلْ not لَا carry it حِمْلِهَا to إِلَىٰ one heavily laden مُثْقَلَةٌ
ذَا he be كَانَ even though وَلَوْ anything شَىْءٌ from it مِنْهُ lifted
يَخْشَوْنَ those ٱلَّذِينَ you can warn تُنذِرُ only إِنَّمَا of kin قُرْبَىٰٓ near
ٱلصَّلَوٰةَ and offer وَأَقَامُوا۟ unseen بِٱلْغَيْبِ their Lord رَبَّهُم who fear
يَتَزَكَّىٰ then only فَإِنَّمَا purifies himself تَزَكَّىٰ and he who وَمَن prayer
ٱلْمَصِيرُ (١٨) Allah ٱللَّهِ and to وَإِلَى for his ownself لِنَفْسِهِۦ he purifies
(is) the final return

14. If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad ﷺ) like Him Who is the All-Knower (of everything). **15.** O mankind! it is you who stand in need of Allâh. But Allâh is Rich (Free of all needs), Worthy of all praise. **16.** If He willed, He could destroy you and bring

about a new creation. **17.** And that is not hard for Allâh. **18.** And no bearer of burdens shall bear another's burden; and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You (O Muhammad ﷺ) can warn only those who fear their Lord unseen and perform *As-Salât* (*Iqâmat-as-Salât*). And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of his own self. And to Allâh is the (final) Return (of all).

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿١٩﴾ وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿٢٠﴾ وَلَا الظِّلُّ وَلَا الْحَرُورُ ﴿٢١﴾ وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا
الْأَمْوَاتُ ۚ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ ۖ وَمَا أَنتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ ﴿٢٢﴾ إِنْ أَنتَ إِلَّا نَذِيرٌ ﴿٢٣﴾ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا
وَنَذِيرًا ۚ وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٤﴾ وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ
وَبِالزُّبُرِ وَبِالْكِتَابِ الْمُنِيرِ ﴿٢٥﴾ ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا ۖ فَكَيْفَ كَانَ نَكِيرِ ﴿٢٦﴾

and the seeing وَالْبَصِيرُ ﴿١٩﴾ the blind الْأَعْمَىٰ are alike يَسْتَوِي and not وَمَا
nor وَلَا the light النُّورُ ﴿٢٠﴾ and not وَلَا the darknesses الظُّلُمَاتُ nor وَلَا
are يَسْتَوِي nor وَمَا the sun's heat الْحَرُورُ ﴿٢١﴾ and not وَلَا the shade الظِّلُّ
اللَّهَ verily إِنَّ the dead الْأَمْوَاتُ and not وَلَا the living الْأَحْيَاءُ alike
أَنتَ and not وَمَا He wills يَشَاءُ whom مَن makes hear يُسْمِعُ Allah
إِنْ graves الْقُبُورِ ﴿٢٢﴾ in فِي those who are مَّن make hear بِمُسْمِعٍ you
sent أَرْسَلْنَاكَ verily We إِنَّا a warner نَذِيرٌ ﴿٢٣﴾ but إِلَّا you are أَنتَ not
and a وَنَذِيرًا a bearer of good news بَشِيرًا with the truth بِالْحَقِّ you
had خَلَا but إِلَّا nation أُمَّةٍ any مِّنْ and there not وَإِن warner
they يُكَذِّبُوكَ and if وَإِن a warner نَذِيرٌ ﴿٢٤﴾ among them فِيهَا passed
مِن قَبْلِهِمْ those who الَّذِينَ denied كَذَّبَ so verily فَقَدْ deny you
their Messengers رُسُلُهُم came to them جَاءَتْهُمْ (were) before them
and the وَبِالْكِتَابِ and with Scriptures وَبِالزُّبُرِ with clear signs بِالْبَيِّنَاتِ
(of) الَّذِينَ I took hold أَخَذْتُ then ثُمَّ giving light الْمُنِيرِ ﴿٢٥﴾ Book
My نَكِيرِ ﴿٢٦﴾ was كَانَ and how فَكَيْفَ disbelieved كَفَرُوا those who
denial (punishment)

19. Not alike are the blind (disbelievers in Islâmic Monotheism) and the seeing (believers in Islâmic Monotheism). **20.** Nor are (alike) darkness (disbelief) and light (belief in Islâmic Monotheism). **21.** Nor are (alike) the shade and the sun's heat. **22.** Nor are (alike) the living (i.e., the believers) and the dead (i.e., the disbelievers). Verily, Allâh makes whom He wills to hear, but you cannot make

hear those who are in graves. **23.** You (O Muhammad ﷺ) are only a warner (i.e. your duty is to convey Allâh's Message to mankind but the guidance is Allâh's). **24.** Verily, We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them. **25.** And if they belie you, those before them also belied. Their Messengers came to them with clear signs, and with the Scriptures, and the Book giving light. **26.** Then I took hold of those who disbelieved, and how terrible was My denial (punishment)!

أَلَمْ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِۦ ثَمَرَٰتٍ مُّخْتَلِفًا أَلْوَٰنُهَا ۚ وَمِنَ ٱلْجِبَالِ جُدَدٌۢ بِيضٌ وَحُمْرٌ مُّخْتَلِفٌ
أَلْوَٰنُهَا وَغَرَابِيبُ سُودٌ ﴿٢٧﴾ وَمِنَ ٱلنَّاسِ وَٱلدَّوَآبِّ وَٱلْأَنْعَٰمِ مُخْتَلِفٌ أَلْوَٰنُهُۥ كَذَٰلِكَ ۗ إِنَّمَا يَخْشَى ٱللَّهَ مِنْ
عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟ ۗ إِنَّ ٱللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾ إِنَّ ٱلَّذِينَ يَتْلُونَ كِتَٰبَ ٱللَّهِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَأَنفَقُوا۟ مِمَّا
رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَٰرَةً لَّن تَبُورَ ﴿٢٩﴾ لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِۦٓ ۚ
إِنَّهُۥ غَفُورٌ شَكُورٌ ﴿٣٠﴾

مِنَ sends down أَنزَلَ Allah ٱللَّهَ that أَنَّ you see تَرَ do not أَلَمْ
بِهِۦ and We produce فَأَخْرَجْنَا water (rain) مَآءً the sky ٱلسَّمَآءِ from
and among وَمِنَ colours أَلْوَٰنُهَا of various مُّخْتَلِفًا fruits ثَمَرَٰتٍ therewith
وَحُمْرٌ white بِيضٌ (are) streaks (paths) جُدَدٌ the mountains ٱلْجِبَالِ
and intense وَغَرَابِيبُ colours أَلْوَٰنُهَا (of) varying مُّخْتَلِفٌ and red
وَٱلْأَنْعَٰمِ and beasts وَٱلدَّوَآبِّ men ٱلنَّاسِ and of وَمِنَ black سُودٌ ﴿٢٧﴾
(it is) إِنَّمَا likewise كَذَٰلِكَ colours أَلْوَٰنُهُۥ (are) various مُخْتَلِفٌ cattle
those who ٱلْعُلَمَٰٓؤُا۟ His slaves عِبَادِهِ of مِنْ Allah ٱللَّهَ fear يَخْشَى only
غَفُورٌ ﴿٢٨﴾ (is) All-Mighty عَزِيزٌ Allah ٱللَّهَ verily إِنَّ have knowledge
Book كِتَٰبَ recite يَتْلُونَ those who ٱلَّذِينَ verily إِنَّ Oft-Forgiving
مِمَّا and spend وَأَنفَقُوا۟ prayer ٱلصَّلَوٰةَ and offer وَأَقَامُوا۟ (of) Allah ٱللَّهِ
وَعَلَانِيَةً secretly سِرًّا We have provided for them رَزَقْنَٰهُمْ out of what
تَبُورَ ﴿٢٩﴾ never لَّن business تِجَٰرَةً they hope for يَرْجُونَ and openly
their أُجُورَهُمْ that He may pay them in full لِيُوَفِّيَهُمْ that will perish
His Grace فَضْلِهِۦٓ out of مِّن and give them more وَيَزِيدَهُم wages
Most Ready to شَكُورٌ ﴿٣٠﴾ (is) Oft-Forgiving غَفُورٌ verily, He إِنَّهُۥ
appreciate

27. See you not that Allâh sends down water (rain) from the sky, and We produce therewith fruits of various colours, and among the mountains are streaks white and red, of varying colours and (others) very black. **28.** And likewise, men and *Ad-Dawâbb* [moving (living) creatures, beasts] and cattle are of various colours. It is only those who have knowledge among His slaves that fear Allâh. Verily, Allâh is All-Mighty, Oft-Forgiving. **29.** Verily, those who recite the Book of Allâh (this Qur'ân), and perform *As-Salât* (*Iqâmat-as-Salât*), and spend (in charity) out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish. **30.** That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily, He is Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ﴿٣١﴾ ثُمَّ أَوْرَثْنَا
الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ
ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٢﴾ جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ
فِيهَا حَرِيرٌ ﴿٣٣﴾ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٤﴾

الْكِتَابِ of مِنَ to you إِلَيْكَ We revealed أَوْحَيْنَا and that which وَالَّذِي
that which لِمَا confirming مُصَدِّقًا (is) the truth الْحَقُّ it هُوَ the Book
of His slaves بِعِبَادِهِ Allah اللَّهَ verily إِنَّ before it بَيْنَ يَدَيْهِ (was)
We أَوْرَثْنَا then ثُمَّ All-Seer بَصِيرٌ ﴿٣١﴾ (is) indeed All-Aware لَخَبِيرٌ
اصْطَفَيْنَا (to) those whom الَّذِينَ the Book الْكِتَابَ gave as inheritance
then of them are some فَمِنْهُمْ Our slaves عِبَادِنَا of مِنْ We chose
and of them are some وَمِنْهُمْ their ownselves لِنَفْسِهِ who wrong ظَالِمٌ
سَابِقٌ and of them are some وَمِنْهُمْ follow a middle course مُقْتَصِدٌ
(of) اللَّهِ by leave بِإِذْنِ in good deeds بِالْخَيْرَاتِ who (are) foremost
جَنَّاتُ the great الْكَبِيرُ ﴿٣٢﴾ the grace الْفَضْلُ is هُوَ that ذَٰلِكَ Allah
they يُحَلَّوْنَ they will enter them يَدْخُلُونَهَا (of) Eternity عَدْنٍ Gardens
ذَهَبٍ of مِنْ bracelets أَسَاوِرَ with مِنْ therein فِيهَا will be adorned
حَرِيرٌ ﴿٣٣﴾ therein فِيهَا and their garments وَلِبَاسُهُمْ and pearls وَلُؤْلُؤًا gold
(is) due لِلَّهِ All praise الْحَمْدُ and they will say وَقَالُوا (will be) silk
إِنَّ grief الْحَزَنَ from us عَنَّا has removed أَذْهَبَ Who الَّذِي to Allah
Most شَكُورٌ ﴿٣٤﴾ is indeed Oft-Forgiving لَغَفُورٌ our Lord رَبَّنَا verily
Ready to appreciate

31. And what We have revealed to you (O Muhammad ﷺ), of the Book (the Qur'ân), it is the (very) truth [that you (Muhammad ﷺ) and your followers must act on its instructions] confirming that which was (revealed) before it. Verily, Allâh is indeed All-Aware, and All-Seer of His slaves. **32.** Then We gave the Book (the Qur'ân) as inheritance to such of Our slaves whom We chose (the followers of Muhammad ﷺ). Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allâh's Leave, foremost in good deeds. That (inheritance of the Qur'ân) — that is indeed a great Grace. **33.** *'Adn* (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments therein will be of silk. **34.** And they will say: "All the praises and thanks be to Allâh Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).

الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِن فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ ﴿٣٥﴾ وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ
جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا كَذَٰلِكَ نَجْزِي كُلَّ كَفُورٍ ﴿٣٦﴾ وَهُمْ يَصْطَرِخُونَ
فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ
النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ ﴿٣٧﴾

that will last الْمُقَامَةِ (in) a home دَارَ has lodged us أَحَلَّنَا Who الَّذِي
فِيهَا touch us يَمَسُّنَا not لَا His Grace فَضْلِهِ out of مِن forever
﴿٣٥﴾ لُغُوبٌ therein فِيهَا will touch us يَمَسُّنَا nor وَلَا toil نَصَبٌ therein
نَارُ for them لَهُمْ disbelieve كَفَرُوا and those who وَالَّذِينَ weariness
it will be يُقْضَىٰ neither لَا (of) Hell جَهَنَّمَ (will be) the Fire
shall يُخَفَّفُ nor وَلَا so that they die فَيَمُوتُوا on them عَلَيْهِمْ completed
thus كَذَٰلِكَ its torment عَذَابِهَا (of) مِّنْ for them عَنْهُم be lightened
and وَهُمْ disbeliever ﴿٣٦﴾ كَفُورٍ every كُلَّ do We pay back نَجْزِي
bring us out أَخْرِجْنَا our Lord رَبَّنَا therein فِيهَا will cry يَصْطَرِخُونَ they
that which الَّذِي not غَيْرَ righteous deeds صَالِحًا we shall do نَعْمَلْ
We give you life نُعَمِّرْكُم did not أَوَلَمْ do نَعْمَلُ we used to كُنَّا
فِيهِ should receive admonition يَتَذَكَّرُ that مَّا long enough
and came to you وَجَاءَكُمُ reflected تَذَكَّرَ whosoever مَن therein
for لِلظَّالِمِينَ (there is) not فَمَا so taste you فَذُوقُوا the warner النَّذِيرُ
helper ﴿٣٧﴾ نَّصِيرٍ any مِن the wrong-doers

35. Who, out of His Grace, has lodged us in a home that will last forever, where toil will touch us not nor weariness will touch us." **36.** But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism), for them will be the fire of Hell. Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them. Thus do We requite every disbeliever! **37.** Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allâh will reply:) "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the *Zâlimûn* (polytheists and wrongdoers) there is no helper."

إِنَّ ٱللَّهَ عَٰلِمُ غَيْبِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٣٨﴾ هُوَ ٱلَّذِى جَعَلَكُمْ خَلَٰٓئِفَ فِى ٱلْأَرْضِ ۚ
فَمَن كَفَرَ فَعَلَيْهِ كُفْرُهُۥ ۖ وَلَا يَزِيدُ ٱلْكَٰفِرِينَ كُفْرُهُمْ عِندَ رَبِّهِمْ إِلَّا مَقْتًا ۖ وَلَا يَزِيدُ ٱلْكَٰفِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا ﴿٣٩﴾ قُلْ
أَرَءَيْتُمْ شُرَكَآءَكُمُ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ أَرُونِى مَاذَا خَلَقُوا۟ مِنَ ٱلْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِى ٱلسَّمَٰوَٰتِ أَمْ ءَاتَيْنَٰهُمْ كِتَٰبًا فَهُمْ
عَلَىٰ بَيِّنَتٍ مِّنْهُ ۚ بَلْ إِن يَعِدُ ٱلظَّٰلِمُونَ بَعْضُهُم بَعْضًا إِلَّا غُرُورًا ﴿٤٠﴾

(of) the غَيْبِ (is) All-Knower عَٰلِمُ Allah ٱللَّهَ verily إِنَّ
verily إِنَّهُۥ and the earth وَٱلْأَرْضِ (of) the heavens ٱلسَّمَٰوَٰتِ Unseen
(is) in the ٱلصُّدُورِ ﴿٣٨﴾ of what بِذَاتِ (is) All-Knower عَلِيمٌۢ He
خَلَٰٓئِفَ has made you جَعَلَكُمْ Who ٱلَّذِى He (it is) هُوَ breasts
كَفَرَ so whosoever فَمَن the earth ٱلْأَرْضِ in فِى successors
and وَلَا his disbelief كُفْرُهُۥ then on him (will be) فَعَلَيْهِ disbelieves
عِندَ their disbelief كُفْرُهُمْ the disbelievers ٱلْكَٰفِرِينَ increased يَزِيدُ not
يَزِيدُ and not وَلَا hatred مَقْتًا but إِلَّا their Lord رَبِّهِمْ with (to)
but إِلَّا their disbelief كُفْرُهُمْ the disbelievers ٱلْكَٰفِرِينَ increases
your شُرَكَآءَكُمُ what do you think (about) أَرَءَيْتُمْ say قُلْ loss خَسَارًا ﴿٣٩﴾
ٱللَّهِ besides مِن دُونِ you call upon تَدْعُونَ to whom ٱلَّذِينَ partner gods
ٱلْأَرْضِ of مِنَ they have created خَلَقُوا۟ what مَاذَا show me أَرُونِى Allah
the ٱلسَّمَٰوَٰتِ in فِى any share شِرْكٌ have they لَهُمْ or أَمْ the earth
so فَهُمْ a Book كِتَٰبًا have We given them ءَاتَيْنَٰهُمْ or أَمْ heavens
إِن nay بَلْ therefrom مِّنْهُ clear proof بَيِّنَتٍ (act) on عَلَىٰ that they
some of them بَعْضُهُم the wrong-doers ٱلظَّٰلِمُونَ promise يَعِدُ nothing
delusion غُرُورًا ﴿٤٠﴾ but إِلَّا others بَعْضًا

38. Verily, Allâh is the All-Knower of the Unseen of the heavens and the earth. Verily, He is the All-Knower of that is in the breasts. **39.** He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves (in Islâmic Monotheism) on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred of their Lord. And the disbelief of the disbelievers adds nothing but loss. **40.** Say (O Muhammad ﷺ): "Tell me or inform me (what) do you think about your (so-called) partner-gods to whom you call upon besides Allâh? Show me, what they have created of the earth. Or have they any share in the heavens? Or have We given them a Book, so that they act on clear proof therefrom? Nay, the *Zâlimûn* (polytheists and wrongdoers) promise one another nothing but delusions."

۞إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَا ۚ وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنۢ بَعْدِهِۦٓ ۚ إِنَّهُۥ كَانَ حَلِيمًا
غَفُورًا ﴿٤١﴾ وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِن جَآءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى ٱلْأُمَمِ ۖ فَلَمَّا جَآءَهُمْ نَذِيرٌ مَّا زَادَهُمْ
إِلَّا نُفُورًا ﴿٤٢﴾ ٱسْتِكْبَارًا فِى ٱلْأَرْضِ وَمَكْرَ ٱلسَّيِّئِ ۚ وَلَا يَحِيقُ ٱلْمَكْرُ ٱلسَّيِّئُ إِلَّا بِأَهْلِهِۦ ۚ فَهَلْ يَنظُرُونَ إِلَّا سُنَّتَ
ٱلْأَوَّلِينَ ۚ فَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَبْدِيلًا ۖ وَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَحْوِيلًا ﴿٤٣﴾

وَٱلْأَرْضَ the heavens ٱلسَّمَٰوَٰتِ grasps يُمْسِكُ Allah ٱللَّهَ verily ۞إِنَّ
زَالَتَآ and if وَلَئِن they should move away تَزُولَا lest أَن and the earth
that could أَمْسَكَهُمَا (there is) not إِنْ they were to move away
He is كَانَ truly إِنَّهُۥ after Him مِّنۢ بَعْدِهِۦٓ one أَحَدٍ any مِنْ grasp them
and they swore وَأَقْسَمُوا۟ Oft-Forgiving غَفُورًا ﴿٤١﴾ Most Forbearing حَلِيمًا
that if لَئِن their oath أَيْمَٰنِهِمْ most binding جَهْدَ by Allah بِٱللَّهِ
more أَهْدَىٰ they would be لَّيَكُونُنَّ a warner نَذِيرٌ came to them جَآءَهُمْ
yet when فَلَمَّا (of) the nations ٱلْأُمَمِ any إِحْدَى than مِنْ guided
it increased in زَادَهُمْ nothing مَّا a warner نَذِيرٌ came to them جَآءَهُمْ
in فِى (because of) arrogance ٱسْتِكْبَارًا flight نُفُورًا ﴿٤٢﴾ but إِلَّا them
but not وَلَا (of) evil ٱلسَّيِّئِ and (their) plotting وَمَكْرَ the land ٱلْأَرْضِ
who بِأَهْلِهِۦ but إِلَّا the evil ٱلسَّيِّئُ plotting ٱلْمَكْرُ encompasses يَحِيقُ
سُنَّتَ but إِلَّا they expect (anything) يَنظُرُونَ then can فَهَلْ makes it
will you find تَجِدَ so never فَلَن (of) former peoples ٱلْأَوَّلِينَ the way
and never وَلَن any change تَبْدِيلًا (of) Allah ٱللَّهِ for the Way لِسُنَّتِ
any تَحْوِيلًا ﴿٤٣﴾ (of) Allah ٱللَّهِ for the Way لِسُنَّتِ you will find تَجِدَ
turning off

41. Verily, Allâh grasps the heavens and the earth lest they should move away
from their places, and if they were to move away from their places, there is not
one that could grasp them after Him. Truly, He is Ever Most Forbearing,
Oft-Forgiving. **42.** And they swore by Allâh their most binding oath that if a
warner came to them, they would be more guided than any of the nations (before
them); yet when a warner (Muhammad ﷺ) came to them, it increased in them
nothing but flight (from the truth). **43.** (They took to flight because of their)
arrogance in the land and their plotting of evil. But the evil plot encompasses only
him who makes it. Then, can they expect anything (else) but the *Sunnah* (way of
dealing) of the peoples of old? So no change will you find in Allâh's *Sunnah* (way
of dealing), and no turning off will you find in Allâh's *Sunnah* (way of dealing).

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً ۚ وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِن
شَيْءٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ ۚ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا ﴿٤٤﴾ وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا
تَرَكَ عَلَىٰ ظَهْرِهَا مِن دَابَّةٍ وَلَٰكِن يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجَلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ
بَصِيرًا ﴿٤٥﴾

and فَيَنظُرُوا the land الْأَرْضِ in فِي traveled يَسِيرُوا have they not أَوَلَمْ
(of) those الَّذِينَ the end عَاقِبَةُ was كَانَ how (terrible) كَيْفَ seen
greater أَشَدَّ and they were وَكَانُوا (were) before them مِن قَبْلِهِمْ who
لِيُعْجِزَهُ Allah اللَّهُ is كَانَ and not وَمَا in power قُوَّةً than them مِنْهُمْ
the heavens السَّمَاوَاتِ in فِي thing شَيْءٍ any مِن that escapes Him
عَلِيمًا is كَانَ verily He إِنَّهُ the earth الْأَرْضِ in فِي nor وَلَا
were to يُؤَاخِذُ and if وَلَوْ All-Omnipotent ﴿٤٤﴾ قَدِيرًا All-Knowing
they كَسَبُوا for that which بِمَا people النَّاسَ Allah اللَّهُ punish
مِن its surface ظَهْرِهَا on عَلَىٰ He would leave تَرَكَ not مَا earned
إِلَىٰ He leaves them respite يُؤَخِّرُهُمْ but وَلَٰكِن creature دَابَّةٍ any
أَجَلُهُمْ comes جَاءَ and when فَإِذَا appointed مُّسَمًّى term أَجَلٍ to
of His slaves بِعِبَادِهِ is كَانَ Allah اللَّهَ verily فَإِنَّ their term
All-Seer ﴿٤٥﴾ بَصِيرًا

44. Have they not travelled in the land, and seen what was the end of those before
them — though they were superior to them in power? Allâh is not such that
anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing,
All-Omnipotent. **45.** And if Allâh were to punish men for that which they earned,

He would not leave a moving (living) creature on the surface of the earth; but He gives them respite to an appointed term, and when their term comes, then verily, Allâh is Ever All-Seer of His slaves.

سُورَةُ يسٓ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

يسٓ ١ وَٱلۡقُرۡءَانِ ٱلۡحَكِيمِ ٢ إِنَّكَ لَمِنَ ٱلۡمُرۡسَلِينَ ٣ عَلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ٤ تَنزِيلَ ٱلۡعَزِيزِ ٱلرَّحِيمِ ٥ لِتُنذِرَ قَوۡمٗا
مَّآ أُنذِرَ ءَابَآؤُهُمۡ فَهُمۡ غَٰفِلُونَ ٦ لَقَدۡ حَقَّ ٱلۡقَوۡلُ عَلَىٰٓ أَكۡثَرِهِمۡ فَهُمۡ لَا يُؤۡمِنُونَ ٧ إِنَّا جَعَلۡنَا فِيٓ أَعۡنَٰقِهِمۡ أَغۡلَٰلٗا فَهِيَ
إِلَى ٱلۡأَذۡقَانِ فَهُم مُّقۡمَحُونَ ٨ وَجَعَلۡنَا مِنۢ بَيۡنِ أَيۡدِيهِمۡ سَدّٗا وَمِنۡ خَلۡفِهِمۡ سَدّٗا فَأَغۡشَيۡنَٰهُمۡ فَهُمۡ لَا يُبۡصِرُونَ ٩

إِنَّكَ full of wisdom ٱلۡحَكِيمِ ٢ by the Quran وَٱلۡقُرۡءَانِ Ya-Sin يسٓ ١
صِرَٰطٖ on عَلَىٰ the Messengers ٱلۡمُرۡسَلِينَ ٣ (are) one of لَمِنَ truly you
the ٱلۡعَزِيزِ this is sent down by تَنزِيلَ straight ٤ مُّسۡتَقِيمٖ path
a people قَوۡمٗا to warn لِتُنذِرَ the Most Merciful ٥ ٱلرَّحِيمِ All-Mighty
so they فَهُمۡ their forefathers ءَابَآؤُهُمۡ were warned أُنذِرَ not مَّآ
the ٱلۡقَوۡلُ has proved true حَقَّ indeed لَقَدۡ (are) heedless ٦ غَٰفِلُونَ
not لَا so they فَهُمۡ most (of) them أَكۡثَرِهِمۡ against عَلَىٰٓ Word
أَعۡنَٰقِهِمۡ on فِيٓ have put جَعَلۡنَا verily We إِنَّا will believe ٧ يُؤۡمِنُونَ
the ٱلۡأَذۡقَانِ up to إِلَى so these فَهِيَ iron collars أَغۡلَٰلٗا their necks
وَجَعَلۡنَا (are) made stiff-reached ٨ مُّقۡمَحُونَ so that they فَهُم chins
a سَدّٗا in front of them بَيۡنِ أَيۡدِيهِمۡ (from) مِنۢ and We have put
فَأَغۡشَيۡنَٰهُمۡ a barrier سَدّٗا behind them خَلۡفِهِمۡ and from وَمِنۡ barrier
see ٩ يُبۡصِرُونَ cannot لَا so they فَهُمۡ so We have covered them up

Sûrat Yâ-Sîn XXXVI

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Yâ-Sîn*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] 2. By the Qur'ân, full of wisdom (i.e. full of laws, evidences, and proofs), 3. Truly, you (O Muhammad ﷺ) are one of the Messengers, 4. On the Straight Path (i.e. on Allâh's religion of Islâmic Monotheism). 5. (This is a Revelation) sent down by the All-Mighty, the Most

Merciful, 6. In order that you may warn a people whose forefathers were not warned, so they are heedless. 7. Indeed the Word (of punishment) has proved true against most of them, so they will not believe. 8. Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up. 9. And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.

وَسَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾ إِنَّمَا تُنذِرُ مَنِ ٱتَّبَعَ ٱلذِّكْرَ وَخَشِيَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ فَبَشِّرْهُ
بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾ إِنَّا نَحْنُ نُحْيِ ٱلْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا۟ وَءَاثَٰرَهُمْ وَكُلَّ شَىْءٍ أَحْصَيْنَٰهُ فِىٓ إِمَامٍ
مُّبِينٍ ﴿١٢﴾ وَٱضْرِبْ لَهُم مَّثَلًا أَصْحَٰبَ ٱلْقَرْيَةِ إِذْ جَآءَهَا ٱلْمُرْسَلُونَ ﴿١٣﴾ إِذْ أَرْسَلْنَآ إِلَيْهِمُ ٱثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ
فَقَالُوٓا۟ إِنَّآ إِلَيْكُم مُّرْسَلُونَ ﴿١٤﴾

whether you warn ءَأَنذَرْتَهُمْ to them عَلَيْهِمْ and it is the same وَسَوَآءٌ
they يُؤْمِنُونَ ﴿١٠﴾ not لَا you warn them تُنذِرْهُمْ not لَمْ or أَمْ them
ٱتَّبَعَ him who مَنِ can warn تُنذِرُ you only إِنَّمَا will believe
the Most ٱلرَّحْمَٰنَ and fears وَخَشِيَ the Reminder ٱلذِّكْرَ follows
of بِمَغْفِرَةٍ so give him good news فَبَشِّرْهُ unseen بِٱلْغَيْبِ Gracious
نَحْنُ verily إِنَّا generous كَرِيمٍ ﴿١١﴾ and a reward وَأَجْرٍ forgiveness
مَا and We record وَنَكْتُبُ (to) the dead ٱلْمَوْتَىٰ give life نُحْيِ We
and وَكُلَّ and their traces وَءَاثَٰرَهُمْ they send before قَدَّمُوا۟ that which
مُّبِينٍ ﴿١٢﴾ a Book إِمَامٍ in فِىٓ We have recorded أَحْصَيْنَٰهُ thing شَىْءٍ every
أَصْحَٰبَ a similitude مَّثَلًا to them لَهُم and put forward وَٱضْرِبْ a clear
(there) came to جَآءَهَا when إِذْ (of) the town ٱلْقَرْيَةِ the dwellers
to them إِلَيْهِمُ We sent أَرْسَلْنَآ when إِذْ Messengers ٱلْمُرْسَلُونَ ﴿١٣﴾ them
so We فَعَزَّزْنَا they denied them both فَكَذَّبُوهُمَا two Messengers ٱثْنَيْنِ
verily إِنَّآ and they said فَقَالُوٓا۟ with a third بِثَالِثٍ reinforced them
have been sent as Messengers مُّرْسَلُونَ ﴿١٤﴾ to you إِلَيْكُم We

10. It is the same to them whether you warn them or you warn them not, they will not believe. 11. You can only warn him who follows the Reminder (the Qur'ân), and fears the Most Gracious (Allâh) unseen. Bear you to such one the glad tidings of forgiveness, and a generous reward (i.e. Paradise). 12. Verily, We give life to the dead, and We record that which they send before (them), and their traces and all things We have recorded with numbers (as a record) in a Clear Book. 13. And put forward to them a similitude; the (story of the) Dwellers of the Town, [it is said

that the town was Antioch (Antâkiya)], when there came Messengers to them. **14.** When We sent to them two Messengers, they belied them both; so We reinforced them with a third, and they said: "Verily, we have been sent to you as Messengers."

قَالُوا مَا أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنزَلَ الرَّحْمَٰنُ مِن شَيْءٍ إِنْ أَنتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾ قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ
لَمُرْسَلُونَ ﴿١٦﴾ وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٧﴾ قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا
عَذَابٌ أَلِيمٌ ﴿١٨﴾ قَالُوا طَائِرُكُم مَّعَكُمْ أَئِن ذُكِّرْتُم بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾

human beings بَشَرٌ but إِلَّا you (are) أَنتُمْ not مَا they said قَالُوا
the Most الرَّحْمَٰنُ has sent down أَنزَلَ and not وَمَا like ourselves مِّثْلُنَا
﴿١٥﴾ تَكْذِبُونَ but إِلَّا you are أَنتُمْ not إِنْ thing شَيْءٍ any مِن Gracious
يَعْلَمُ our Lord رَبُّنَا they (the Messengers) said قَالُوا telling lies
and not وَمَا are Messengers لَمُرْسَلُونَ ﴿١٦﴾ to you إِلَيْكُمْ we إِنَّا knows
﴿١٧﴾ الْمُبِينُ to convey (the Message) الْبَلَاغُ but إِلَّا our duty (is) عَلَيْنَا
from بِكُمْ we see an evil omen تَطَيَّرْنَا verily إِنَّا they said قَالُوا clear
we will surely stone you لَنَرْجُمَنَّكُمْ you cease تَنتَهُوا not لَّمْ if لَئِن you
﴿١٨﴾ أَلِيمٌ a torment عَذَابٌ from us مِّنَّا and will touch you وَلَيَمَسَّنَّكُم
مَّعَكُمْ your evil omens طَائِرُكُم they (Messengers) said قَالُوا painful
بَلْ you are admonished ذُكِّرْتُم is it because أَئِن (are) with you
transgressing ﴿١٩﴾ مُّسْرِفُونَ (are) a people قَوْمٌ but you أَنتُمْ nay

15. They (people of the town) said: "You are only human beings like ourselves, and the Most Gracious (Allâh) has revealed nothing. You are only telling lies." **16.** The Messengers said: "Our Lord knows that we have been sent as Messengers to you, **17.** "And our duty is only to convey plainly (the Message)." **18.** They (people) said: "For us, we see an evil omen from you; if you cease not, we will surely stone you, and a painful torment will touch you from us." **19.** They (Messengers) said: "Your evil omens be with you! (Do you call it 'evil omen') because you are admonished? Nay, but you are a people *Musrifûn* (transgressing all bounds by committing all kinds of great sins, and by disobeying Allâh).

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾ اتَّبِعُوا مَن لَّا يَسْأَلُكُمْ أَجْرًا وَهُم
مُّهْتَدُونَ ﴿٢١﴾ وَمَا لِيَ لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾ أَأَتَّخِذُ مِن دُونِهِ آلِهَةً إِن يُرِدْنِ الرَّحْمَٰنُ بِضُرٍّ لَّا
تُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنقِذُونِ ﴿٢٣﴾ إِنِّي إِذًا لَّفِي ضَلَالٍ مُّبِينٍ ﴿٢٤﴾ إِنِّي آمَنتُ بِرَبِّكُمْ فَاسْمَعُونِ ﴿٢٥﴾
قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾

(of) ٱلْمَدِينَةِ the farthest part أَقْصَا from مِنْ and (there) came وَجَآءَ
O my people يَٰقَوْمِ he said قَالَ running يَسْعَىٰ a man رَجُلٌ the town
those مَن follow ٱتَّبِعُوا۟ the Messengers ٱلْمُرْسَلِينَ ﴿٢٠﴾ follow ٱتَّبِعُوا۟
and they وَهُم any wages أَجْرًا ask of you يَسْـَٔلُكُمْ not لَّا who
أَعْبُدُ not لَآ should I لِىَ and why وَمَا (are) rightly guided مُّهْتَدُونَ ﴿٢١﴾
and to Whom وَإِلَيْهِ has created me فَطَرَنِى Him Who ٱلَّذِى worship
besides Him مِن دُونِهِۦٓ shall I take ءَأَتَّخِذُ you shall be returned تُرْجَعُونَ ﴿٢٢﴾
يُرِدْنِ the Most Gracious ٱلرَّحْمَٰنُ intends me يُرِدْنِ if إِن gods ءَالِهَةً
their intercession شَفَٰعَتُهُمْ me عَنِّى will avail تُغْنِ not لَّا any harm
إِذًا verily I إِنِّىٓ they can save me يُنقِذُونِ ﴿٢٣﴾ nor وَلَا anything شَيْـًٔا
ءَامَنتُ verily I إِنِّىٓ plain مُّبِينٍ ﴿٢٤﴾ error ضَلَٰلٍ (should) be in لَّفِى then
it قِيلَ so listen to me فَٱسْمَعُونِ ﴿٢٥﴾ in your Lord بِرَبِّكُمْ I have believed
قَوْمِى would that يَٰلَيْتَ he said قَالَ Paradise ٱلْجَنَّةَ enter ٱدْخُلِ was said
رَبِّى me لِى has forgiven غَفَرَ that بِمَا knew يَعْلَمُونَ ﴿٢٦﴾ my people
the honored ones ٱلْمُكْرَمِينَ ﴿٢٧﴾ of مِنَ and made me وَجَعَلَنِى my Lord

20. And there came a man running from the farthest part of the town. He said: "O my people! Obey the Messengers. **21.** "Obey those who ask no wages of you (for themselves), and who are rightly guided. **22.** "And why should I not worship Him (Allâh Alone) Who has created me and to Whom you shall be returned. **23.** "Shall I take besides Him *âlihah* (gods)? If the Most Gracious (Allâh) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me? **24.** "Then verily, I should be in plain error. **25.** "Verily, I have believed in your Lord, so listen to me!" **26.** It was said (to him when the disbelievers killed him): "Enter Paradise." He said: "Would that my people knew **27.** "That my Lord (Allâh) has forgiven me, and made me of the honoured ones!"

۞ وَمَآ أَنزَلْنَا عَلَىٰ قَوْمِهِۦ مِنۢ بَعْدِهِۦ مِن جُندٍ مِّنَ ٱلسَّمَآءِ وَمَا كُنَّا مُنزِلِينَ ﴿٢٨﴾ إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ
خَٰمِدُونَ ﴿٢٩﴾ يَٰحَسْرَةً عَلَى ٱلْعِبَادِ ۚ مَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٣٠﴾ أَلَمْ يَرَوْا۟ كَمْ أَهْلَكْنَا قَبْلَهُم
مِّنَ ٱلْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾ وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٣٢﴾ وَءَايَةٌ لَّهُمُ ٱلْأَرْضُ ٱلْمَيْتَةُ أَحْيَيْنَٰهَا
وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾

مِنۢ his people قَوْمِهِۦ against عَلَىٰ We sent down أَنزَلْنَا and not وَمَآ ۞
وَمَا heaven ٱلسَّمَآءِ from مِّنَ a host جُندٍ (from) مِن after him بَعْدِهِۦ
صَيْحَةً only إِلَّا it was كَانَتْ but إِن sent down مُنزِلِينَ ﴿٢٨﴾ We كُنَّا nor
were dead silent ﴿٢٩﴾ خَٰمِدُونَ they all هُمْ then فَإِذَا one وَٰحِدَةً shout
came يَأْتِيهِم not مَا the slaves (mankind) ٱلْعِبَادِ for عَلَى alas يَٰحَسْرَةً
at بِهِۦ they used to كَانُوا۟ but إِلَّا Messenger رَّسُولٍ a مِّن to them
أَهْلَكْنَا how many كَمْ they see يَرَوْا۟ do not أَلَمْ mock ﴿٣٠﴾ يَسْتَهْزِءُونَ him
the ٱلْقُرُونِ of مِّنَ before them قَبْلَهُم We have destroyed
they will ﴿٣١﴾ يَرْجِعُونَ not لَا to them إِلَيْهِمْ verily they أَنَّهُمْ generations
before Us لَّدَيْنَا all جَمِيعٌ then لَّمَّا all كُلٌّ and surely وَإِن return
land ٱلْأَرْضُ for them لَّهُمُ and a sign وَءَايَةٌ will be brought ﴿٣٢﴾ مُحْضَرُونَ
and We brought forth وَأَخْرَجْنَا We gave it life أَحْيَيْنَٰهَا the dead ٱلْمَيْتَةُ
they eat ﴿٣٣﴾ يَأْكُلُونَ so that thereof فَمِنْهُ grains حَبًّا from it مِنْهَا

28. And We sent not against his people after him a host from the heaven, nor was it needful for Us to send (such a thing). **29.** It was but one *Saihah* (shout) and lo! they (all) were still (silent, dead, destroyed). **30.** Alas for mankind! There never came a Messenger to them but they used to mock at him. **31.** Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them. **32.** And surely, all — everyone of them will be brought before Us. **33.** And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.

وَجَعَلْنَا فِيهَا جَنَّٰتٍ مِّن نَّخِيلٍ وَأَعْنَٰبٍ وَفَجَّرْنَا فِيهَا مِنَ ٱلْعُيُونِ ﴿٣٤﴾ لِيَأْكُلُوا۟ مِن ثَمَرِهِۦ وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۖ
أَفَلَا يَشْكُرُونَ ﴿٣٥﴾ سُبْحَٰنَ ٱلَّذِى خَلَقَ ٱلْأَزْوَٰجَ كُلَّهَا مِمَّا تُنۢبِتُ ٱلْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا
يَعْلَمُونَ ﴿٣٦﴾ وَءَايَةٌ لَّهُمُ ٱلَّيْلُ نَسْلَخُ مِنْهُ ٱلنَّهَارَ فَإِذَا هُم مُّظْلِمُونَ ﴿٣٧﴾ وَٱلشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا ۚ ذَٰلِكَ
تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٣٨﴾

وَجَعَلْنَا and We have made فِيهَا therein جَنَّٰتٍ gardens مِّن of نَّخِيلٍ date-palm وَأَعْنَٰبٍ and grapes وَفَجَّرْنَا and We have caused to gush forth فِيهَا therein مِنَ of ٱلْعُيُونِ springs of water لِيَأْكُلُوا۟ so that they may eat مِن of ثَمَرِهِۦ the fruits thereof وَمَا and not عَمِلَتْهُ made it أَيْدِيهِمْ their hands أَفَلَا will they not يَشْكُرُونَ give thanks سُبْحَٰنَ glory be to ٱلَّذِى Him Who خَلَقَ has created ٱلْأَزْوَٰجَ pairs كُلَّهَا all مِمَّا of that which تُنۢبِتُ produces ٱلْأَرْضُ the earth وَمِنْ as well as of أَنفُسِهِمْ their own kind وَمِمَّا and of that which لَا not يَعْلَمُونَ they know وَءَايَةٌ and a sign لَّهُمُ for them ٱلَّيْلُ the night نَسْلَخُ We withdraw مِنْهُ therefrom ٱلنَّهَارَ the Day فَإِذَا and behold هُم they are مُّظْلِمُونَ in darkness وَٱلشَّمْسُ and the sun تَجْرِى runs لِمُسْتَقَرٍّ on its fixed course for a term لَّهَا for it ذَٰلِكَ that is تَقْدِيرُ a decree ٱلْعَزِيزِ of the All-Mighty ٱلْعَلِيمِ the All-Knowing

34. And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein. **35.** So that they may eat of the fruit thereof — and their hands made it not. Will they not then give thanks? **36.** Glory be to Him Who has created all the pairs of that which the earth produces, as well as of their own (human) kind (male and female), and of that which they know not. **37.** And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness. **38.** And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing.

وَٱلْقَمَرَ قَدَّرْنَٰهُ مَنَازِلَ حَتَّىٰ عَادَ كَٱلْعُرْجُونِ ٱلْقَدِيمِ ﴿٣٩﴾ لَا ٱلشَّمْسُ يَنۢبَغِى لَهَآ أَن تُدْرِكَ ٱلْقَمَرَ وَلَا ٱلَّيْلُ سَابِقُ ٱلنَّهَارِ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾ وَءَايَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِى ٱلْفُلْكِ ٱلْمَشْحُونِ ﴿٤١﴾ وَخَلَقْنَا لَهُم مِّن مِّثْلِهِۦ مَا يَرْكَبُونَ ﴿٤٢﴾ وَإِن نَّشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنقَذُونَ ﴿٤٣﴾ إِلَّا رَحْمَةً مِّنَّا وَمَتَٰعًا إِلَىٰ حِينٍ ﴿٤٤﴾ وَإِذَا قِيلَ لَهُمُ ٱتَّقُوا۟ مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾

وَٱلْقَمَرَ and the moon قَدَّرْنَٰهُ We have measured its مَنَازِلَ positions حَتَّىٰ till عَادَ it returns كَٱلْعُرْجُونِ like the dried curved date stalk ٱلْقَدِيمِ the old لَا not ٱلشَّمْسُ the sun يَنۢبَغِى permitted لَهَآ for it أَن to تُدْرِكَ overtake ٱلْقَمَرَ the moon وَلَا nor ٱلَّيْلُ the night سَابِقُ outstrip ٱلنَّهَارِ the day وَكُلٌّ they all each فِى in فَلَكٍ an orbit

We حَمَلْنَا that أَنَّا for them لَّهُمْ and a sign وَءَايَةٌ float ﴿٤٠﴾ يَسْبَحُونَ
the laden ﴿٤١﴾ ٱلْمَشْحُونِ ship ٱلْفُلْكِ in فِى their offspring ذُرِّيَّتَهُمْ bore
مَا its like مِّثْلِهِۦ from مِّن for them لَهُم and We have created وَخَلَقْنَا
We shall نُغْرِقْهُمْ We will نَّشَأْ and if وَإِن they ride ﴿٤٢﴾ يَرْكَبُونَ what
وَلَا there will be for them لَهُمْ shout صَرِيخَ and no فَلَا drown them
a mercy رَحْمَةً unless it be إِلَّا will be saved ﴿٤٣﴾ يُنقَذُونَ they هُمْ nor
وَإِذَا a while ﴿٤٤﴾ حِينٍ for إِلَىٰ and as an enjoyment وَمَتَٰعًا from us مِّنَّا
of that which مَا beware ٱتَّقُوا۟ to them لَهُمُ it is said قِيلَ and when
لَعَلَّكُمْ behind you خَلْفَكُمْ and that which وَمَا before you بَيْنَ أَيْدِيكُمْ is
you may receive mercy ﴿٤٥﴾ تُرْحَمُونَ in order that

39. And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. **40.** It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit. **41.** And an *Ayâh* (sign) for them is that We bore their offspring in the laden ship [of Nûh (Noah)]. **42.** And We have created for them of the like thereunto, on which they ride. **43.** And if We will, We shall drown them, and there will be no shout (or helper) for them (to hear their cry for help), nor will they be saved. **44.** Unless it be a mercy from Us, and as an enjoyment for a while. **45.** And when it is said to them: "Beware of that which is before you (worldly torments), and that which is behind you (torments in the Hereafter), in order that you may receive mercy (i.e. if you believe in Allâh's religion — Islâmic Monotheism, and avoid polytheism, and obey Allâh with righteous deeds).

وَمَا تَأْتِيهِم مِّنْ ءَايَةٍ مِّنْ ءَايَٰتِ رَبِّهِمْ إِلَّا كَانُوا۟ عَنْهَا مُعْرِضِينَ ﴿٤٦﴾ وَإِذَا قِيلَ لَهُمْ أَنفِقُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ قَالَ ٱلَّذِينَ
كَفَرُوا۟ لِلَّذِينَ ءَامَنُوٓا۟ أَنُطْعِمُ مَن لَّوْ يَشَآءُ ٱللَّهُ أَطْعَمَهُۥٓ إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ مُّبِينٍ ﴿٤٧﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ
إِن كُنتُمْ صَٰدِقِينَ ﴿٤٨﴾ مَا يَنظُرُونَ إِلَّا صَيْحَةً وَٰحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَآ إِلَىٰٓ
أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾

مِّنْ a sign ءَايَةٍ from among مِّنْ come to them تَأْتِيهِم and not وَمَا
عَنْهَا they did كَانُوا۟ but إِلَّا of their Lord رَبِّهِمْ the signs ءَايَٰتِ of
to لَهُمُ it is said قِيلَ and when وَإِذَا turn away ﴿٤٦﴾ مُعْرِضِينَ from it
Allah ٱللَّهُ has provided you رَزَقَكُمُ of what مِمَّا spend أَنفِقُوا۟ them

ءَامَنُوٓا۟ to those who لِلَّذِينَ disbelieve كَفَرُوا۟ those who ٱلَّذِينَ say قَالَ
ٱللَّهُ willed يَشَآءُ if لَّوْ those whom مَن shall we feed أَنُطْعِمُ believe
but إِلَّا you are أَنتُمْ only إِنْ He would have fed him أَطْعَمَهُۥٓ Allah
هَـٰذَا when مَتَىٰ and they say وَيَقُولُونَ plain ﴿٤٧﴾ مُّبِينٍ error ضَلَـٰلٍ in فِى
﴿٤٨﴾ صَـٰدِقِينَ you are كُنتُمْ if إِن promise will be fulfilled ٱلْوَعْدُ this
a single وَٰحِدَةً shout صَيْحَةً but إِلَّا they await يَنظُرُونَ not مَا truthful
﴿٤٩﴾ يَخِصِّمُونَ while they are وَهُمْ which will seize them تَأْخُذُهُمْ
to make تَوْصِيَةً they will be able يَسْتَطِيعُونَ then, not فَلَا disputing
they will ﴿٥٠﴾ يَرْجِعُونَ their family أَهْلِهِمْ to إِلَىٰٓ nor وَلَآ bequest
return

46. And never came an *Ayâh* from among the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord to them, but they did turn away from it. **47.** And when it is said to them: "Spend of that with which Allâh has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if Allâh willed, He (Himself) would have fed? You are only in a plain error." **48.** And they say: "When will this promise (i.e. Resurrection) be fulfilled, if you are truthful?" **49.** They await only but a single *Saihah* (shout) which will seize them while they are disputing! **50.** Then they will not be able to make bequest, nor they will return to their family.

وَنُفِخَ فِى ٱلصُّورِ فَإِذَا هُم مِّنَ ٱلْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ ﴿٥١﴾ قَالُوا۟ يَـٰوَيْلَنَا مَنۢ بَعَثَنَا مِن مَّرْقَدِنَا ۜ هَـٰذَا مَا وَعَدَ
ٱلرَّحْمَـٰنُ وَصَدَقَ ٱلْمُرْسَلُونَ ﴿٥٢﴾ إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٣﴾ فَٱلْيَوْمَ
لَا تُظْلَمُ نَفْسٌ شَيْـًٔا وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٥٤﴾ إِنَّ أَصْحَـٰبَ ٱلْجَنَّةِ ٱلْيَوْمَ فِى شُغُلٍ فَـٰكِهُونَ ﴿٥٥﴾
هُمْ وَأَزْوَٰجُهُمْ فِى ظِلَـٰلٍ عَلَى ٱلْأَرَآئِكِ مُتَّكِـُٔونَ ﴿٥٦﴾ لَهُمْ فِيهَا فَـٰكِهَةٌ وَلَهُم مَّا يَدَّعُونَ ﴿٥٧﴾ سَلَـٰمٌ قَوْلًا مِّن رَّبٍّ
رَّحِيمٍ ﴿٥٨﴾ وَٱمْتَـٰزُوا۟ ٱلْيَوْمَ أَيُّهَا ٱلْمُجْرِمُونَ ﴿٥٩﴾

and behold فَإِذَا the Trumpet. ٱلصُّورِ in فِى and will be blown وَنُفِخَ
their Lord رَبِّهِمْ to إِلَىٰ the graves ٱلْأَجْدَاثِ from مِّنَ they هُم
woe to us! يَـٰوَيْلَنَا they will say قَالُوا۟ will come out quickly ﴿٥١﴾ يَنسِلُونَ
هَـٰذَا our place of sleep مَّرْقَدِنَا from مِن raised us up بَعَثَنَا who مَنۢ
the Most Beneficent ٱلرَّحْمَـٰنُ had promised وَعَدَ what مَا this is
only إِن the Messengers ﴿٥٢﴾ ٱلْمُرْسَلُونَ and spoke the truth وَصَدَقَ

so behold فَإِذَا a single وَٰحِدَةً shout صَيْحَةً but إِلَّا will be كَانَتْ
فَٱلْيَوْمَ will be brought up مُحْضَرُونَ ﴿٥٣﴾ before us لَّدَيْنَا all جَمِيعٌ they هُمْ
a thing شَيْـًٔا a soul نَفْسٌ will be wronged تُظْلَمُ none لَا this Day
that which مَا except إِلَّا you be requitted تُجْزَوْنَ and not وَلَا
the dwellers أَصْحَٰبَ verily إِنَّ to do تَعْمَلُونَ ﴿٥٤﴾ you used to كُنتُمْ
فَٰكِهُونَ ﴿٥٥﴾ will be busy شُغُلٍ in فِى that Day ٱلْيَوْمَ of Paradise ٱلْجَنَّةِ
pleasant ظِلَٰلٍ in فِى and their wives وَأَزْوَٰجُهُمْ they هُمْ joyful things
they will have لَهُمْ reclining مُتَّكِـُٔونَ ﴿٥٦﴾ thrones ٱلْأَرَآئِكِ on عَلَى shade
whatever مَّا and they will have وَلَهُم fruits فَٰكِهَةٌ therein فِيهَا
A Lord رَّبٍّ from مِّن a word قَوْلًا peace سَلَٰمٌ they ask for يَدَّعُونَ ﴿٥٧﴾
O أَيُّهَا this Day ٱلْيَوْمَ and get you apart وَٱمْتَٰزُوا۟ Most Merciful رَّحِيمٍ ﴿٥٨﴾
criminals, sinners ٱلْمُجْرِمُونَ ﴿٥٩﴾

51. And the Trumpet will be blown (i.e. the second blowing) and behold from the graves they will come out quickly to their Lord. **52.** They will say: "Woe to us! Who has raised us up from our place of sleep." (It will be said to them): "This is what the Most Gracious (Allâh) had promised, and the Messengers spoke truth!" **53.** It will be but a single *Saihah* (shout), so behold they will all be brought up before Us! **54.** This Day (Day of Resurrection), none will be wronged in anything, nor will you be requited anything except that which you used to do. **55.** Verily, the dwellers of the Paradise, that Day, will be busy with joyful things. **56.** They and their wives will be in pleasant shade, reclining on thrones. **57.** They will have therein fruits (of all kinds) and all that they ask for. **58.** (It will be said to them): *Salâm* (peace be on you) — a Word from the Lord (Allâh), Most Merciful. **59.** (It will be said): "And O you the *Mujrimûn* (criminals, polytheists, sinners, disbelievers in Islâmic Monotheism, wicked evil ones)! Get you apart this Day (from the believers).

۞أَلَمْ أَعْهَدْ إِلَيْكُمْ يَٰبَنِىٓ ءَادَمَ أَن لَّا تَعْبُدُوا۟ ٱلشَّيْطَٰنَ ۖ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾ وَأَنِ ٱعْبُدُونِى ۚ هَٰذَا صِرَٰطٌ
مُّسْتَقِيمٌ ﴿٦١﴾ وَلَقَدْ أَضَلَّ مِنكُمْ جِبِلًّا كَثِيرًا ۖ أَفَلَمْ تَكُونُوا۟ تَعْقِلُونَ ﴿٦٢﴾ هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى كُنتُمْ تُوعَدُونَ ﴿٦٣﴾
ٱصْلَوْهَا ٱلْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٦٤﴾ ٱلْيَوْمَ نَخْتِمُ عَلَىٰٓ أَفْوَٰهِهِمْ وَتُكَلِّمُنَآ أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم بِمَا كَانُوا۟
يَكْسِبُونَ ﴿٦٥﴾ وَلَوْ نَشَآءُ لَطَمَسْنَا عَلَىٰٓ أَعْيُنِهِمْ فَٱسْتَبَقُوا۟ ٱلصِّرَٰطَ فَأَنَّىٰ يُبْصِرُونَ ﴿٦٦﴾

of ءَادَمَ O Children يَٰبَنِىٓ for you إِلَيْكُمْ I ordain أَعْهَدْ did not ۞أَلَمْ
إِنَّهُۥ Satan ٱلشَّيْطَٰنَ you should worship تَعْبُدُوا۟ not لَّا that أَن Adam

and that وَأَنِ a plain مُّبِينٌ ﴿٦٠﴾ an enemy عَدُوٌّ to you لَكُمْ verily he
a مُّسْتَقِيمٌ ﴿٦١﴾ Path صِرَٰطٌ this is هَٰذَا you should worship Me ٱعْبُدُونِى
a جِبِلًّا of you مِنكُمْ he led astray أَضَلَّ and indeed وَلَقَدْ straight
understand تَعْقِلُونَ ﴿٦٢﴾ you تَكُونُوا۟ did not أَفَلَمْ a great كَثِيرًا multitude
﴿٦٣﴾ تُوعَدُونَ you were كُنتُمْ which ٱلَّتِى Hell جَهَنَّمُ this is هَٰذِهِۦ
you كُنتُمْ for what بِمَا this Day ٱلْيَوْمَ burn therein ٱصْلَوْهَا promised
We shall seal up نَخْتِمُ this Day ٱلْيَوْمَ to disbelieve تَكْفُرُونَ ﴿٦٤﴾ used
أَيْدِيهِمْ and will speak to Us وَتُكَلِّمُنَآ their mouths أَفْوَٰهِهِمْ (on) عَلَىٰٓ
to بِمَا their legs أَرْجُلُهُم and will bear witness وَتَشْهَدُ their hands
We will نَشَآءُ and if وَلَوْ to earn يَكْسِبُونَ ﴿٦٥﴾ they used كَانُوا۟ what
their eyes أَعْيُنِهِمْ over عَلَىٰٓ We would surely have wiped out لَطَمَسْنَا
how فَأَنَّىٰ for the path ٱلصِّرَٰطَ so that they would struggle فَٱسْتَبَقُوا۟
they see يُبْصِرُونَ ﴿٦٦﴾ then

60. Did I not command you, O Children of Adam, that you should not worship *Shaitân* (Satan). Verily, he is a plain enemy to you. **61.** And that you should worship Me [Alone — Islâmic Monotheism, and set up not rivals, associate-gods with Me]. That is the Straight Path. **62.** And indeed he (Satan) did lead astray a great multitude of you. Did you not then understand? **63.** This is Hell which you were promised! **64.** Burn therein this Day, for that you used to disbelieve. **65.** This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one's left thigh will be the first to bear the witness). (*Tafsir At-Tabarî*) **66.** And if it had been Our Will, We would surely have wiped out (blinded) their eyes, so that they would struggle for the Path, how then would they see?

وَلَوْ نَشَآءُ لَمَسَخْنَٰهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا ٱسْتَطَٰعُوا۟ مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾ وَمَن نُّعَمِّرْهُ
نُنَكِّسْهُ فِى ٱلْخَلْقِ ۖ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾ وَمَا عَلَّمْنَٰهُ ٱلشِّعْرَ وَمَا يَنۢبَغِى لَهُۥٓ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ ﴿٦٩﴾ لِّيُنذِرَ
مَن كَانَ حَيًّا وَيَحِقَّ ٱلْقَوْلُ عَلَى ٱلْكَٰفِرِينَ ﴿٧٠﴾ أَوَلَمْ يَرَوْا۟ أَنَّا خَلَقْنَا لَهُم مِّمَّا عَمِلَتْ أَيْدِينَآ أَنْعَٰمًا فَهُمْ لَهَا
مَٰلِكُونَ ﴿٧١﴾

We would have لَمَسَخْنَٰهُمْ it had been Our will نَشَآءُ and if وَلَوْ
then not فَمَا their places مَكَانَتِهِمْ in عَلَىٰ transformed them
nor وَلَا to go forward مُضِيًّا they would have been able ٱسْتَطَٰعُوا۟

نُّعَمِّرْهُ and he whom وَمَن they could have returned back يَرْجِعُونَ ﴿٦٧﴾
creation ٱلْخَلْقِ in فِى We reverse him نُنَكِّسْهُ We grant long life
We عَلَّمْنَٰهُ and not وَمَا they understand يَعْقِلُونَ ﴿٦٨﴾ will not then أَفَلَا
for لَهُۥٓ is it befitting يَنۢبَغِى nor وَمَا poetry ٱلشِّعْرَ have taught him
and Quran وَقُرْءَانٌ Reminder ذِكْرٌ only إِلَّا this is هُوَ not إِنْ him
to him مَن that he, or it, may give warning لِّيُنذِرَ a plain مُّبِينٌ ﴿٦٩﴾
ٱلْقَوْلُ and that may be justified وَيَحِقَّ living حَيًّا is /was كَانَ whom
they يَرَوْا۟ do not أَوَلَمْ the disbelievers ٱلْكَٰفِرِينَ ﴿٧٠﴾ against عَلَى word
عَمِلَتْ of what مِّمَّا for them لَهُم have created خَلَقْنَا that We أَنَّا see
for لَهَا so they فَهُمْ the cattle أَنْعَٰمًا Our hands أَيْدِينَآ have created
they are the owners مَٰلِكُونَ ﴿٧١﴾ them

67. And if it had been Our Will, We could have transformed them (into animals or lifeless objects) in their places. Then they would have been unable to go forward (move about) nor they could have turned back. **68.** And he whom We grant long life — We reverse him in creation (weakness after strength). Will they not then understand? **69.** And We have not taught him (Muhammad ﷺ) poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'ân. **70.** That he or it (Muhammad ﷺ or the Qur'ân) may give warning to him who is living (a healthy minded — the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings). **71.** Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners.

وَذَلَّلْنَٰهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾ وَلَهُمْ فِيهَا مَنَٰفِعُ وَمَشَارِبُ ۖ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾ وَٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ
ءَالِهَةً لَّعَلَّهُمْ يُنصَرُونَ ﴿٧٤﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُندٌ مُّحْضَرُونَ ﴿٧٥﴾ فَلَا يَحْزُنكَ قَوْلُهُمْ ۘ إِنَّا نَعْلَمُ مَا
يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾ أَوَلَمْ يَرَ ٱلْإِنسَٰنُ أَنَّا خَلَقْنَٰهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾

so that some فَمِنْهَا for them لَهُمْ and We have subdued them وَذَلَّلْنَٰهَا
يَأْكُلُونَ ﴿٧٢﴾ and some of them وَمِنْهَا they have for riding رَكُوبُهُمْ of them
and وَمَشَارِبُ benefits مَنَٰفِعُ in them فِيهَا and they have وَلَهُمْ they eat
وَٱتَّخَذُوا۟ they be grateful يَشْكُرُونَ ﴿٧٣﴾ will not then أَفَلَا drinks (milk)
لَّعَلَّهُمْ gods ءَالِهَةً Allah ٱللَّهِ besides مِن دُونِ and they have taken
they يَسْتَطِيعُونَ not لَا helped يُنصَرُونَ ﴿٧٤﴾ hoping that they might be
as troops جُندٌ for them لَهُمْ and they وَهُمْ help them نَصْرَهُمْ can

قَوْلُهُمْ grieve you يَحْزُنكَ so let not فَلَا be brought forward مُحْضَرُونَ ﴿٧٥﴾
they conceal يُسِرُّونَ what مَا We know نَعْلَمُ verily إِنَّا their speech
man ٱلْإِنسَٰنُ see يَرَ does not أَوَلَمْ they reveal يُعْلِنُونَ ﴿٧٦﴾ and what وَمَا
mixed male and نُّطْفَةٍ from مِن have created him خَلَقْنَٰهُ that We أَنَّا
مُّبِينٌ ﴿٧٧﴾ opponent خَصِيمٌ He is هُوَ so then فَإِذَا female discharge
an open

72. And We have subdued them unto them so that some of them they have for riding and some they eat. **73.** And they have (other) benefits from them, and they get (milk) to drink. Will they not then be grateful? **74.** And they have taken besides Allâh *âlihah* (gods), hoping that they might be helped (by those so-called gods). **75.** They cannot help them, but they will be brought forward as a troop against those who worshipped them (at the time of Reckoning). **76.** So let not their speech then grieve you (O Muhammad ﷺ). Verily, We know what they conceal and what they reveal. **77.** Does not man see that We have created him from *Nutfah* (mixed drops of male and female sexual discharge). Yet behold he (stands forth) as an open opponent.

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُۥ قَالَ مَن يُحْيِ ٱلْعِظَٰمَ وَهِيَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا ٱلَّذِىٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ
خَلْقٍ عَلِيمٌ ﴿٧٩﴾ ٱلَّذِى جَعَلَ لَكُم مِّنَ ٱلشَّجَرِ ٱلْأَخْضَرِ نَارًا فَإِذَآ أَنتُم مِّنْهُ تُوقِدُونَ ﴿٨٠﴾ أَوَلَيْسَ ٱلَّذِى خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِقَٰدِرٍ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُم ۚ بَلَىٰ وَهُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ ﴿٨١﴾ إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ
لَهُۥ كُن فَيَكُونُ ﴿٨٢﴾ فَسُبْحَٰنَ ٱلَّذِى بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

خَلْقَهُۥ and forgets وَنَسِيَ a parable مَثَلًا for us لَنَا and he puts وَضَرَبَ
to ٱلْعِظَٰمَ will give life يُحْيِ who مَن he says قَالَ his own creation
have rotted away and became رَمِيمٌ ﴿٧٨﴾ when they وَهِيَ these bones
أَنشَأَهَآ Who ٱلَّذِىٓ He (Who) will give life to them يُحْيِيهَا say قُلْ dust
of every بِكُلِّ and He is وَهُوَ time مَرَّةٍ the first أَوَّلَ created them
produces جَعَلَ He Who ٱلَّذِى the All-Knower عَلِيمٌ ﴿٧٩﴾ creation خَلْقٍ
فَإِذَآ fire نَارًا the green ٱلْأَخْضَرِ tree ٱلشَّجَرِ out of مِّنَ for you لَكُم
ٱلَّذِى is it not أَوَلَيْسَ kindle تُوقِدُونَ ﴿٨٠﴾ therewith مِّنْهُ you أَنتُم so when
and the earth وَٱلْأَرْضَ the heavens ٱلسَّمَٰوَٰتِ created خَلَقَ He Who
yes, بَلَىٰ the like of them مِثْلَهُم create يَخْلُقَ to عَلَىٰٓ أَن Able بِقَٰدِرٍ
The ٱلْعَلِيمُ ﴿٨١﴾ the Supreme Creator ٱلْخَلَّٰقُ and He is وَهُوَ indeed

He	أَرَادَ	when	إِذَآ	His Command	أَمْرُهُۥٓ	verily	إِنَّمَآ	All-Knowing
and	فَيَكُونُ ﴿٨٢﴾	Be	كُن	to it	لَهُۥ	say	يَقُولَ	to أَن a thing شَيْـًٔا intends
in Whose hand	بِيَدِهِۦ	He, Who	ٱلَّذِى	so glorified be	فَسُبْحَـٰنَ	it is		
and to Him	وَإِلَيْهِ	thing	شَىْءٍ	of every	كُلِّ	is the dominion	مَلَكُوتُ	
				you shall be returned	تُرْجَعُونَ ﴿٨٣﴾			

78. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?" 79. Say (O Muhammad ﷺ): "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" 80. He Who produces for you fire out of the green tree, when behold you kindle therewith. 81. Is not He Who created the heavens and the earth, Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator. 82. Verily, His Command, when He intends a thing, is only that He says to it, "Be!" — and it is! 83. So glorified be He and exalted above all that they associate with Him, and in Whose Hands is the dominion of all things, and to Him you shall be returned.

سُورَةُ الصَّافَّاتِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

وَٱلصَّـٰٓفَّـٰتِ صَفًّا ﴿١﴾ فَٱلزَّٰجِرَٰتِ زَجْرًا ﴿٢﴾ فَٱلتَّـٰلِيَـٰتِ ذِكْرًا ﴿٣﴾ إِنَّ إِلَـٰهَكُمْ لَوَٰحِدٌ ﴿٤﴾ رَّبُّ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا
وَرَبُّ ٱلْمَشَـٰرِقِ ﴿٥﴾ إِنَّا زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِزِينَةٍ ٱلْكَوَاكِبِ ﴿٦﴾ وَحِفْظًا مِّن كُلِّ شَيْطَـٰنٍ مَّارِدٍ ﴿٧﴾

in rows	صَفًّا ﴿١﴾	By those (angels) arranged	وَٱلصَّـٰٓفَّـٰتِ				
in a good way	زَجْرًا ﴿٢﴾	by those (angels) who drive the clouds	فَٱلزَّٰجِرَٰتِ				
إِلَـٰهَكُمْ	verily	إِنَّ	the Book	ذِكْرًا ﴿٣﴾	by those (angels) who bring	فَٱلتَّـٰلِيَـٰتِ	
of the heavens	ٱلسَّمَـٰوَٰتِ	Lord	رَّبُّ	is indeed One	لَوَٰحِدٌ ﴿٤﴾	your God	
وَرَبُّ	is between them	بَيْنَهُمَا	and all that	وَمَا	and of the earth	وَٱلْأَرْضِ	
verily We	إِنَّا	of every point of the suns rising	ٱلْمَشَـٰرِقِ ﴿٥﴾	and Lord			
with beauty	بِزِينَةٍ	the near	ٱلدُّنْيَا	heaven	ٱلسَّمَآءَ	have adorned	زَيَّنَّا
شَيْطَـٰنٍ	every	كُلِّ	against	مِّن	and to guard	وَحِفْظًا	(of) the stars ٱلْكَوَاكِبِ ﴿٦﴾
				rebellious	مَّارِدٍ ﴿٧﴾	devil	

1. By those (angels) ranged in ranks (or rows). 2. By those (angels) who drive the clouds in a good way. 3. By those (angels) who bring the Book and the Qur'ân from Allâh to mankind (*Tafsir Ibn Kathîr*) 4. Verily, your *Ilâh* (God) is

indeed One (i.e. Allâh); **5.** Lord of the heavens and of the earth, and all that is between them, and Lord of every point of the sun's risings. **6.** Verily, We have adorned the near heaven with the stars (for beauty). **7.** And to guard against every rebellious devil.

لَّا يَسَّمَّعُونَ إِلَى الْمَلَإِ الْأَعْلَىٰ وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ ﴿٨﴾ دُحُورًا ۖ وَلَهُمْ عَذَابٌ وَاصِبٌ ﴿٩﴾ إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ
شِهَابٌ ثَاقِبٌ ﴿١٠﴾ فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَم مَّنْ خَلَقْنَا ۚ إِنَّا خَلَقْنَاهُم مِّن طِينٍ لَّازِبٍ ﴿١١﴾ بَلْ عَجِبْتَ
وَيَسْخَرُونَ ﴿١٢﴾ وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ ﴿١٣﴾ وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ ﴿١٤﴾

the higher الْأَعْلَىٰ the group الْمَلَإِ to إِلَى listen يَسَّمَّعُونَ can not لَّا
دُحُورًا side جَانِبٍ ﴿٨﴾ every كُلِّ from مِن and they are pelted وَيُقْذَفُونَ
إِلَّا a constant وَاصِبٌ ﴿٩﴾ torment عَذَابٌ and theirs is وَلَهُمْ outcast
so he فَأَتْبَعَهُ something الْخَطْفَةَ snatch away خَطِفَ such as مَنْ except
of piercing brightness ثَاقِبٌ ﴿١٠﴾ a flaming fire شِهَابٌ is pursued by
أَم as creation خَلْقًا stronger أَشَدُّ are they أَهُمْ then ask them فَاسْتَفْتِهِمْ
خَلَقْنَاهُم verily We إِنَّا whom We have created خَلَقْنَا those مَّنْ or
عَجِبْتَ nay, بَلْ a sticky لَّازِبٍ ﴿١١﴾ clay طِينٍ of مِّن have created them
they ذُكِّرُوا and when وَإِذَا while they mock وَيَسْخَرُونَ ﴿١٢﴾ you wondered
they رَأَوْا and when وَإِذَا they remember يَذْكُرُونَ ﴿١٣﴾ not لَا are reminded
they mock at it يَسْتَسْخِرُونَ ﴿١٤﴾ a sign آيَةً see

8. They cannot listen to the higher group (angels) for they are pelted from every side. **9.** Outcast, and theirs is a constant (or painful) torment. **10.** Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness. **11.** Then ask them (i.e. these polytheists, O Muhammad ﷺ): "Are they stronger as creation, or those (others like the heavens and the earth and the mountains) whom We have created?" Verily, We created them of a sticky clay. **12.** Nay, you (O Muhammad ﷺ) wondered (at their insolence) while they mock (at you and at the Qur'ân). **13.** And when they are reminded, they pay no attention. **14.** And when they see an *Ayâh* (a sign, or an evidence) from Allâh, they mock at it.

وَقَالُوا إِنْ هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١٥﴾ أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ ﴿١٦﴾ أَوَآبَاؤُنَا الْأَوَّلُونَ ﴿١٧﴾ قُلْ نَعَمْ وَأَنتُمْ
دَاخِرُونَ ﴿١٨﴾ فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنظُرُونَ ﴿١٩﴾ وَقَالُوا يَا وَيْلَنَا هَٰذَا يَوْمُ الدِّينِ ﴿٢٠﴾ هَٰذَا يَوْمُ الْفَصْلِ الَّذِي كُنتُم بِهِ
تُكَذِّبُونَ ﴿٢١﴾ ۞ احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ﴿٢٢﴾ مِن دُونِ اللَّهِ فَاهْدُوهُمْ إِلَىٰ صِرَاطِ الْجَحِيمِ ﴿٢٣﴾
وَقِفُوهُمْ ۖ إِنَّهُم مَّسْئُولُونَ ﴿٢٤﴾

مُبِينٌ (١٥) magic سِحْرٌ but إِلَّا this is هَٰذَا nothing إِنْ and they say وَقَالُوا
تُرَابًا and have become وَكُنَّا we are dead مِتْنَا is it when أَإِذَا evident
be (١٦) لَمَبْعُوثُونَ shall we (then) verily أَإِنَّا and bones وَعِظَامًا dust
نَعَمْ say قُلْ of old (١٧) الْأَوَّلُونَ our fathers آبَاؤُنَا and also أَوَ resurrected
it will be فَإِنَّمَا be humilated (١٨) دَاخِرُونَ and you shall then وَأَنتُمْ yes,
they هُمْ so when فَإِذَا a single وَاحِدَةٌ shout زَجْرَةٌ (it is) هِيَ only
this is هَٰذَا woe to us يَا وَيْلَنَا they will say وَقَالُوا will be staring (١٩) يَنظُرُونَ
of الْفَصْلِ the Day يَوْمُ this is هَٰذَا of Recompense (٢٠) الدِّينِ the Day يَوْمُ
to deny (٢١) تُكَذِّبُونَ in it بِهِ you used كُنتُم which الَّذِي Judgement
together وَأَزْوَاجَهُمْ did wrong ظَلَمُوا those who الَّذِينَ assemble ۞ احْشُرُوا
(٢٢) يَعْبُدُونَ they were كَانُوا and what وَمَا with their companions
إِلَىٰ and lead them on فَاهْدُوهُمْ Allah اللَّهِ instead of مِن دُونِ worshiping
إِنَّهُم but stop them وَقِفُوهُمْ of Flaming Fire (٢٣) الْجَحِيمِ the way صِرَاطِ to
to be questioned (٢٤) مَّسْئُولُونَ verily they are

15. And they say: "This is nothing but evident magic! **16.** "When we are dead and have become dust and bones, shall we (then) verily be resurrected? **17.** "And also our fathers of old?" **18.** Say (O Muhammad ﷺ): "Yes, and you shall then be humiliated." **19.** It will be a single *Zajrah* [shout (i.e. the second blowing of the Trumpet)], and behold, they will be staring! **20.** They will say: "Woe to us! This is the Day of Recompense!" **21.** (It will be said): "This is the Day of Judgement which you used to deny." **22.** (It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils) and what they used to worship, **23.** "Instead of Allâh, and lead them on to the way of flaming Fire (Hell); **24.** "But stop them, verily, they are to be questioned.

مَا لَكُمْ لَا تَنَاصَرُونَ (٢٥) بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُونَ (٢٦) وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ (٢٧) قَالُوا إِنَّكُمْ كُنتُمْ تَأْتُونَنَا عَنِ
الْيَمِينِ (٢٨) قَالُوا بَل لَّمْ تَكُونُوا مُؤْمِنِينَ (٢٩) وَمَا كَانَ لَنَا عَلَيْكُم مِّن سُلْطَانٍ ۖ بَلْ كُنتُمْ قَوْمًا طَاغِينَ (٣٠) فَحَقَّ عَلَيْنَا قَوْلُ
رَبِّنَا ۖ إِنَّا لَذَائِقُونَ (٣١) فَأَغْوَيْنَاكُمْ إِنَّا كُنَّا غَاوِينَ (٣٢) فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ (٣٣)

you help one (٢٥) تَنَاصَرُونَ not لَا with you لَكُمْ what is the matter مَا
they shall (٢٦) مُسْتَسْلِمُونَ that Day الْيَوْمَ they are هُمُ nay but بَلْ another
بَعْضٍ to عَلَىٰ some of them بَعْضُهُمْ and they (face) وَأَقْبَلَ surrender
إِنَّكُمْ they will say قَالُوا questioning one another (٢٧) يَتَسَاءَلُونَ others
the (٢٨) الْيَمِينِ from عَنِ coming to us تَأْتُونَنَا you were كُنتُمْ verily you

مُؤْمِنِينَ ٢٩ you were تَكُونُوا not لَمْ nay بَلْ they will say قَالُوا right
any مِنْ over you عَلَيْكُم for us لَنَا was كَانَ and not وَمَا believers
طَاغِينَ ٣٠ people قَوْمًا you were كُنتُمْ nay but بَلْ authority سُلْطَانٍ
the قَوْلُ against us عَلَيْنَا so has become justified فَحَقَّ transgressing
shall certainly لَذَائِقُونَ ٣١ that verily we إِنَّا of our Lord رَبِّنَا Word
we were ourselves كُنَّا verily إِنَّا so we led you astray فَأَغْوَيْنَاكُمْ taste
in فِي that Day يَوْمَئِذٍ then verily they will be فَإِنَّهُمْ astray غَاوِينَ ٣٢
sharing مُشْتَرِكُونَ ٣٣ the torment الْعَذَابِ

25. "What is the matter with you? Why do you not help one another (as you used to do in the world)?" **26.** Nay, but that Day they shall surrender. **27.** And they will turn to one another and question one another. **28.** They will say: "It was you who used to come to us from the right side (i.e., from the right side of one of us and beautify for us every evil, enjoin on us polytheism, and stop us from the truth, i.e. Islâmic Monotheism and from every good deed)." **29.** They will reply: "Nay, you yourselves were not believers. **30.** "And we had no authority over you. Nay! But you were *Tâghûn* (transgressing) people (polytheists, and disbelievers). **31.** "So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment). **32.** "So we led you astray because we were ourselves astray." **33.** Then verily, that Day, they will (all) share in the torment.

إِنَّا كَذَٰلِكَ نَفْعَلُ بِٱلْمُجْرِمِينَ ٣٤ إِنَّهُمْ كَانُوٓا۟ إِذَا قِيلَ لَهُمْ لَآ إِلَٰهَ إِلَّا ٱللَّهُ يَسْتَكْبِرُونَ ٣٥ وَيَقُولُونَ أَئِنَّا لَتَارِكُوٓا۟ ءَالِهَتِنَا
لِشَاعِرٍ مَّجْنُونٍۭ ٣٦ بَلْ جَآءَ بِٱلْحَقِّ وَصَدَّقَ ٱلْمُرْسَلِينَ ٣٧ إِنَّكُمْ لَذَآئِقُوا۟ ٱلْعَذَابِ ٱلْأَلِيمِ ٣٨ وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ
تَعْمَلُونَ ٣٩ إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ٤٠ أُو۟لَٰٓئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ٤١ فَوَٰكِهُ ۖ وَهُم مُّكْرَمُونَ ٤٢ فِى جَنَّٰتِ ٱلنَّعِيمِ ٤٣ عَلَىٰ
سُرُرٍ مُّتَقَٰبِلِينَ ٤٤ يُطَافُ عَلَيْهِم بِكَأْسٍ مِّن مَّعِينٍۭ ٤٥ بَيْضَآءَ لَذَّةٍ لِّلشَّٰرِبِينَ ٤٦

with sinners بِالْمُجْرِمِينَ ٣٤ We deal نَفْعَلُ that is how كَذَٰلِكَ certainly إِنَّا
to them لَهُمْ it was said قِيلَ when إِذَا were كَانُوا verily, they إِنَّهُمْ
إِلَّا god إِلَٰهَ there is no (none has the right to be worshipped) لَا
وَيَقُولُونَ they puffed themselves up with pride يَسْتَكْبِرُونَ ٣٥ Allah اللَّهُ but
our gods ءَالِهَتِنَا going to abandon لَتَارِكُوا are we أَئِنَّا and they say
he has come جَاءَ nay بَلْ mad مَجْنُونٍ ٣٦ for the sake of a poet لِشَاعِرٍ
the الْمُرْسَلِينَ ٣٧ and he confirmed وَصَدَّقَ with the truth بِالْحَقِّ

torment ٱلْعَذَابِ are going to taste لَذَآئِقُوا۟ verily you إِنَّكُمْ messengers
إِلَّا you will be requited تُجْزَوْنَ and nothing وَمَا the painful ٱلْأَلِيمِ ﴿٣٨﴾
slaves عِبَادَ save إِلَّا do تَعْمَلُونَ ﴿٣٩﴾ you used to كُنتُمْ what مَا except
for them will be لَهُمْ those أُو۟لَٰٓئِكَ the chosen ٱلْمُخْلَصِينَ ﴿٤٠﴾ of Allah ٱللَّهِ
and they shall be وَهُم fruits فَوَٰكِهُ a known مَّعْلُومٌ ﴿٤١﴾ provision رِزْقٌ
on عَلَىٰ of Delight ٱلنَّعِيمِ ﴿٤٣﴾ the Gardens جَنَّٰتِ in فِى honored مُّكْرَمُونَ ﴿٤٢﴾
عَلَيْهِم brought around يُطَافُ facing one another مُتَقَٰبِلِينَ ﴿٤٤﴾ thrones سُرُرٍ
لَّذَّةٍ white بَيْضَآءَ a spring مَّعِينٍ ﴿٤٥﴾ from مِّن a cup بِكَأْسٍ (unto them)
to the drinkers لِّلشَّٰرِبِينَ ﴿٤٦﴾ delicious

34. Certainly, that is how We deal with *Al-Mujrimûn* (polytheists, sinners, disbelievers, criminals, the disobedient to Allâh). **35.** Truly, when it was said to them: *Lâ ilâha illallâh* (none has the right "to be worshipped but Allâh)," they puffed themselves up with pride (i.e. denied it). **36.** And (they) said: "Are we going to abandon our *âlihah* (gods) for the sake of a mad poet?" **37.** Nay! he (Muhammad ﷺ) has come with the truth (i.e. Allâh's religion — Islâmic Monotheism and this Qur'ân) and he confirms the Messengers (before him who brought Allâh's religion — Islâmic Monotheism). **38.** Verily, you (pagans of Makkah) are going to taste the painful torment; **39.** And you will be requited nothing except for what you used to do (evil deeds, sins, and Allâh's disobedience which you used to do in this world) **40.** Save the chosen slaves of Allâh (i.e. the true believers of Islâmic Monotheism). **41.** For them there will be a known provision (in Paradise), **42.** Fruits; and they shall be honoured, **43.** In the Gardens of Delight (Paradise), **44.** Facing one another on thrones. **45.** Round them will be passed a cup of pure wine — **46.** White, delicious to the drinkers.

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ ﴿٤٧﴾ وَعِندَهُمْ قَٰصِرَٰتُ ٱلطَّرْفِ عِينٌ ﴿٤٨﴾ كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾ فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ
بَعْضٍ يَتَسَآءَلُونَ ﴿٥٠﴾ قَالَ قَآئِلٌ مِّنْهُمْ إِنِّى كَانَ لِى قَرِينٌ ﴿٥١﴾ يَقُولُ أَءِنَّكَ لَمِنَ ٱلْمُصَدِّقِينَ ﴿٥٢﴾ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا
أَءِنَّا لَمَدِينُونَ ﴿٥٣﴾ قَالَ هَلْ أَنتُم مُّطَّلِعُونَ ﴿٥٤﴾

هُمْ and nor وَلَا is hurt, headache or sin غَوْلٌ in that فِيهَا neither لَا
and وَعِندَهُمْ they suffer intoxication يُنزَفُونَ ﴿٤٧﴾ from that عَنْهَا they
their ٱلطَّرْفِ (will be) chaste women restraining قَٰصِرَٰتُ with them
as if they were كَأَنَّهُنَّ with wide and beautiful eyes عِينٌ ﴿٤٨﴾ glances
some of them بَعْضُهُمْ so will turn فَأَقْبَلَ preserved مَّكْنُونٌ ﴿٤٩﴾ eggs بَيْضٌ

قَآئِلٌ will say قَالَ mutually questioning يَتَسَآءَلُونَ ﴿٥٠﴾ others بَعۡضٍ to عَلَىٰ
a قَرِينٌ ﴿٥١﴾ for me لِي had كَانَ verily I إِنِّي of them مِّنۡهُمۡ a speaker
﴿٥٢﴾ ٱلۡمُصَدِّقِينَ among لَمِنَ are you أَءِنَّكَ who used to say يَقُولُ companion
تُرَابًا and become وَكُنَّا we die مِتۡنَا that when أَءِذَا those who believe
indeed to receive ﴿٥٣﴾ لَمَدِينُونَ shall we أَءِنَّا and bones وَعِظَٰمًا dust
look ﴿٥٤﴾ مُّطَّلِعُونَ you أَنتُم will هَلۡ he said قَالَ reward or punishment
down

47. Neither will they have *Ghoul* (any kind of hurt, abdominal pain, headache, a
sin) from that nor will they suffer intoxication therefrom. **48.** And beside them
will be *Qâsirât-at-Tarf* [chaste females (wives), restraining their glances (desiring
none except their husbands)], with wide and beautiful eyes. **49.** (Delicate and
pure) as if they were (hidden) eggs (well) preserved. **50.** Then they will turn to one
another, mutually questioning. **51.** A speaker of them will say: "Verily, I had a
companion (in the world), **52.** Who used to say: "Are you among those who
believe (in resurrection after death). **53.** "(That) when we die and become dust and
bones, shall we indeed (be raised up) to receive reward or punishment (according
to our deeds)?" **54.** (The speaker) said: "Will you look down?"

فَٱطَّلَعَ فَرَءَاهُ فِي سَوَآءِ ٱلۡجَحِيمِ ﴿٥٥﴾ قَالَ تَٱللَّهِ إِن كِدتَّ لَتُرۡدِينِ ﴿٥٦﴾ وَلَوۡلَا نِعۡمَةُ رَبِّي لَكُنتُ مِنَ ٱلۡمُحۡضَرِينَ ﴿٥٧﴾ أَفَمَا نَحۡنُ
بِمَيِّتِينَ ﴿٥٨﴾ إِلَّا مَوۡتَتَنَا ٱلۡأُولَىٰ وَمَا نَحۡنُ بِمُعَذَّبِينَ ﴿٥٩﴾ إِنَّ هَٰذَا لَهُوَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ﴿٦٠﴾ لِمِثۡلِ هَٰذَا فَلۡيَعۡمَلِ ٱلۡعَٰمِلُونَ ﴿٦١﴾
أَذَٰلِكَ خَيۡرٞ نُّزُلًا أَمۡ شَجَرَةُ ٱلزَّقُّومِ ﴿٦٢﴾ إِنَّا جَعَلۡنَٰهَا فِتۡنَةٗ لِّلظَّٰلِمِينَ ﴿٦٣﴾ إِنَّهَا شَجَرَةٞ تَخۡرُجُ فِيٓ أَصۡلِ ٱلۡجَحِيمِ ﴿٦٤﴾
طَلۡعُهَا كَأَنَّهُۥ رُءُوسُ ٱلشَّيَٰطِينِ ﴿٦٥﴾

﴿٥٥﴾ ٱلۡجَحِيمِ the midst سَوَآءِ in فِي and saw him فَرَءَاهُ so he looked فَٱطَّلَعَ
﴿٥٦﴾ لَتُرۡدِينِ you have almost إِن كِدتَّ by Allah تَٱللَّهِ he said قَالَ of the Fire
of my Lord رَبِّي the Grace نِعۡمَةُ had it not been for وَلَوۡلَا ruined me
those who ﴿٥٧﴾ ٱلۡمُحۡضَرِينَ among مِنَ I would certainly have been لَكُنتُ
إِلَّا to die ﴿٥٨﴾ بِمَيِّتِينَ we نَحۡنُ are not then أَفَمَا are brought forth
﴿٥٩﴾ بِمُعَذَّبِينَ we shall نَحۡنُ and not وَمَا first ٱلۡأُولَىٰ our death مَوۡتَتَنَا except
success ٱلۡفَوۡزُ (it is) indeed لَهُوَ this is هَٰذَا truly إِنَّ be punished
let work فَلۡيَعۡمَلِ of this هَٰذَا for the likes لِمِثۡلِ the supreme ﴿٦٠﴾ ٱلۡعَظِيمُ
أَمۡ entertainment نُّزُلًا better خَيۡرٞ is that أَذَٰلِكَ the workers ﴿٦١﴾ ٱلۡعَٰمِلُونَ

We made جَعَلْنَٰهَا truly إِنَّا tree of Zaqqum ٱلزَّقُّومِ﴿٦٢﴾ the tree شَجَرَةُ or
شَجَرَةٌ verily it is إِنَّهَا for the wrong-doers لِّلظَّٰلِمِينَ﴿٦٣﴾ a trial فِتْنَةً it
of the ٱلْجَحِيمِ﴿٦٤﴾ the bottom أَصْلِ in فِىٓ that springs تَخْرُجُ a tree
the رُءُوسُ are like كَأَنَّهُۥ its sprouts of fruit-stalks طَلْعُهَا Hell-Fire
of devils ٱلشَّيَٰطِينِ﴿٦٥﴾ heads

55. So he looked down and saw him in the midst of the Fire. **56.** He said: "By Allâh! You have nearly ruined me. **57.** "Had it not been for the Grace of my Lord, I would certainly have been among those brought forth (to Hell)." **58.** (The dwellers of Paradise will say!) "Are we then not to die (any more)? **59.** "Except our first death, and we shall not be punished? (after we have entered Paradise)." **60.** Truly, this is the supreme success! **61.** For the like of this let the workers work. **62.** Is that (Paradise) better entertainment or the tree of *Zaqqûm* (a horrible tree in Hell)? **63.** Truly, We have made it (as) a trail for the *Zâlimûn* (polytheists, disbelievers, wrongdoers). **64.** Verily, it is a tree that springs out of the bottom of Hell-fire, **65.** The shoots of its fruit stalks are like the heads of *Shayâtîn* (devils);

فَإِنَّهُمْ لَآكِلُونَ مِنْهَا فَمَالِـُٔونَ مِنْهَا ٱلْبُطُونَ ﴿٦٦﴾ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ﴿٦٧﴾ ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى ٱلْجَحِيمِ ﴿٦٨﴾
إِنَّهُمْ أَلْفَوْا۟ ءَابَآءَهُمْ ضَآلِّينَ ﴿٦٩﴾ فَهُمْ عَلَىٰٓ ءَاثَٰرِهِمْ يُهْرَعُونَ ﴿٧٠﴾ وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ ٱلْأَوَّلِينَ ﴿٧١﴾ وَلَقَدْ أَرْسَلْنَا
فِيهِم مُّنذِرِينَ ﴿٧٢﴾ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُنذَرِينَ ﴿٧٣﴾ إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿٧٤﴾ وَلَقَدْ نَادَىٰنَا نُوحٌ
فَلَنِعْمَ ٱلْمُجِيبُونَ ﴿٧٥﴾ وَنَجَّيْنَٰهُ وَأَهْلَهُۥ مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ﴿٧٦﴾ وَجَعَلْنَا ذُرِّيَّتَهُۥ هُمُ ٱلْبَاقِينَ ﴿٧٧﴾

مِنْهَا and fill فَمَالِـُٔونَ thereof مِنْهَا they will eat لَآكِلُونَ so truly they فَإِنَّهُمْ
they will be لَهُمْ verily إِنَّ then ثُمَّ the bellies ٱلْبُطُونَ﴿٦٦﴾ of it
boiling حَمِيمٍ﴿٦٧﴾ of مِّنْ a mixture لَشَوْبًا on top of that عَلَيْهَا given
is to لَإِلَى their return مَرْجِعَهُمْ verily إِنَّ then ثُمَّ water to drink
ءَابَآءَهُمْ they found أَلْفَوْا۟ verily إِنَّهُمْ the flaming Fire of Hell ٱلْجَحِيمِ﴿٦٨﴾
ءَاثَٰرِهِمْ on عَلَىٰٓ so they فَهُمْ on the wrong path ضَآلِّينَ﴿٦٩﴾ their fathers
ضَلَّ and indeed وَلَقَدْ made haste to follow يُهْرَعُونَ﴿٧٠﴾ their footsteps
of men of old ٱلْأَوَّلِينَ﴿٧١﴾ most أَكْثَرُ before them قَبْلَهُمْ went astray
warners مُّنذِرِينَ﴿٧٢﴾ among them فِيهِم We sent أَرْسَلْنَا and indeed وَلَقَدْ
of ٱلْمُنذَرِينَ﴿٧٣﴾ the end عَٰقِبَةُ was كَانَ how كَيْفَ then see فَٱنظُرْ
of Allah ٱللَّهِ slaves عِبَادَ except إِلَّا those who were warned

ٱلْمُخْلَصِينَ ﴿٧٤﴾ the chosen وَلَقَدْ and indeed نَادَىٰنَا invoked Us نُوحٌ Noah فَلَنِعْمَ and the best indeed ٱلْمُجِيبُونَ ﴿٧٥﴾ We are of those to answer وَنَجَّيْنَٰهُ and We rescued him وَأَهْلَهُۥ and his family مِنَ from ٱلْكَرْبِ distress ٱلْعَظِيمِ ﴿٧٦﴾ the great وَجَعَلْنَا and We have made ذُرِّيَّتَهُۥ his progeny هُمُ they are ٱلْبَاقِينَ ﴿٧٧﴾ the survivors

66. Truly, they will eat thereof and fill their bellies therewith. **67.** Then on the top of that they will be given boiling water to drink so that it becomes a mixture (of boiling water and *Zaqqûm* in their bellies). **68.** Then thereafter, verily, their return is to the flaming fire of Hell. **69.** Verily, they found their fathers on the wrong path; **70.** So they (too) hastened in their footsteps! **71.** And indeed most of the men of old went astray before them; **72.** And indeed We sent among them warners (Messengers); **73.** Then see what was the end of those who were warned (but heeded not). **74.** Except the chosen slaves of Allâh (faithful, obedient and true believers of Islâmic Monotheism). **75.** And indeed Nûh (Noah) invoked Us, and We are the Best of those who answer (the request). **76.** And We rescued him and his family from the great distress (i.e. drowning), **77.** And, his progeny, them We made the survivors (i.e. Shem, Ham and Japheth).

وَتَرَكْنَا عَلَيْهِ فِى ٱلْـَٔاخِرِينَ ﴿٧٨﴾ سَلَٰمٌ عَلَىٰ نُوحٍ فِى ٱلْعَٰلَمِينَ ﴿٧٩﴾ إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٨٠﴾ إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿٨١﴾ ثُمَّ أَغْرَقْنَا ٱلْـَٔاخَرِينَ ﴿٨٢﴾ ۞ وَإِنَّ مِن شِيعَتِهِۦ لَإِبْرَٰهِيمَ ﴿٨٣﴾ إِذْ جَآءَ رَبَّهُۥ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَاذَا تَعْبُدُونَ ﴿٨٥﴾ أَئِفْكًا ءَالِهَةً دُونَ ٱللَّهِ تُرِيدُونَ ﴿٨٦﴾

وَتَرَكْنَا and We left عَلَيْهِ for him فِى among ٱلْـَٔاخِرِينَ ﴿٧٨﴾ generations to come in later times سَلَٰمٌ peace عَلَىٰ upon نُوحٍ Noah فِى among ٱلْعَٰلَمِينَ ﴿٧٩﴾ mankind and jinns إِنَّا verily كَذَٰلِكَ thus نَجْزِى We reward ٱلْمُحْسِنِينَ ﴿٨٠﴾ the good-doers إِنَّهُۥ verily he was مِنْ one of عِبَادِنَا Our slaves ٱلْمُؤْمِنِينَ ﴿٨١﴾ believing ثُمَّ then أَغْرَقْنَا We drowned ٱلْـَٔاخَرِينَ ﴿٨٢﴾ others ۞ وَإِنَّ and verily مِن among شِيعَتِهِۦ those who followed his way لَإِبْرَٰهِيمَ ﴿٨٣﴾ (was) Abraham إِذْ when جَآءَ he came رَبَّهُۥ to his Lord بِقَلْبٍ with heart سَلِيمٍ ﴿٨٤﴾ a pure إِذْ when قَالَ he said لِأَبِيهِ to his father وَقَوْمِهِۦ and to his people مَاذَا what is it تَعْبُدُونَ ﴿٨٥﴾ you worship أَئِفْكًا is it a falsehood ءَالِهَةً gods دُونَ other than ٱللَّهِ Allah تُرِيدُونَ ﴿٨٦﴾ that you seek

78. And left for him (a goodly remembrance) among the later generations:
79. "*Salâm* (peace) be upon Nûh (Noah) (from Us) among the *'Âlamîn* (mankind,
jinn and all that exists)!" **80.** Verily, thus We reward the *Muhsinûn* (good-doers.
See V.2:112). **81.** Verily, he [Nûh (Noah)] was one of Our believing slaves.
82. Then We drowned the others (disbelievers and polytheists). **83.** And verily,
among those who followed his [Nûh's (Noah's)] way (Islâmic Monotheism) was
Ibrâhîm (Abraham). **84.** When he came to his Lord with a pure heart (attached to
Allâh Alone and none else, worshipping none but Allâh Alone — true Islâmic
Monotheism, pure from the filth of polytheism). **85.** When he said to his father
and to his people: "What is it that which you worship? **86.** "Is it a falsehood —
âlihah (gods) other than Allâh — that you desire?

فَمَا ظَنُّكُم بِرَبِّ ٱلْعَٰلَمِينَ ﴿٨٧﴾ فَنَظَرَ نَظْرَةً فِى ٱلنُّجُومِ ﴿٨٨﴾ فَقَالَ إِنِّى سَقِيمٌ ﴿٨٩﴾ فَتَوَلَّوْا۟ عَنْهُ مُدْبِرِينَ ﴿٩٠﴾ فَرَاغَ إِلَىٰٓ ءَالِهَتِهِمْ
فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾ مَا لَكُمْ لَا تَنطِقُونَ ﴿٩٢﴾ فَرَاغَ عَلَيْهِمْ ضَرْبًۢا بِٱلْيَمِينِ ﴿٩٣﴾ فَأَقْبَلُوٓا۟ إِلَيْهِ يَزِفُّونَ ﴿٩٤﴾ قَالَ أَتَعْبُدُونَ مَا
تَنْحِتُونَ ﴿٩٥﴾ وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾ قَالُوا۟ ٱبْنُوا۟ لَهُۥ بُنْيَٰنًا فَأَلْقُوهُ فِى ٱلْجَحِيمِ ﴿٩٧﴾

of ٱلْعَٰلَمِينَ ﴿٨٧﴾ about the Lord بِرَبِّ do you think ظَنُّكُم then what فَمَا
the ٱلنُّجُومِ ﴿٨٨﴾ at فِى a glance نَظْرَةً then he looked فَنَظَرَ the worlds
so they فَتَوَلَّوْا۟ am sick سَقِيمٌ ﴿٨٩﴾ verily I إِنِّى and he said فَقَالَ stars
then he فَرَاغَ and departed مُدْبِرِينَ ﴿٩٠﴾ away from him عَنْهُ turned
will you not أَلَا and said فَقَالَ their gods ءَالِهَتِهِمْ to إِلَىٰٓ turned
تَنطِقُونَ ﴿٩٢﴾ not لَا with you that لَكُمْ what is the matter مَا eat تَأْكُلُونَ ﴿٩١﴾
striking ضَرْبًۢا upon them عَلَيْهِمْ then he turned فَرَاغَ you speak out
towards him إِلَيْهِ then they came فَأَقْبَلُوٓا۟ with his right hand بِٱلْيَمِينِ ﴿٩٣﴾
what مَا do you worship أَتَعْبُدُونَ he said قَالَ hastening يَزِفُّونَ ﴿٩٤﴾
and وَمَا created you خَلَقَكُمْ while Allah وَٱللَّهُ you carve تَنْحِتُونَ ﴿٩٥﴾
a بُنْيَٰنًا for him لَهُۥ build ٱبْنُوا۟ they said قَالُوا۟ you do تَعْمَلُونَ ﴿٩٦﴾ what
the blazing fire ٱلْجَحِيمِ ﴿٩٧﴾ into فِى and throw him فَأَلْقُوهُ building

87. "Then what think you about the Lord of the *'Âlamîn* (mankind, jinn, and all that exists)?" **88.** Then he cast a glance at the stars, **89.** And he said: "Verily, I am sick (with plague). [He did this trick to remain in their temple of idols to destroy them and not to accompany them to the pagan feast)]." **90.** So they turned away from him, and departed (for fear of the disease). **91.** Then he turned to their *âlihah* (gods) and said: "Will you not eat (of the offering before you)? **92.** "What is the

matter with you that you speak not?" **93.** Then he turned upon them, striking (them) with (his) right hand. **94.** Then they (the worshippers of idols) came towards him hastening. **95.** He said: "Worship you that which you (yourselves) carve? **96.** "While Allâh has created you and what you make!" **97.** They said: "Build for him a building (it is said that the building was like a furnace) and throw him into the blazing fire!"

فَأَرَادُوا بِهِۦ كَيْدًا فَجَعَلْنَٰهُمُ ٱلْأَسْفَلِينَ ﴿٩٨﴾ وَقَالَ إِنِّى ذَاهِبٌ إِلَىٰ رَبِّى سَيَهْدِينِ ﴿٩٩﴾ رَبِّ هَبْ لِى مِنَ ٱلصَّٰلِحِينَ ﴿١٠٠﴾ فَبَشَّرْنَٰهُ
بِغُلَٰمٍ حَلِيمٍ ﴿١٠١﴾ فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعْىَ قَالَ يَٰبُنَىَّ إِنِّىٓ أَرَىٰ فِى ٱلْمَنَامِ أَنِّىٓ أَذْبَحُكَ فَٱنظُرْ مَاذَا تَرَىٰ ۚ قَالَ يَٰٓأَبَتِ
ٱفْعَلْ مَا تُؤْمَرُ ۖ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰبِرِينَ ﴿١٠٢﴾ فَلَمَّآ أَسْلَمَا وَتَلَّهُۥ لِلْجَبِينِ ﴿١٠٣﴾ وَنَٰدَيْنَٰهُ أَن يَٰٓإِبْرَٰهِيمُ ﴿١٠٤﴾

but We فَجَعَلْنَٰهُمُ a plot كَيْدًا against him بِهِۦ so they plotted فَأَرَادُوا
ذَاهِبٌ verily I إِنِّى and he said وَقَالَ the lowest ٱلْأَسْفَلِينَ ﴿٩٨﴾ made them
My رَبِّ He will guide me سَيَهْدِينِ ﴿٩٩﴾ My Lord رَبِّى to إِلَىٰ am going
فَبَشَّرْنَٰهُ the righteous ٱلصَّٰلِحِينَ ﴿١٠٠﴾ from مِنَ (for) me لِى grant هَبْ Lord
forbearing حَلِيمٍ ﴿١٠١﴾ of a boy بِغُلَٰمٍ so We gave him the glad tidings
to walk ٱلسَّعْىَ with him مَعَهُ he was old enough بَلَغَ and when فَلَمَّا
ٱلْمَنَامِ in فِى I have seen أَرَىٰ verily إِنِّىٓ O my son يَٰبُنَىَّ he said قَالَ
so فَٱنظُرْ I am slaughtering you أَذْبَحُكَ that أَنِّىٓ the sleep (a dream)
O my father! يَٰٓأَبَتِ he said قَالَ do you think تَرَىٰ what مَاذَا look
you shall find me سَتَجِدُنِىٓ you are commanded تُؤْمَرُ what مَا do ٱفْعَلْ
then, فَلَمَّآ the patient ٱلصَّٰبِرِينَ ﴿١٠٢﴾ of مِنَ Allah ٱللَّهُ wills شَآءَ if إِن
and he had laid وَتَلَّهُۥ they had both submitted themselves أَسْلَمَا when
and We called out to وَنَٰدَيْنَٰهُ on his forehead لِلْجَبِينِ ﴿١٠٣﴾ him prostrate
O Abraham! يَٰٓإِبْرَٰهِيمُ ﴿١٠٤﴾ that أَن him

98. So, they plotted a plot against him, but We made them the lowest. **99.** And he said (after his rescue from the fire): "Verily, I am going to my Lord. He will guide me!" **100.** "My Lord! Grant me (offspring) from the righteous." **101.** So, We gave him the glad tidings of a forbearing boy. **102.** And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allâh). So look what you think!" He said: "O my father! Do that which you are commanded, *In shâ' Allâh* (if Allâh wills), you shall find me of *As-Sâbirûn* (the patient)." **103.** Then, when they had both submitted themselves (to the Will of Allâh), and he had laid him prostrate on

his forehead (or on the side of his forehead for slaughtering); **104.** We called out to him: "O Abraham!

قَدْ صَدَّقْتَ ٱلرُّءْيَآ ۚ إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١٠٥﴾ إِنَّ هَٰذَا لَهُوَ ٱلْبَلَٰٓؤُا۟ ٱلْمُبِينُ ﴿١٠٦﴾ وَفَدَيْنَٰهُ بِذِبْحٍ عَظِيمٍ ﴿١٠٧﴾ وَتَرَكْنَا
عَلَيْهِ فِى ٱلْءَاخِرِينَ ﴿١٠٨﴾ سَلَٰمٌ عَلَىٰٓ إِبْرَٰهِيمَ ﴿١٠٩﴾ كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١١٠﴾ إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿١١١﴾ وَبَشَّرْنَٰهُ
بِإِسْحَٰقَ نَبِيًّا مِّنَ ٱلصَّٰلِحِينَ ﴿١١٢﴾ وَبَٰرَكْنَا عَلَيْهِ وَعَلَىٰٓ إِسْحَٰقَ ۚ وَمِن ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِۦ مُبِينٌ ﴿١١٣﴾ وَلَقَدْ
مَنَنَّا عَلَىٰ مُوسَىٰ وَهَٰرُونَ ﴿١١٤﴾ وَنَجَّيْنَٰهُمَا وَقَوْمَهُمَا مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ﴿١١٥﴾ وَنَصَرْنَٰهُمْ فَكَانُوا۟ هُمُ ٱلْغَٰلِبِينَ ﴿١١٦﴾

thus كَذَٰلِكَ verily إِنَّا the dream ٱلرُّءْيَآ you fulfilled صَدَّقْتَ verily قَدْ
that هَٰذَا verily إِنَّ the good-doers ٱلْمُحْسِنِينَ ﴿١٠٥﴾ We reward نَجْزِى
and We وَفَدَيْنَٰهُ the manifest ٱلْمُبِينُ ﴿١٠٦﴾ trial ٱلْبَلَٰٓؤُا۟ is indeed لَهُوَ
and We وَتَرَكْنَا a great عَظِيمٍ ﴿١٠٧﴾ with sacrifice بِذِبْحٍ ransomed him
the generations (to come) in ٱلْءَاخِرِينَ ﴿١٠٨﴾ among فِى for him عَلَيْهِ left
thus كَذَٰلِكَ Abraham إِبْرَٰهِيمَ ﴿١٠٩﴾ upon عَلَىٰٓ (but) peace سَلَٰمٌ later time
verily he إِنَّهُۥ the good-doers ٱلْمُحْسِنِينَ ﴿١١٠﴾ We reward نَجْزِى indeed
and وَبَشَّرْنَٰهُ believing ٱلْمُؤْمِنِينَ ﴿١١١﴾ Our slaves عِبَادِنَا one of مِنْ was
مِّنَ a prophet نَبِيًّا of Isaaq بِإِسْحَٰقَ We gave him the glad tidings
وَعَلَىٰٓ him عَلَيْهِ and We blessed وَبَٰرَكْنَا the righteous ٱلصَّٰلِحِينَ ﴿١١٢﴾ from
and مُحْسِنٌ their progeny ذُرِّيَّتِهِمَا and of وَمِن Isaaq إِسْحَٰقَ and (on)
themselves لِّنَفْسِهِۦ and some wrong وَظَالِمٌ some who do right
to عَلَىٰ We gave Our Grace مَنَنَّا and indeed وَلَقَدْ plainly مُبِينٌ ﴿١١٣﴾
and We saved them وَنَجَّيْنَٰهُمَا and Aaron وَهَٰرُونَ ﴿١١٤﴾ Moses مُوسَىٰ
the ٱلْعَظِيمِ ﴿١١٥﴾ distress ٱلْكَرْبِ from مِنَ and their people وَقَوْمَهُمَا
they هُمُ so they became فَكَانُوا۟ and helped them وَنَصَرْنَٰهُمْ great
the victors ٱلْغَٰلِبِينَ ﴿١١٦﴾

105. You have fulfilled the dream!" Verily, thus do We reward the *Muhsinûn* (good-doers. See 2:112). **106.** Verily, that indeed was a manifest trial. **107.** And We ransomed him with a great sacrifice (i.e. كبش — a ram); **108.** And We left for him (a goodly remembrance) among the later generations. **109.** "*Salâm* (peace) be upon Ibrâhîm (Abraham)!" **110.** Thus indeed do We reward the *Muhsinûn* (good-doers. See V.2:112). **111.** Verily, he was one of Our believing slaves. **112.** And We gave him the glad tidings of Ishâq (Isaac) — a Prophet from the

righteous. **113.** We blessed him and Ishâq (Isaac). And of their progeny are (some) that do right, and some that plainly wrong themselves. **114.** And, indeed We gave Our Grace to Mûsâ (Moses) and Hârûn (Aaron). **115.** And We saved them and their people from the great distress, **116.** And helped them, so that they became the victors;

وَءَاتَيْنَٰهُمَا ٱلْكِتَٰبَ ٱلْمُسْتَبِينَ ﴿١١٧﴾ وَهَدَيْنَٰهُمَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿١١٨﴾ وَتَرَكْنَا عَلَيْهِمَا فِى ٱلْءَاخِرِينَ ﴿١١٩﴾ سَلَٰمٌ عَلَىٰ
مُوسَىٰ وَهَٰرُونَ ﴿١٢٠﴾ إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١٢١﴾ إِنَّهُمَا مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿١٢٢﴾ وَإِنَّ إِلْيَاسَ
لَمِنَ ٱلْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ لِقَوْمِهِۦٓ أَلَا تَتَّقُونَ ﴿١٢٤﴾ أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ ٱلْخَٰلِقِينَ ﴿١٢٥﴾ ٱللَّهَ رَبَّكُمْ وَرَبَّ
ءَابَآئِكُمُ ٱلْأَوَّلِينَ ﴿١٢٦﴾ فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ﴿١٢٧﴾

the clear ﴿١١٧﴾ ٱلْمُسْتَبِينَ Scripture ٱلْكِتَٰبَ and We gave them وَءَاتَيْنَٰهُمَا
and وَتَرَكْنَا the right ﴿١١٨﴾ ٱلْمُسْتَقِيمَ path ٱلصِّرَٰطَ and guided them وَهَدَيْنَٰهُمَا
the generations (to ﴿١١٩﴾ ٱلْءَاخِرِينَ among فِى for them عَلَيْهِمَا We left
Moses مُوسَىٰ upon عَلَىٰ peace سَلَٰمٌ come) in the later times
We reward نَجْزِى thus كَذَٰلِكَ verily إِنَّا and Aaron ﴿١٢٠﴾ وَهَٰرُونَ
Our عِبَادِنَا of مِنْ verily they were إِنَّهُمَا the good-doers ﴿١٢١﴾ ٱلْمُحْسِنِينَ
was لَمِنَ Elias إِلْيَاسَ and verily وَإِنَّ believing ﴿١٢٢﴾ ٱلْمُؤْمِنِينَ slaves
to لِقَوْمِهِۦٓ he said قَالَ when إِذْ the Messengers ﴿١٢٣﴾ ٱلْمُرْسَلِينَ one of
will you أَتَدْعُونَ fear (Allah) ﴿١٢٤﴾ تَتَّقُونَ will you not أَلَا his people
the Best أَحْسَنَ and forsake وَتَذَرُونَ Ba'l (idol) بَعْلًا call upon
and the Lord وَرَبَّ your Lord رَبَّكُمْ Allah ٱللَّهَ of creators ﴿١٢٥﴾ ٱلْخَٰلِقِينَ
but they denied فَكَذَّبُوهُ (the early) ﴿١٢٦﴾ ٱلْأَوَّلِينَ you fathers ءَابَآئِكُمُ of
will be brought forth ﴿١٢٧﴾ لَمُحْضَرُونَ so they certainly فَإِنَّهُمْ him

117. And We gave them the clear Scripture; **118.** And guided them to the Right Path. **119.** And We left for them (a goodly remembrance) among the later generations. **120.** "*Salâm* (peace) be upon Mûsâ (Moses) and Hârûn (Aaron)!" **121.** Verily, thus do We reward the *Muhsinûn* (good-doers. See V.2:112). **122.** Verily, they were two of Our believing slaves. **123.** And verily, Ilyâs (Elias) was one of the Messengers. **124.** When he said to his people: "Will you not fear Allâh? **125.** "Will you call upon *Ba'l* (a well-known idol of his nation whom they used to worship) and forsake the Best of creators, **126.** "Allâh, your Lord and the Lord of your forefathers?" **127.** But they denied him [Ilyâs (Elias)], so they will certainly be brought forth (to the punishment),

إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿١٢٨﴾ وَتَرَكْنَا عَلَيْهِ فِى ٱلْـَٔاخِرِينَ ﴿١٢٩﴾ سَلَٰمٌ عَلَىٰٓ إِلْ يَاسِينَ ﴿١٣٠﴾ إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١٣١﴾ إِنَّهُۥ
مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿١٣٢﴾ وَإِنَّ لُوطًا لَّمِنَ ٱلْمُرْسَلِينَ ﴿١٣٣﴾ إِذْ نَجَّيْنَٰهُ وَأَهْلَهُۥٓ أَجْمَعِينَ ﴿١٣٤﴾ إِلَّا عَجُوزًا فِى ٱلْغَٰبِرِينَ ﴿١٣٥﴾ ثُمَّ دَمَّرْنَا
ٱلْـَٔاخَرِينَ ﴿١٣٦﴾ وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِم مُّصْبِحِينَ ﴿١٣٧﴾ وَبِٱلَّيْلِ ۗ أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾ وَإِنَّ يُونُسَ لَمِنَ ٱلْمُرْسَلِينَ ﴿١٣٩﴾ إِذْ أَبَقَ إِلَى
ٱلْفُلْكِ ٱلْمَشْحُونِ ﴿١٤٠﴾ فَسَاهَمَ فَكَانَ مِنَ ٱلْمُدْحَضِينَ ﴿١٤١﴾ فَٱلْتَقَمَهُ ٱلْحُوتُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾

وَتَرَكْنَا the chosen ﴿١٢٨﴾ ٱلْمُخْلَصِينَ of Allah ٱللَّهِ slaves عِبَادَ except إِلَّا
generations (to ﴿١٢٩﴾ ٱلْـَٔاخِرِينَ among فِى for him عَلَيْهِ and We left
إِنَّا Elias ﴿١٣٠﴾ إِلْ يَاسِينَ upon عَلَىٰٓ peace be سَلَٰمٌ come) in later times
إِنَّهُۥ the good-doers ﴿١٣١﴾ ٱلْمُحْسِنِينَ We reward نَجْزِى thus كَذَٰلِكَ verily
وَإِنَّ believing ﴿١٣٢﴾ ٱلْمُؤْمِنِينَ Our slaves عِبَادِنَا one of مِنْ verily he was
إِذْ the Messengers ﴿١٣٣﴾ ٱلْمُرْسَلِينَ was one of لَّمِنَ Lot لُوطًا and verily
إِلَّا all ﴿١٣٤﴾ أَجْمَعِينَ and his family وَأَهْلَهُۥٓ We saved him نَجَّيْنَٰهُ When
those ﴿١٣٥﴾ ٱلْغَٰبِرِينَ among فِى an old woman (who was) عَجُوزًا except
the ﴿١٣٦﴾ ٱلْـَٔاخَرِينَ We destroyed دَمَّرْنَا then ثُمَّ who remained behind
in ﴿١٣٧﴾ مُّصْبِحِينَ by them عَلَيْهِم you pass لَتَمُرُّونَ and verily you وَإِنَّكُمْ rest
then ﴿١٣٨﴾ تَعْقِلُونَ will you not أَفَلَا and at night وَبِٱلَّيْلِ the morning
the ﴿١٣٩﴾ ٱلْمُرْسَلِينَ was one of لَمِنَ Jonah يُونُسَ and verily وَإِنَّ reflect
﴿١٤٠﴾ ٱلْمَشْحُونِ the ship ٱلْفُلْكِ to إِلَى he ran أَبَقَ when إِذْ Messengers
among مِنَ and he was فَكَانَ He casted lots فَسَاهَمَ the laden
وَهُوَ the Fish ٱلْحُوتُ then swallowed him فَٱلْتَقَمَهُ the losers ﴿١٤١﴾ ٱلْمُدْحَضِينَ
had done an act worthy of blame ﴿١٤٢﴾ مُلِيمٌ while he

128. Except the chosen slaves of Allâh. **129.** And We left for him (a goodly remembrance) among the later generations. **130.** "*Salâm* (peace) be upon Ilyâsîn (Elias)!" **131.** Verily, thus do We reward the *Muhsinûn* (good-doers, who perform good deeds totally for Allâh's sake only. See V.2:112). **132.** Verily, he was one of Our believing slaves. **133.** And verily, Lût (Lot) was one of the Messengers. **134.** When We saved him and his family, all, **135.** Except an old woman (his wife) who was among those who remained behind. **136.** Then We destroyed the rest (the town of Sodom at the place of the Dead Sea now in Palestine). **137.** Verily, you pass by them in the morning **138.** And at night; will you not then reflect? **139.** And, verily, Yûnus (Jonah) was one of the Messengers. **140.** When he ran to the laden ship: **141.** Then he (agreed to) cast lots, and he was among the

losers. **142.** Then a (big) fish swallowed him as he had done an act worthy of blame.

فَلَوْلَآ أَنَّهُۥ كَانَ مِنَ ٱلْمُسَبِّحِينَ ﴿١٤٣﴾ لَلَبِثَ فِى بَطْنِهِۦٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾ ۞ فَنَبَذْنَٰهُ بِٱلْعَرَآءِ وَهُوَ سَقِيمٌ ﴿١٤٥﴾ وَأَنۢبَتْنَا
عَلَيْهِ شَجَرَةً مِّن يَقْطِينٍ ﴿١٤٦﴾ وَأَرْسَلْنَٰهُ إِلَىٰ مِا۟ئَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾ فَـَٔامَنُوا۟ فَمَتَّعْنَٰهُمْ إِلَىٰ حِينٍ ﴿١٤٨﴾ فَٱسْتَفْتِهِمْ
أَلِرَبِّكَ ٱلْبَنَاتُ وَلَهُمُ ٱلْبَنُونَ ﴿١٤٩﴾ أَمْ خَلَقْنَا ٱلْمَلَٰٓئِكَةَ إِنَٰثًا وَهُمْ شَٰهِدُونَ ﴿١٥٠﴾ أَلَآ إِنَّهُم مِّنْ إِفْكِهِمْ
لَيَقُولُونَ ﴿١٥١﴾

those ٱلْمُسَبِّحِينَ ﴿١٤٣﴾ of مِنَ was كَانَ that he أَنَّهُۥ Had it not been فَلَوْلَآ
its بَطْنِهِۦٓ in فِى He would have indeed remained لَلَبِثَ who glorify
of Resurrection يُبْعَثُونَ ﴿١٤٤﴾ the Day يَوْمِ till إِلَىٰ belly (the whale)
while وَهُوَ on the naked shore بِٱلْعَرَآءِ but We cast him forth ۞ فَنَبَذْنَٰهُ
over him عَلَيْهِ and We caused to grow وَأَنۢبَتْنَا he was sick سَقِيمٌ ﴿١٤٥﴾
and We وَأَرْسَلْنَٰهُ gourd (squash) يَقْطِينٍ ﴿١٤٦﴾ of مِّن a plant (tree) شَجَرَةً
يَزِيدُونَ ﴿١٤٧﴾ or أَوْ thousand أَلْفٍ hundred مِا۟ئَةِ to إِلَىٰ sent him
and We gave them فَمَتَّعْنَٰهُمْ and they believed فَـَٔامَنُوا۟ even more
are أَلِرَبِّكَ then ask them فَٱسْتَفْتِهِمْ a while حِينٍ ﴿١٤٨﴾ for إِلَىٰ enjoyment
sons ٱلْبَنُونَ ﴿١٤٩﴾ and for them وَلَهُمُ daughters ٱلْبَنَاتُ for your Lord
وَهُمْ females إِنَٰثًا the angels ٱلْمَلَٰٓئِكَةَ did We create خَلَقْنَا or أَمْ
مِّنْ they are إِنَّهُم verily أَلَآ were witnesses شَٰهِدُونَ ﴿١٥٠﴾ while they
that they say لَيَقُولُونَ ﴿١٥١﴾ their falsehood إِفْكِهِمْ of

143. Had he not been of them who glorify Allâh, **144.** He would have indeed remained inside its belly (the fish) till the Day of Resurrection. **145.** But We cast him forth on the naked shore while he was sick, **146.** And We caused a plant of gourd to grow over him. **147.** And We sent him to a hundred thousand (people) or even more. **148.** And they believed; so We gave them enjoyment for a while. **149.** Now ask them (O Muhammad ﷺ): "Are there (only) daughters for your Lord and sons for them?" **150.** Or did We create the angels female while they were witnesses? **151.** Verily, it is of their falsehood that they (Quraish pagans) say.

وَلَدَ ٱللَّهُ وَإِنَّهُمْ لَكَٰذِبُونَ ﴿١٥٢﴾ أَصْطَفَى ٱلْبَنَاتِ عَلَى ٱلْبَنِينَ ﴿١٥٣﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾ أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾ أَمْ لَكُمْ سُلْطَٰنٌ
مُّبِينٌ ﴿١٥٦﴾ فَأْتُوا۟ بِكِتَٰبِكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿١٥٧﴾ وَجَعَلُوا۟ بَيْنَهُۥ وَبَيْنَ ٱلْجِنَّةِ نَسَبًا ۚ وَلَقَدْ عَلِمَتِ ٱلْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾
سُبْحَٰنَ ٱللَّهِ عَمَّا يَصِفُونَ ﴿١٥٩﴾ إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿١٦٠﴾ فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾ مَآ أَنتُمْ عَلَيْهِ بِفَٰتِنِينَ ﴿١٦٢﴾ إِلَّا مَنْ هُوَ صَالِ

ٱلْجَحِيمِ ﴿١٦٣﴾ وَمَا مِنَّآ إِلَّا لَهُۥ مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾ وَإِنَّا لَنَحْنُ ٱلصَّآفُّونَ ﴿١٦٥﴾ وَإِنَّا لَنَحْنُ ٱلْمُسَبِّحُونَ ﴿١٦٦﴾ وَإِن كَانُوا۟ لَيَقُولُونَ ﴿١٦٧﴾

they لَكَٰذِبُونَ ﴿١٥٢﴾ and verily they وَإِنَّهُمْ Allah ٱللَّهُ has begotten وَلَدَ
over (rather عَلَى daughters ٱلْبَنَاتِ has He chosen أَصْطَفَى are liars
how كَيْفَ what is the matter with you مَا لَكُمْ sons ٱلْبَنِينَ ﴿١٥٣﴾ than)
أَمْ then remember تَذَكَّرُونَ ﴿١٥٥﴾ will you not أَفَلَا do you decide تَحْكُمُونَ ﴿١٥٤﴾
then فَأْتُوا a plain مُّبِينٌ ﴿١٥٦﴾ authority سُلْطَٰنٌ is there for you لَكُمْ or
وَجَعَلُوا truthful صَٰدِقِينَ ﴿١٥٧﴾ you are كُنتُمْ if إِن your Book بِكِتَٰبِكُمْ bring
ٱلْجِنَّةِ and between وَبَيْنَ between him بَيْنَهُ and they have invented
the ٱلْجِنَّةُ knew well عَلِمَتِ but indeed وَلَقَدْ a kinship نَسَبًا the jinns
indeed will be brought for account لَمُحْضَرُونَ ﴿١٥٨﴾ that they إِنَّهُمْ jinns
they attribute يَصِفُونَ ﴿١٥٩﴾ from what عَمَّا Allah ٱللَّهِ glorified be سُبْحَٰنَ
the ٱلْمُخْلَصِينَ ﴿١٦٠﴾ of Allah ٱللَّهِ the slaves عِبَادَ except إِلَّا unto him
you تَعْبُدُونَ ﴿١٦١﴾ and those whom وَمَا so verily you فَإِنَّكُمْ chosen
إِلَّا lead astray بِفَٰتِنِينَ ﴿١٦٢﴾ over him عَلَيْهِ you أَنتُمْ cannot مَآ worship
and وَمَا in Hell ٱلْجَحِيمِ ﴿١٦٣﴾ to burn صَالِ who are هُوَ those مَنْ except
a مَّعْلُومٌ ﴿١٦٤﴾ place مَقَامٌ he has لَهُۥ but إِلَّا of us مِنَّآ there is not
وَإِنَّا stand in rows ٱلصَّآفُّونَ ﴿١٦٥﴾ we (angels) لَنَحْنُ and verily وَإِنَّا known
and indeed وَإِن who glorify ٱلْمُسَبِّحُونَ ﴿١٦٦﴾ we are they لَنَحْنُ and verily
to say لَيَقُولُونَ ﴿١٦٧﴾ they used كَانُوا

152. "Allâh has begotten (offspring — the angels being the daughters of Allâh)?" And, verily, they are liars! **153.** Has He (then) chosen daughters rather than sons? **154.** What is the matter with you? How do you decide? **155.** Will you not then remember? **156.** Or is there for you a plain authority? **157.** Then bring your Book if you are truthful! **158.** And they have invented a kinship between Him and the jinn, but the jinn know well that they have indeed to appear (before Him) (i.e. they will be called to account).**159.** Glorified be Allâh! (He is free) from what they attribute unto Him! **160.** Except the slaves of Allâh, whom He chooses (for His mercy, i.e. true believers of Islâmic Monotheism who do not attribute false things unto Allâh). **161.** So, verily, you (pagans) and those whom you worship (idols) **162.** Cannot lead astray [turn away from Him (Allâh) anyone of the believers], **163.** Except those who are predestined to burn in Hell! **164.** And there is not one of us (angels) but has his known place (or position); **165.** And verily, we (angels), we stand in rows (for the prayers as you Muslims stand in rows for your prayers);

166. And verily, we (angels), indeed are those who glorify (Allâh's Praises, i.e. perform prayers). **167.** And indeed they (Arab pagans) used to say:

لَوْ أَنَّ عِندَنَا ذِكْرًا مِّنَ الْأَوَّلِينَ ﴿١٦٨﴾ لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٩﴾ فَكَفَرُوا بِهِ ۖ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾ وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا
الْمُرْسَلِينَ ﴿١٧١﴾ إِنَّهُمْ لَهُمُ الْمَنصُورُونَ ﴿١٧٢﴾ وَإِنَّ جُندَنَا لَهُمُ الْغَالِبُونَ ﴿١٧٣﴾ فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٤﴾ وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٥﴾
أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿١٧٦﴾ فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنذَرِينَ ﴿١٧٧﴾ وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٨﴾ وَأَبْصِرْ فَسَوْفَ
يُبْصِرُونَ ﴿١٧٩﴾ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾

the الْأَوَّلِينَ ﴿١٦٨﴾ from مِّنَ a reminder ذِكْرًا we had عِندَنَا (that) أَنَّ if لَوْ
(of) اللَّهِ slaves عِبَادَ we would have indeed been لَكُنَّا men of old
فَسَوْفَ in it بِهِ but they disbelieve فَكَفَرُوا the chosen الْمُخْلَصِينَ ﴿١٦٩﴾ Allah
has سَبَقَتْ and verily وَلَقَدْ come to know يَعْلَمُونَ ﴿١٧٠﴾ and they will
the الْمُرْسَلِينَ ﴿١٧١﴾ for our slaves لِعِبَادِنَا Our Word كَلِمَتُنَا gone forth
the الْمَنصُورُونَ ﴿١٧٢﴾ surely they are لَهُمُ that they verily إِنَّهُمْ Messengers
surely لَهُمُ Our hosts (soldiers) جُندَنَا and verily وَإِنَّ victorious
حَتَّىٰ from them عَنْهُمْ so turn away فَتَوَلَّ the victors الْغَالِبُونَ ﴿١٧٣﴾ they are
and they shall فَسَوْفَ and watch them وَأَبْصِرْهُمْ a while حِينٍ ﴿١٧٤﴾ for
they seek يَسْتَعْجِلُونَ ﴿١٧٦﴾ do (they) on Our torment أَفَبِعَذَابِنَا see يُبْصِرُونَ ﴿١٧٥﴾
into their courtyard بِسَاحَتِهِمْ it decends نَزَلَ then when فَإِذَا to hasten
for those who الْمُنذَرِينَ ﴿١٧٧﴾ the morning صَبَاحُ then evil will be فَسَاءَ
حِينٍ ﴿١٧٨﴾ for حَتَّىٰ away from them عَنْهُمْ so turn وَتَوَلَّ had been warned
سُبْحَانَ see يُبْصِرُونَ ﴿١٧٩﴾ they shall فَسَوْفَ and watch وَأَبْصِرْ a while
of Honor and Power الْعِزَّةِ the Lord رَبِّ your Lord رَبِّكَ glorified be
and peace. وَسَلَامٌ they attribute unto Him يَصِفُونَ ﴿١٨٠﴾ from what عَمَّا
لِلَّهِ and all praise be وَالْحَمْدُ the Messengers الْمُرْسَلِينَ ﴿١٨١﴾ upon عَلَى be
of all worlds الْعَالَمِينَ ﴿١٨٢﴾ the Lord رَبِّ to Allah

168. "If we had a reminder as had the men of old (before the coming of Prophet Muhammad ﷺ as a Messenger of Allâh), **169.** "We would have indeed been the chosen slaves of Allâh (true believers of Islâmic Monotheism)!" **170.** But (now that the Qur'ân has come) they disbelieve therein (i.e. in the Qur'ân and in Prophet Muhammad ﷺ, and all that he brought — the Divine Revelation), so they will come to know! **171.** And, verily, Our Word has gone forth of old for Our slaves, the Messengers, **172.** That they verily, would be made triumphant, **173.** And that

Our hosts! they verily, would be the victors. 174. So, turn away (O Muhammad ﷺ) from them for a while, 175. And watch them and they shall see (the punishment)! 176. Do they seek to hasten on Our Torment? 177. Then, when it descends in their courtyard (i.e. near to them), evil will be the morning for those who had been warned! 178. So, turn (O Muhammad ﷺ) away from them for a while, 179. And watch and they shall see (the torment)! 180. Glorified be your Lord, the Lord of honour and power! (He is free) from what they attribute unto Him! 181. And peace be on the Messengers! 182. And all the praises and thanks be to Allâh, Lord of the *'Âlamîn* (mankind, jinn and all that exists).

سُورَةُ صٓ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

صٓ وَٱلْقُرْءَانِ ذِى ٱلذِّكْرِ ﴿١﴾ بَلِ ٱلَّذِينَ كَفَرُوا۟ فِى عِزَّةٍ وَشِقَاقٍ ﴿٢﴾ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ فَنَادَوا۟ وَّلَاتَ حِينَ
مَنَاصٍ ﴿٣﴾ وَعَجِبُوٓا۟ أَن جَآءَهُم مُّنذِرٌ مِّنْهُمْ ۖ وَقَالَ ٱلْكَٰفِرُونَ هَٰذَا سَٰحِرٌ كَذَّابٌ ﴿٤﴾ أَجَعَلَ ٱلْـَٔالِهَةَ إِلَٰهًا وَٰحِدًا ۖ إِنَّ هَٰذَا لَشَىْءٌ
عُجَابٌ ﴿٥﴾ وَٱنطَلَقَ ٱلْمَلَأُ مِنْهُمْ أَنِ ٱمْشُوا۟ وَٱصْبِرُوا۟ عَلَىٰٓ ءَالِهَتِكُمْ ۖ إِنَّ هَٰذَا لَشَىْءٌ يُرَادُ ﴿٦﴾

nay بَلِ reminding ٱلذِّكْرِ ﴿١﴾ full of ذِى by the Quran وَٱلْقُرْءَانِ Sad صٓ
وَشِقَاقٍ ﴿٢﴾ false pride عِزَّةٍ in فِى disbelieve are كَفَرُوا۟ those who ٱلَّذِينَ
مِن قَبْلِهِم We have destroyed أَهْلَكْنَا how many كَمْ and opposition
when وَّلَاتَ and they cried out فَنَادَوا۟ generations مِّن قَرْنٍ before them
and they وَعَجِبُوٓا۟ for escape مَنَاصٍ ﴿٣﴾ time حِينَ there was no longer
from مِّنْهُمْ a warner مُّنذِرٌ has come to them جَآءَهُم that أَن wondered
this is هَٰذَا the disbelievers ٱلْكَٰفِرُونَ and said وَقَالَ among themselves
إِلَٰهًا all gods ٱلْـَٔالِهَةَ has he made أَجَعَلَ a liar كَذَّابٌ ﴿٤﴾ a sorcerer سَٰحِرٌ
a عُجَابٌ ﴿٥﴾ thing لَشَىْءٌ this is هَٰذَا verily إِنَّ one وَٰحِدًا into god
أَنِ among them مِنْهُمْ the leaders ٱلْمَلَأُ and went about وَٱنطَلَقَ curious
your gods ءَالِهَتِكُمْ to عَلَىٰٓ and remain constant وَٱصْبِرُوا۟ go on ٱمْشُوا۟ that
designed يُرَادُ ﴿٦﴾ a thing لَشَىْءٌ this is هَٰذَا verily إِنَّ

Sûrat Sâd XXXVIII

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Sâd* [These letters (*Sâd,* etc.) are one of the miracles of the Qur'ân, and none but

Allâh (Alone) knows their meanings.] By the Qur'ân full of reminding (explanations and honour for the one who believes in it). **2.** Nay, those who disbelieve are in false pride and opposition. **3.** How many a generation have We destroyed before them! And they cried out when there was no longer time for escape. **4.** And they (Arab pagans) wonder that a warner (Prophet Muhammad ﷺ) has come to them from among themselves. And the disbelievers say: "This (Prophet Muhammad ﷺ) is a sorcerer, a liar. **5.** "Has he made the *âlihah* (gods) (all) into One *Ilâh* (God — Allâh). Verily, this is a curious thing!" **6.** And the leaders among them went about (saying): "Go on, and remain constant to your *âlihah* (gods)! Verily, this is a thing designed (against you)!

مَا سَمِعْنَا بِهَٰذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هَٰذَا إِلَّا اخْتِلَاقٌ ۝٧ أَءُنزِلَ عَلَيْهِ الذِّكْرُ مِن بَيْنِنَا ۚ بَلْ هُمْ فِي شَكٍّ مِّن ذِكْرِي ۖ بَل لَّمَّا يَذُوقُوا
عَذَابِ ۝٨ أَمْ عِندَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ ۝٩ أَمْ لَهُم مُّلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۖ فَلْيَرْتَقُوا فِي
الْأَسْبَابِ ۝١٠ جُندٌ مَّا هُنَالِكَ مَهْزُومٌ مِّنَ الْأَحْزَابِ ۝١١

the الْمِلَّةِ among فِي the like of this بِهَٰذَا we have heard سَمِعْنَا not مَا
اخْتِلَاقٌ ۝٧ but إِلَّا this is هَٰذَا nothing إِنْ of later days الْآخِرَةِ religion
the الذِّكْرُ to him عَلَيْهِ has been sent down أَءُنزِلَ an invention
in فِي they are هُمْ nay but بَلْ among us بَيْنِنَا from مِن Reminder
يَذُوقُوا not لَّمَّا nay but بَل My Reminder ذِكْرِي about مِّن doubt شَكٍّ
خَزَائِنُ have they عِندَهُمْ or أَمْ My torment عَذَابِ ۝٨ they have tasted
the الْعَزِيزِ of your Lord رَبِّكَ of the Mercy رَحْمَةِ the treasures
مُّلْكُ for them لَهُم or أَمْ the Real Bestower الْوَهَّابِ ۝٩ All-Mighty
and what وَمَا and the earth وَالْأَرْضِ of the heavens السَّمَاوَاتِ the domain
with فِي (if so), let them ascend up فَلْيَرْتَقُوا is between them بَيْنَهُمَا
defeated مَهْزُومٌ they are there مَّا هُنَالِكَ host جُندٌ means الْأَسْبَابِ ۝١٠
the confederates الْأَحْزَابِ ۝١١ of مِّنَ

7. "We have not heard (the like) of this in the religion of these later days (i.e. Christianity). This is nothing but an invention! (*Tafsir Al-Qurtubi*) **8.** "Has the Reminder been sent down to him (alone) from among us?" Nay, but they are in doubt about My Reminder (this Qur'ân)! Nay, but they have not tasted (My) Torment! **9.** Or have they the treasures of the Mercy of your Lord, the All-Mighty, the Real Bestower? **10.** Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means (to the heavens)! **11.** (As they denied Allâh's Message) they will be a defeated host like

the Confederates of the old times (who were defeated).

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو ٱلْأَوْتَادِ ﴿١٢﴾ وَثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَٰبُ لْـَٔيْكَةِ ۚ أُو۟لَٰٓئِكَ ٱلْأَحْزَابُ ﴿١٣﴾ إِن كُلٌّ
إِلَّا كَذَّبَ ٱلرُّسُلَ فَحَقَّ عِقَابِ ﴿١٤﴾ وَمَا يَنظُرُ هَٰٓؤُلَآءِ إِلَّا صَيْحَةً وَٰحِدَةً مَّا لَهَا مِن فَوَاقٍ ﴿١٥﴾ وَقَالُوا۟ رَبَّنَا عَجِّل لَّنَا
قِطَّنَا قَبْلَ يَوْمِ ٱلْحِسَابِ ﴿١٦﴾ ٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَٱذْكُرْ عَبْدَنَا دَاوُۥدَ ذَا ٱلْأَيْدِ ۖ إِنَّهُۥٓ أَوَّابٌ ﴿١٧﴾ إِنَّا سَخَّرْنَا ٱلْجِبَالَ مَعَهُۥ
يُسَبِّحْنَ بِٱلْعَشِىِّ وَٱلْإِشْرَاقِ ﴿١٨﴾

and وَعَادٌ of Noah نُوحٍ the people قَوْمُ before them قَبْلَهُمْ denied كَذَّبَتْ
and وَثَمُودُ stakes ٱلْأَوْتَادِ ﴿١٢﴾ the owner of ذُو and Pharaoh وَفِرْعَوْنُ Ad
and the dwellers وَأَصْحَٰبُ of Lot لُوطٍ and the people وَقَوْمُ Thamud
إِن the confederates ٱلْأَحْزَابُ ﴿١٣﴾ such were أُو۟لَٰٓئِكَ of the wood لْـَٔيْكَةِ
the Messengers ٱلرُّسُلَ denied كَذَّبَ but إِلَّا each of them كُلٌّ not
wait يَنظُرُ and not وَمَا My Torment عِقَابِ ﴿١٤﴾ therefore justified فَحَقَّ
مِن it has لَهَا not مَّا a single وَٰحِدَةً shout صَيْحَةً only إِلَّا these هَٰٓؤُلَآءِ
عَجِّل Our Lord رَبَّنَا and they say وَقَالُوا۟ pause of ending فَوَاقٍ ﴿١٥﴾ of
before قَبْلَ our account/reward قِطَّنَا to us لَّنَا hasten
مَا on عَلَىٰ be patient ٱصْبِرْ of Reckoning ٱلْحِسَابِ ﴿١٦﴾ the Day يَوْمِ
دَاوُۥدَ Our slave عَبْدَنَا and remember وَٱذْكُرْ they say يَقُولُونَ what
ever أَوَّابٌ ﴿١٧﴾ verily he was إِنَّهُۥٓ with power ٱلْأَيْدِ endued ذَا David
ٱلْجِبَالَ have made سَخَّرْنَا verily We إِنَّا oft-returning in repentence
in the بِٱلْعَشِىِّ glorify Our praise يُسَبِّحْنَ with him مَعَهُۥ the mountains
and after sunrise وَٱلْإِشْرَاقِ ﴿١٨﴾ evening

12. Before them (were many who) belied (Messengers) — the people of Nûh (Noah); and ‘Âd; and Fir‘aun (Pharaoh) the man of stakes (with which he used to punish the people), **13.** And Thamûd, and the people of Lût (Lot), and the Dwellers of the Wood; such were the Confederates. **14.** Not one of them but belied the Messengers; therefore My Torment was justified. **15.** And these only wait for a single *Saihah* [shout (i.e. the blowing of the Trumpet by the angel *Isrâfîl*)] there will be no pause or ending thereto [till everything will perish except Allâh (the only God full of majesty, bounty and honour)]. **16.** They say: “Our Lord! Hasten to us *Qittanâ* (i.e. our Record of good and bad deeds so that we may see it) before the Day of Reckoning!” 17. Be patient (O Muhammad ﷺ) of what they say, and remember Our slave Dâwûd (David), endued with power. Verily, he was ever oft-returning in all matters and in repentance (towards Allâh). **18.** Verily,

We made the mountains to glorify Our Praises with him [Dâwûd (David)] in the *'Ashî* (i.e. after the mid-day till sunset) and *Ishrâq* (i.e. after the sunrise till mid-day).

وَٱلطَّيْرَ مَحْشُورَةً كُلٌّ لَّهُۥٓ أَوَّابٌ ﴿١٩﴾ وَشَدَدْنَا مُلْكَهُۥ وَءَاتَيْنَٰهُ ٱلْحِكْمَةَ وَفَصْلَ ٱلْخِطَابِ ﴿٢٠﴾ ۞ وَهَلْ أَتَىٰكَ نَبَؤُا۟ ٱلْخَصْمِ
إِذْ تَسَوَّرُوا۟ ٱلْمِحْرَابَ ﴿٢١﴾ إِذْ دَخَلُوا۟ عَلَىٰ دَاوُۥدَ فَفَزِعَ مِنْهُمْ قَالُوا۟ لَا تَخَفْ خَصْمَانِ بَغَىٰ بَعْضُنَا عَلَىٰ بَعْضٍ فَٱحْكُم بَيْنَنَا
بِٱلْحَقِّ وَلَا تُشْطِطْ وَٱهْدِنَآ إِلَىٰ سَوَآءِ ٱلصِّرَٰطِ ﴿٢٢﴾ إِنَّ هَٰذَآ أَخِى لَهُۥ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِىَ نَعْجَةٌ وَٰحِدَةٌ فَقَالَ أَكْفِلْنِيهَا
وَعَزَّنِى فِى ٱلْخِطَابِ ﴿٢٣﴾

﴿١٩﴾ أَوَّابٌ with him لَّهُۥ all كُلٌّ assembled مَحْشُورَةً and the birds وَٱلطَّيْرَ
and وَءَاتَيْنَٰهُ his kingdom مُلْكَهُۥ and We made strong وَشَدَدْنَا did turn
in ﴿٢٠﴾ ٱلْخِطَابِ and sound judgement وَفَصْلَ wisdom ٱلْحِكْمَةَ gave him
the news نَبَؤُا۟ reached you أَتَىٰكَ and has ۞ وَهَلْ speech (decision)
﴿٢١﴾ ٱلْمِحْرَابَ they climbed over تَسَوَّرُوا۟ when إِذْ of the litigants ٱلْخَصْمِ
David دَاوُۥدَ upon عَلَىٰ they entered in دَخَلُوا۟ when إِذْ the chamber
تَخَفْ not لَا they said قَالُوا۟ of them مِنْهُمْ and he was terrified فَفَزِعَ
on عَلَىٰ one of us بَعْضُنَا has wronged بَغَىٰ two litigants خَصْمَانِ fear
with بِٱلْحَقِّ between us بَيْنَنَا therefore, judge فَٱحْكُم the other بَعْضٍ
سَوَآءِ to إِلَىٰ and guide us وَٱهْدِنَآ be unjust تُشْطِطْ and not وَلَا truth
لَهُۥ my brother أَخِى this is هَٰذَآ verily إِنَّ Way ﴿٢٢﴾ ٱلصِّرَٰطِ the Right
while I وَلِىَ ewe (female sheep) نَعْجَةً ninety-nine تِسْعٌ وَتِسْعُونَ he has
hand it over to أَكْفِلْنِيهَا and he said فَقَالَ one وَٰحِدَةٌ ewe نَعْجَةٌ have
speech ﴿٢٣﴾ ٱلْخِطَابِ in فِى and he overpowered me وَعَزَّنِى me

19. And (so did) the birds assembled, all obedient to him [Dâwûd (David)] [i.e. they came and glorified Allâh's Praises along with him]. (*Tafsir Al-Qurtubi*) **20.** We made his kingdom strong and gave him *Al-Hikmah* (Prophethood) and sound judgement in speech and decision. **21.** And has the news of the litigants reached you? When they climbed over the wall into (his) *Mihrâb* (a praying place or a private room); **22.** When they entered in upon Dâwûd (David), he was terrified of them. They said: "Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way. **23.** Verily, this my brother (in religion) has ninety-nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech."

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَىٰ نِعَاجِهِۦ ۖ وَإِنَّ كَثِيرًا مِّنَ ٱلْخُلَطَآءِ لَيَبْغِى بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟
ٱلصَّٰلِحَٰتِ وَقَلِيلٌ مَّا هُمْ ۗ وَظَنَّ دَاوُۥدُ أَنَّمَا فَتَنَّٰهُ فَٱسْتَغْفَرَ رَبَّهُۥ وَخَرَّ رَاكِعًا وَأَنَابَ ۩ ﴿٢٤﴾ فَغَفَرْنَا لَهُۥ ذَٰلِكَ ۖ وَإِنَّ لَهُۥ عِندَنَا
لَزُلْفَىٰ وَحُسْنَ مَـَٔابٍ ﴿٢٥﴾ يَٰدَاوُۥدُ إِنَّا جَعَلْنَٰكَ خَلِيفَةً فِى ٱلْأَرْضِ فَٱحْكُم بَيْنَ ٱلنَّاسِ بِٱلْحَقِّ وَلَا تَتَّبِعِ ٱلْهَوَىٰ فَيُضِلَّكَ عَن
سَبِيلِ ٱللَّهِ ۚ إِنَّ ٱلَّذِينَ يَضِلُّونَ عَن سَبِيلِ ٱللَّهِ لَهُمْ عَذَابٌ شَدِيدٌۢ بِمَا نَسُوا۟ يَوْمَ ٱلْحِسَابِ ﴿٢٦﴾

(David) said قَالَ (he) indeed لَقَدْ he has wronged you ظَلَمَكَ بِسُؤَالِ
in demanding نَعْجَتِكَ your ewe إِلَىٰ to نِعَاجِهِۦ his ewes وَإِنَّ and verily
كَثِيرًا many مِّنَ of ٱلْخُلَطَآءِ partners لَيَبْغِى oppress بَعْضُهُمْ one عَلَىٰ (on)
بَعْضٍ another إِلَّا except ٱلَّذِينَ those who ءَامَنُوا۟ believe وَعَمِلُوا۟ and do
ٱلصَّٰلِحَٰتِ righteous deeds وَقَلِيلٌ مَّا and few هُمْ they are وَظَنَّ and
guessed دَاوُۥدُ David أَنَّمَا that فَتَنَّٰهُ We have tried him فَٱسْتَغْفَرَ and
he sought forgiveness رَبَّهُۥ of his Lord وَخَرَّ and fell down رَاكِعًا
prostrate وَأَنَابَ ﴿٢٤﴾ and turned in repentance فَغَفَرْنَا so We forgave لَهُۥ
him ذَٰلِكَ that وَإِنَّ and verily لَهُۥ for him عِندَنَا to us لَزُلْفَىٰ a near
access وَحُسْنَ and a good مَـَٔابٍ ﴿٢٥﴾ return يَٰدَاوُۥدُ O David! إِنَّا
verily We جَعَلْنَٰكَ have placed you خَلِيفَةً a successor فِى on ٱلْأَرْضِ
earth فَٱحْكُم so judge you بَيْنَ between ٱلنَّاسِ men بِٱلْحَقِّ in truth وَلَا
and not تَتَّبِعِ follow ٱلْهَوَىٰ your desire فَيُضِلَّكَ for it will mislead
you عَن from سَبِيلِ the Path ٱللَّهِ of Allah إِنَّ verily ٱلَّذِينَ those who
يَضِلُّونَ wander astray عَن from سَبِيلِ Path ٱللَّهِ Allah's لَهُمْ for
them عَذَابٌ torment شَدِيدٌ a severe بِمَا because نَسُوا۟ they forget يَوْمَ
the Day of ٱلْحِسَابِ ﴿٢٦﴾ Reckoning

24. [Dâwûd (David)] said (immediately without listening to the opponent): "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dâwûd (David) guessed that We have tried him and he sought forgiveness of his Lord, and he fell down prostrate and turned (to Allâh) in repentance. **25.** So, We forgave him that, and verily, for him is a near access to Us, and a good place of (final) return (Paradise). **26.** O Dâwûd (David)! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire — for it will mislead you from the path of Allâh. Verily, those who wander astray from the path of Allâh

(shall) have a severe torment, because they forgot the Day of Reckoning.

وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا بَٰطِلًا ۚ ذَٰلِكَ ظَنُّ ٱلَّذِينَ كَفَرُوا۟ ۚ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِنَ ٱلنَّارِ ﴿٢٧﴾ أَمْ نَجْعَلُ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ كَٱلْمُفْسِدِينَ فِى ٱلْأَرْضِ أَمْ نَجْعَلُ ٱلْمُتَّقِينَ كَٱلْفُجَّارِ ﴿٢٨﴾ كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ مُبَٰرَكٌ لِّيَدَّبَّرُوٓا۟ ءَايَٰتِهِۦ
وَلِيَتَذَكَّرَ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٢٩﴾ وَوَهَبْنَا لِدَاوُۥدَ سُلَيْمَٰنَ ۚ نِعْمَ ٱلْعَبْدُ ۖ إِنَّهُۥٓ أَوَّابٌ ﴿٣٠﴾

and the earth وَٱلْأَرْضَ the heaven ٱلسَّمَآءَ We created خَلَقْنَا and not وَمَا
ذَٰلِكَ without purpose بَٰطِلًا in between them بَيْنَهُمَا and all that وَمَا
disbelieve كَفَرُوا۟ of those who ٱلَّذِينَ the consideration ظَنُّ that is
ٱلنَّارِ ﴿٢٧﴾ from مِنَ disbelieve كَفَرُوا۟ to those who لِّلَّذِينَ then woe فَوَيْلٌ
ءَامَنُوا۟ those who ٱلَّذِينَ shall We treat (make) نَجْعَلُ or أَمْ the Fire
as those كَٱلْمُفْسِدِينَ righteous deeds ٱلصَّٰلِحَٰتِ and do وَعَمِلُوا۟ believe
shall We treat نَجْعَلُ or أَمْ earth ٱلْأَرْضِ on فِى who are corrupters
this is a كِتَٰبٌ as criminals ﴿٢٨﴾ كَٱلْفُجَّارِ the righteous persons ٱلْمُتَّقِينَ
full of مُبَٰرَكٌ to you إِلَيْكَ which We have sent down أَنزَلْنَٰهُ Book
وَلِيَتَذَكَّرَ over its Verses ءَايَٰتِهِۦ that they may ponder لِّيَدَّبَّرُوٓا۟ blessings
and وَوَهَبْنَا understanding ﴿٢٩﴾ ٱلْأَلْبَٰبِ men of أُو۟لُوا۟ and may remember
how excellent نِعْمَ Solomon سُلَيْمَٰنَ to David لِدَاوُۥدَ We have granted
was ever oft-returning in ﴿٣٠﴾ أَوَّابٌ verily he إِنَّهُۥٓ (a) slave ٱلْعَبْدُ
repentance

27. And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islâmic Monotheism) from the Fire! **28.** Shall We treat those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds as *Mufsidûn* (those who associate partners in worship with Allâh and commit crimes) on earth? Or shall We treat the *Muttaqûn* (the pious. See V.2:2) as the *Fujjâr* (criminals, disbelievers, the wicked)?**29.** (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. **30.** And to Dâwûd (David) We gave Sulaimân (Solomon). How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)!

إِذْ عُرِضَ عَلَيْهِ بِٱلْعَشِىِّ ٱلصَّٰفِنَٰتُ ٱلْجِيَادُ ﴿٣١﴾ فَقَالَ إِنِّىٓ أَحْبَبْتُ حُبَّ ٱلْخَيْرِ عَن ذِكْرِ رَبِّى حَتَّىٰ تَوَارَتْ بِٱلْحِجَابِ ﴿٣٢﴾
رُدُّوهَا عَلَىَّ ۖ فَطَفِقَ مَسْحًۢا بِٱلسُّوقِ وَٱلْأَعْنَاقِ ﴿٣٣﴾ وَلَقَدْ فَتَنَّا سُلَيْمَٰنَ وَأَلْقَيْنَا عَلَىٰ كُرْسِيِّهِۦ جَسَدًا ثُمَّ أَنَابَ ﴿٣٤﴾ قَالَ رَبِّ

ٱغْفِرْ لِى وَهَبْ لِى مُلْكًا لَّا يَنۢبَغِى لِأَحَدٍ مِّنۢ بَعْدِىٓ ۖ إِنَّكَ أَنتَ ٱلْوَهَّابُ ﴿٣٥﴾ فَسَخَّرْنَا لَهُ ٱلرِّيحَ تَجْرِى بِأَمْرِهِۦ رُخَآءً حَيْثُ أَصَابَ ﴿٣٦﴾

in the بِٱلْعَشِىِّ before him عَلَيْهِ there were displayed عُرِضَ when إِذْ
the well-trained of highest breed ٱلْجِيَادُ ﴿٣١﴾ horses ٱلصَّـٰفِنَـٰتُ evening
ٱلْخَيْرِ love حُبَّ did love أَحْبَبْتُ (Alas) verily, I إِنِّىٓ and he said فَقَالَ
حَتَّىٰ My Lord رَبِّى remembering ذِكْرِ instead of عَن of the good
in بِٱلْحِجَابِ ﴿٣٢﴾ and (the sun) had hidden تَوَارَتْ till the time was over
فَطَفِقَ back to me عَلَىَّ bring them (horses) رُدُّوهَا the veil (of night)
over their legs بِٱلسُّوقِ to pass his hand مَسْحًۢا then he began
سُلَيْمَـٰنَ We did try فَتَنَّا and indeed وَلَقَدْ and their necks وَٱلْأَعْنَاقِ ﴿٣٣﴾
جَسَدًا his throne كُرْسِيِّهِۦ on عَلَىٰ and We placed وَأَلْقَيْنَا Solomon
ٱغْفِرْ my Lord رَبِّ he said قَالَ he did return أَنَابَ ﴿٣٤﴾ then ثُمَّ a body
a kingdom as مُلْكًا upon me لِى and bestow وَهَبْ me لِى forgive
after me مِّنۢ بَعْدِىٓ to any other لِأَحَدٍ belong يَنۢبَغِى shall not لَّا such
so We فَسَخَّرْنَا the Bestower ٱلْوَهَّابُ ﴿٣٥﴾ you are أَنتَ verily إِنَّكَ
to his order بِأَمْرِهِۦ it blew تَجْرِى the wind ٱلرِّيحَ to him لَهُ subjected
he willed أَصَابَ ﴿٣٦﴾ wherever حَيْثُ gently رُخَآءً

31. When there were displayed before him, in the afternoon, well trained horses of the highest breed [for *Jihâd* (holy fighting in Allâh's Cause)]. **32.** He said: "I did love the good (these horses) instead of remembering my Lord (in my *'Asr* prayer)" till the time was over, and (the sun) had hidden in the veil (of night). **33.** Then he said: "Bring them (horses) back to me." Then he began to pass his hand over their legs and their necks (till the end of the display). **34.** And indeed, We did try Sulaimân (Solomon) and We placed on his throne *Jasad* (a devil, so he lost his kingdom for a while) and he did return (to Allâh with obedience and in repentance, and to his throne and kingdom by the Grace of Allâh). **35.** He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower." **36.** So, We subjected to him the wind; it blew gently by his order whithersoever he willed,

وَٱلشَّيَـٰطِينَ كُلَّ بَنَّآءٍ وَغَوَّاصٍ ﴿٣٧﴾ وَءَاخَرِينَ مُقَرَّنِينَ فِى ٱلْأَصْفَادِ ﴿٣٨﴾ هَـٰذَا عَطَآؤُنَا فَٱمْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾ وَإِنَّ لَهُۥ
عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَـَٔابٍ ﴿٤٠﴾ وَٱذْكُرْ عَبْدَنَآ أَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّى مَسَّنِىَ ٱلشَّيْطَـٰنُ بِنُصْبٍ وَعَذَابٍ ﴿٤١﴾ ٱرْكُضْ بِرِجْلِكَ ۖ هَـٰذَا
مُغْتَسَلٌۢ بَارِدٌ وَشَرَابٌ ﴿٤٢﴾ وَوَهَبْنَا لَهُۥٓ أَهْلَهُۥ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنَّا وَذِكْرَىٰ لِأُو۟لِى ٱلْأَلْبَـٰبِ ﴿٤٣﴾

of بَنَّآءٍ every kind كُلَّ and also the devils from the jinns وَٱلشَّيَٰطِينَ
فِي bound مُقَرَّنِينَ and (also) others وَءَاخَرِينَ and diver وَغَوَّاصٍ ٣٧ builder
so spend you فَٱمْنُنْ Our gift عَطَآؤُنَا this is هَٰذَا fetters ٱلْأَصْفَادِ ٣٨ in
and وَإِنَّ account will be asked حِسَابٍ ٣٩ no بِغَيْرِ withold أَمْسِكْ or أَوْ
and good وَحُسْنَ a near access لَزُلْفَىٰ with us عِندَنَا for him لَهُۥ verily
إِذْ Job أَيُّوبَ Our slave عَبْدَنَآ and remember وَٱذْكُرْ final return مَـَٔابٍ ٤٠
has مَسَّنِيَ that verily أَنِّي his Lord رَبَّهُۥٓ he invoked نَادَىٰ when
and torment وَعَذَابٍ ٤١ with distress بِنُصْبٍ Satan ٱلشَّيْطَٰنُ touched me
(a مُغْتَسَلٌۢ this is هَٰذَا with your foot بِرِجْلِكَ strike (the ground) ٱرْكُضْ
and وَوَهَبْنَا and drink وَشَرَابٌ ٤٢ cool بَارِدٌ spring of water) to wash in
مَّعَهُمْ and the like thereof وَمِثْلَهُم his family أَهْلَهُۥ him لَهُۥٓ We gave
and a Reminder وَذِكْرَىٰ from us مِّنَّا Mercy رَحْمَةً along with them
who understand ٱلْأَلْبَٰبِ ٤٣ for those لِأُوْلِي

37. And also the *Shayâtîn* (devils) from the jinn (including) every kind of builder and diver, **38.** And also others bound in fetters. **39.** [Allâh said to Sulaimân (Solomon)]: "This is Our Gift, so spend you or withhold, no account will be asked of you." **40.** And verily, for him is a near access to Us, and a good (final) return (Paradise). **41.** And remember Our slave Ayyûb (Job), when he invoked his Lord (saying): "Verily, *Shaitân* (Satan) has touched me with distress (by ruining my health) and torment (by ruining my wealth)! **42.** (Allâh said to him): "Strike the ground with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink." **43.** And We gave him (back) his family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand.

وَخُذْ بِيَدِكَ ضِغْثًا فَٱضْرِب بِّهِۦ وَلَا تَحْنَثْ ۗ إِنَّا وَجَدْنَٰهُ صَابِرًا ۚ نِّعْمَ ٱلْعَبْدُ ۖ إِنَّهُۥٓ أَوَّابٌ ٤٤ وَٱذْكُرْ عِبَٰدَنَآ إِبْرَٰهِيمَ وَإِسْحَٰقَ وَيَعْقُوبَ
أُوْلِي ٱلْأَيْدِي وَٱلْأَبْصَٰرِ ٤٥ إِنَّآ أَخْلَصْنَٰهُم بِخَالِصَةٍ ذِكْرَى ٱلدَّارِ ٤٦ وَإِنَّهُمْ عِندَنَا لَمِنَ ٱلْمُصْطَفَيْنَ ٱلْأَخْيَارِ ٤٧
وَٱذْكُرْ إِسْمَٰعِيلَ وَٱلْيَسَعَ وَذَا ٱلْكِفْلِ ۖ وَكُلٌّ مِّنَ ٱلْأَخْيَارِ ٤٨

فَٱضْرِب a bundle of branches ضِغْثًا in your hand بِيَدِكَ and take وَخُذْ
إِنَّا break your oath تَحْنَثْ and not وَلَا therewith بِّهِۦ and strike
(a) ٱلْعَبْدُ how excellent نِّعْمَ patient صَابِرًا We found him وَجَدْنَٰهُ verily
was ever oft-returning in repentance أَوَّابٌ ٤٤ verily he إِنَّهُۥٓ slave

and وَإِسْحَـٰقَ Abraham إِبْرَٰهِيمَ Our slaves عِبَـٰدَنَآ and remember وَٱذْكُرْ
﴿٤٥﴾ وَٱلْأَبْصَـٰرِ of strength ٱلْأَيْدِى (all) owners أُو۟لِى and Jacob وَيَعْقُوبَ Isaaq
We did أَخْلَصْنَـٰهُم verily إِنَّآ and also of religious understanding
the ذِكْرَى by granting them a good thing بِخَالِصَةٍ choose them
to عِندَنَا and verily they are وَإِنَّهُمْ of the home ﴿٤٦﴾ ٱلدَّارِ remembrance
and وَٱذْكُرْ and the best ﴿٤٧﴾ ٱلْأَخْيَارِ chosen ٱلْمُصْطَفَيْنَ of those لَمِنَ Us
Kifl ٱلْكِفْلِ and Dhul- وَذَا Elisah وَٱلْيَسَعَ Ishmael إِسْمَـٰعِيلَ remember
the best ﴿٤٨﴾ ٱلْأَخْيَارِ among مِّنَ and all are وَكُلٌّ

44. "And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath. Truly, We found him patient. How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)! **45.** And remember Our slaves, Ibrâhîm (Abraham), Ishâq (Isaac), and Ya'qûb (Jacob), (all) owners of strength (in worshipping Us) and (also) of religious understanding. **46.** Verily, We did choose them by granting them (a good thing, — i.e.) the remembrance of the Home (in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allâh and to do good deeds for the Hereafter). **47.** And they are with Us, verily, of the chosen and the best! **48.** And remember Ismâ'îl (Ishmael), Al-Yasaa' (Elisha), and Dhul-Kifl (Isaiah), all are among the best.

هَـٰذَا ذِكْرٌ ۚ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَـَٔابٍ ﴿٤٩﴾ جَنَّـٰتِ عَدْنٍ مُّفَتَّحَةً لَّهُمُ ٱلْأَبْوَٰبُ ﴿٥٠﴾ مُتَّكِـِٔينَ فِيهَا يَدْعُونَ فِيهَا بِفَـٰكِهَةٍ كَثِيرَةٍ
وَشَرَابٍ ﴿٥١﴾ ۞ وَعِندَهُمْ قَـٰصِرَٰتُ ٱلطَّرْفِ أَتْرَابٌ ﴿٥٢﴾ هَـٰذَا مَا تُوعَدُونَ لِيَوْمِ ٱلْحِسَابِ ﴿٥٣﴾ إِنَّ هَـٰذَا لَرِزْقُنَا مَا لَهُۥ مِن نَّفَادٍ ﴿٥٤﴾
هَـٰذَا ۚ وَإِنَّ لِلطَّـٰغِينَ لَشَرَّ مَـَٔابٍ ﴿٥٥﴾ جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ ٱلْمِهَادُ ﴿٥٦﴾ هَـٰذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ ﴿٥٧﴾ وَءَاخَرُ مِن
شَكْلِهِۦٓ أَزْوَٰجٌ ﴿٥٨﴾

for those pious لِلْمُتَّقِينَ and verily وَإِنَّ a Reminder ذِكْرٌ this is هَـٰذَا
عَدْنٍ Gardens جَنَّـٰتِ final return ﴿٤٩﴾ مَـَٔابٍ is a good لَحُسْنَ people
whose doors ﴿٥٠﴾ ٱلْأَبْوَٰبُ for them لَّهُمُ which are open مُّفَتَّحَةً everlasting
therein فِيهَا they will call يَدْعُونَ therein فِيهَا they will recline مُتَّكِـِٔينَ
۞ وَعِندَهُمْ and drinks ﴿٥١﴾ وَشَرَابٍ in abundance كَثِيرَةٍ for fruits بِفَـٰكِهَةٍ
their ٱلطَّرْفِ chaste females restraining قَـٰصِرَٰتُ and with them will be
you are تُوعَدُونَ what مَا this is هَـٰذَا equal in age ﴿٥٢﴾ أَتْرَابٌ glances
هَـٰذَا verily إِنَّ of Reckoning ﴿٥٣﴾ ٱلْحِسَابِ for the Day لِيَوْمِ promised

finish نَّفَادٍ any مِن for it لَهُۥ not مَا Our provision لَرِزْقُنَا this is
will لَشَرَّ for the transgressors لِلطَّٰغِينَ and verily وَإِنَّ this is so هَٰذَا
بِئْسَ where they will burn يَصْلَوْنَهَا Hell جَهَنَّمَ return مَـَٔابٍ be an evil
then let فَلْيَذُوقُوهُ this is so هَٰذَا is that place to rest الْمِهَادُ and worst
and dirty wound وَغَسَّاقٌ a boiling fluid حَمِيمٌ them taste it
similar شَكْلِهِۦٓ of مِن and other (torments) وَءَاخَرُ discharge (pus)
(all together) in pairs أَزْوَٰجٌ kind

49. This is a Reminder. And verily, for the *Muttaqûn* (the pious and righteous persons. See V.2:2) is a good final return (Paradise), — **50.** *'Adn* (Eden) Paradise (everlasting Gardens), whose doors will be opened for them. **51.** Therein they will recline; therein they will call for fruits in abundance and drinks; **52.** And beside them will be *Qâsirât-at-Tarf* [chaste females (wives) restraining their glances (desiring none except their husbands)], (and) of equal ages. **53.** This it is what you (*Al-Muttaqûn* — the pious. See V.2:2) are promised for the Day of Reckoning! **54.** (It will be said to them)! Verily, this is Our provision which will never finish. **55.** This is so! And for the *Tâghûn* (transgressors, the disobedient to Allâh and His Messenger (ﷺ)— disbelievers in the Oneness of Allâh, criminals) will be an evil final return (Fire). **56.** Hell! Where they will burn, and worst (indeed) is that place to rest! **57.** This is so! Then let them taste it — a boiling fluid and dirty wound discharges. **58.** And other (torments) of similar kind — all together!

هَٰذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لَا مَرْحَبًۢا بِهِمْ إِنَّهُمْ صَالُوا۟ ٱلنَّارِ ﴿٥٩﴾ قَالُوا۟ بَلْ أَنتُمْ لَا مَرْحَبًۢا بِكُمْ أَنتُمْ قَدَّمْتُمُوهُ لَنَا فَبِئْسَ
ٱلْقَرَارُ ﴿٦٠﴾ قَالُوا۟ رَبَّنَا مَن قَدَّمَ لَنَا هَٰذَا فَزِدْهُ عَذَابًا ضِعْفًا فِى ٱلنَّارِ ﴿٦١﴾ وَقَالُوا۟ مَا لَنَا لَا نَرَىٰ رِجَالًا كُنَّا نَعُدُّهُم مِّنَ
ٱلْأَشْرَارِ ﴿٦٢﴾ أَتَّخَذْنَٰهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمُ ٱلْأَبْصَٰرُ ﴿٦٣﴾ إِنَّ ذَٰلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ ٱلنَّارِ ﴿٦٤﴾ قُلْ إِنَّمَآ أَنَا۠ مُنذِرٌ وَمَا مِنْ
إِلَٰهٍ إِلَّا ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ ﴿٦٥﴾

مَرْحَبًۢا no لَا with you مَّعَكُمْ entering مُّقْتَحِمٌ a troop فَوْجٌ this is هَٰذَا
in ٱلنَّارِ they shall burn صَالُوا۟ verily إِنَّهُمْ for them بِهِمْ welcome
welcome مَرْحَبًۢا no لَا you (too) أَنتُمْ nay بَلْ they say قَالُوا۟ the Fire
فَبِئْسَ upon us لَنَا who brought this قَدَّمْتُمُوهُ it is you أَنتُمْ for you بِكُمْ
our Lord رَبَّنَا they said قَالُوا۟ the place to stay in ٱلْقَرَارُ so evil is
عَذَابًا add to him فَزِدْهُ this هَٰذَا upon us لَنَا brought قَدَّمَ whoever مَن
and they said وَقَالُوا۟ the Fire ٱلنَّارِ in فِى a double ضِعْفًا a torment

كُنَّا men رِجَالًا we see نَرَىٰ not لَا with us لَنَا what is the matter مَا
the bad ones ٱلْأَشْرَارِ ﴿٦٢﴾ among مِّنَ count (them) نَعُدُّهُم we used to
زَاغَتْ or أَمْ as an object of mockery سِخْرِيًّا did we take them أَتَّخَذْنَٰهُمْ
that is ذَٰلِكَ verily إِنَّ eyes ٱلْأَبْصَٰرُ ﴿٦٣﴾ them عَنْهُمُ failed to percieve
ٱلنَّارِ ﴿٦٤﴾ of the people أَهْلِ the mutual dispute تَخَاصُمُ the very truth لَحَقٌّ
and there وَمَا a warner مُنذِرٌ I am أَنَا only إِنَّمَآ say قُلْ of the Fire
ٱلْقَهَّارُ ﴿٦٥﴾ the One ٱلْوَٰحِدُ Allah ٱللَّهُ except إِلَّا god إِلَٰهٍ any مِنْ is not
the Irresistible

59. This is a troop entering with you (in Hell), no welcome for them! Verily, they shall burn in the Fire! **60.** (The followers of the misleaders will say): “Nay, you (too)! No welcome for you! It is you (misleaders) who brought this upon us (because you misled us in the world), so evil is this place to stay in!” **61.** They will say: “Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!” **62.** And they will say: “What is the matter with us that we see not men whom we used to count among the bad ones?” **63.** Did we take them as an object of mockery, or have (our) eyes failed to perceive them?” **64.** Verily, that is the very truth — the mutual dispute of the people of the Fire! **65.** Say (O Muhammad ﷺ): “I am only a warner and there is no *Ilâh* (God) except Allâh (none has the right to be worshipped but Allâh) the One, the Irresistible,

رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ٱلْعَزِيزُ ٱلْغَفَّٰرُ ﴿٦٦﴾ قُلْ هُوَ نَبَؤٌا۟ عَظِيمٌ ﴿٦٧﴾ أَنتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾ مَا كَانَ لِىَ مِنْ عِلْمٍۭ
بِٱلْمَلَإِ ٱلْأَعْلَىٰٓ إِذْ يَخْتَصِمُونَ ﴿٦٩﴾ إِن يُوحَىٰٓ إِلَىَّ إِلَّآ أَنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ﴿٧٠﴾ إِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى خَٰلِقٌۢ بَشَرًا مِّن طِينٍ ﴿٧١﴾
فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُۥ سَٰجِدِينَ ﴿٧٢﴾ فَسَجَدَ ٱلْمَلَٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾ إِلَّآ إِبْلِيسَ ٱسْتَكْبَرَ
وَكَانَ مِنَ ٱلْكَٰفِرِينَ ﴿٧٤﴾

and all وَمَا and the earth وَٱلْأَرْضِ of the heavens ٱلسَّمَٰوَٰتِ the Lord رَبُّ
the ﴿٦٦﴾ ٱلْغَفَّٰرُ the All-Mighty ٱلْعَزِيزُ is between them بَيْنَهُمَا that
you أَنتُمْ a great عَظِيمٌ ﴿٦٧﴾ news نَبَؤٌا۟ that is هُوَ say قُلْ Oft-Forgiving
I had لِىَ was كَانَ not مَا you turn away مُعْرِضُونَ ﴿٦٨﴾ from which عَنْهُ
إِذْ on high ٱلْأَعْلَىٰٓ of the chiefs (angels) بِٱلْمَلَإِ knowledge عِلْمٍ any مِنْ
has been inspired يُوحَىٰٓ not إِن they were disputing يَخْتَصِمُونَ ﴿٦٩﴾ when
a ﴿٧٠﴾ مُّبِينٌ warner نَذِيرٌ I am أَنَا۠ that only أَنَّمَآ except إِلَّآ to me إِلَىَّ
إِنِّى to the angels لِلْمَلَٰٓئِكَةِ your Lord رَبُّكَ said قَالَ when إِذْ plain

clay طِينٍ ﴿٧١﴾ from مِّن a man بَشَرًا I am going to create خَٰلِقٌۢ verily
فِيهِ and breathed وَنَفَخْتُ I have fashioned him سَوَّيْتُهُۥ so when فَإِذَا
to him لَهُۥ then fall down فَقَعُوا۟ My soul رُّوحِى from مِن into him
the angels ٱلْمَلَٰٓئِكَةُ so prostrated فَسَجَدَ prostrate (to him) سَٰجِدِينَ ﴿٧٢﴾
he ٱسْتَكْبَرَ Iblis إِبْلِيسَ except إِلَّآ together أَجْمَعُونَ ﴿٧٣﴾ all of them كُلُّهُمْ
the disbelievers ٱلْكَٰفِرِينَ ﴿٧٤﴾ of مِنَ and was one وَكَانَ was proud

66. "The Lord of the heavens and the earth and all that is between them, the All-Mighty, the Oft-Forgiving." 67. Say: "That (this Qur'ân) is a great news, 68. "From which you turn away! 69. "I had no knowledge of the chiefs (angels) on high when they were disputing and discussing (about the creation of Adam). 70. "Only this has been revealed to me, that I am a plain warner." 71. (Remember) when your Lord said to the angels: "Truly, I am going to create man from clay". 72. So, when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him." 73. So, the angels prostrated themselves, all of them, 74. Except *Iblîs* (Satan), he was proud and was one of the disbelievers.

قَالَ يَٰٓإِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَىَّ ۖ أَسْتَكْبَرْتَ أَمْ كُنتَ مِنَ ٱلْعَالِينَ ﴿٧٥﴾ قَالَ أَنَا۠ خَيْرٌ مِّنْهُ ۖ خَلَقْتَنِى مِن نَّارٍ
وَخَلَقْتَهُۥ مِن طِينٍ ﴿٧٦﴾ قَالَ فَٱخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٧٧﴾ وَإِنَّ عَلَيْكَ لَعْنَتِىٓ إِلَىٰ يَوْمِ ٱلدِّينِ ﴿٧٨﴾ قَالَ رَبِّ فَأَنظِرْنِىٓ إِلَىٰ يَوْمِ
يُبْعَثُونَ ﴿٧٩﴾ قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ ﴿٨٠﴾ إِلَىٰ يَوْمِ ٱلْوَقْتِ ٱلْمَعْلُومِ ﴿٨١﴾

from أَن prevents you مَنَعَكَ what مَا O Iblis! يَٰٓإِبْلِيسُ (Allah) said قَالَ
with both بِيَدَىَّ I created خَلَقْتُ to one whom لِمَا prostrating تَسْجُدَ
of مِنَ are you كُنتَ or أَمْ are you too proud أَسْتَكْبَرْتَ My Hands
مِّنْهُ better خَيْرٌ I am أَنَا۠ (Iblis) said قَالَ the high exalted ٱلْعَالِينَ ﴿٧٥﴾
and you وَخَلَقْتَهُۥ fire نَّارٍ from مِن you created me خَلَقْتَنِى than he
then get out فَٱخْرُجْ Allah said قَالَ clay طِينٍ ﴿٧٦﴾ from مِن created him
and verily وَإِنَّ are outcast رَجِيمٌ ﴿٧٧﴾ for verily you فَإِنَّكَ from here مِنْهَا
of ٱلدِّينِ ﴿٧٨﴾ the Day يَوْمِ till إِلَىٰ My Curse لَعْنَتِىٓ on you عَلَيْكَ
then give me فَأَنظِرْنِىٓ My Lord رَبِّ (Iblis) said قَالَ Recompense
(when people) are resurrected يُبْعَثُونَ ﴿٧٩﴾ the Day يَوْمِ till إِلَىٰ respite
those allowed ٱلْمُنظَرِينَ ﴿٨٠﴾ of مِنَ verily you are فَإِنَّكَ Allah said قَالَ
appointed ٱلْمَعْلُومِ ﴿٨١﴾ of the time ٱلْوَقْتِ the Day يَوْمِ till إِلَىٰ respite

75. (Allâh) said: "O *Iblîs* (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?" **76.** [*Iblîs* (Satan)] said: "I am better than he. You created me from fire, and You created him from clay." **77.** (Allâh) said: "Then get out from here; for verily, you are outcast. **78.** "And verily, My Curse is on you till the Day of Recompense." **79.** [*Iblîs* (Satan)] said: "My Lord! Give me then respite till the Day the (dead) are resurrected." **80.** (Allâh) said: "Verily, you are of those allowed respite **81.** "Till the Day of the time appointed."

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٨٣﴾ قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ﴿٨٤﴾ لَأَمْلَأَنَّ جَهَنَّمَ
مِنكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٨٧﴾
وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ ﴿٨٨﴾

I shall surely لَأُغْوِيَنَّهُمْ by your Might then فَبِعِزَّتِكَ (Iblis) said قَالَ
مِنْهُمُ Your slaves عِبَادَكَ except إِلَّا all أَجْمَعِينَ ﴿٨٢﴾ mislead them
then فَالْحَقُّ (Allah) said قَالَ the chosen الْمُخْلَصِينَ ﴿٨٣﴾ amongst them
جَهَنَّمَ that I shall fill لَأَمْلَأَنَّ I say أَقُولُ ﴿٨٤﴾ and the truth وَالْحَقَّ the truth
of مِنْهُمْ followed you تَبِعَكَ and those who وَمِمَّن with you مِنكَ Hell
مِنْ for this عَلَيْهِ I ask of you أَسْأَلُكُمْ not مَا say قُلْ all أَجْمَعِينَ ﴿٨٥﴾ them
the fakers الْمُتَكَلِّفِينَ ﴿٨٦﴾ one of مِنَ I am أَنَا nor وَمَا wage أَجْرٍ any
لِّلْعَالَمِينَ ﴿٨٧﴾ a Reminder ذِكْرٌ but إِلَّا it is هُوَ nothing إِنْ (imposters)
its news نَبَأَهُ and you shall certainly know وَلَتَعْلَمُنَّ for all (worlds)
a while حِينٍ ﴿٨٨﴾ after بَعْدَ

82. [*Iblîs* (Satan)] said: "By Your Might, then I will surely mislead them all, **83.** "Except Your chosen slaves amongst them (i.e. faithful, obedient, true believers of Islâmic Monotheism)." **84.** (Allâh) said: "The truth is — and the truth I say — **85.** That I will fill Hell with you [*Iblîs* (Satan)] and those of them (mankind) that follow you, together." **86.** Say (O Muhammad ﷺ): "No wage do I ask of you for this (the Qur'ân), nor am I one of the *Mutakallifûn* (those who pretend and fabricate things which do not exist). **87.** "It (this Qur'ân) is only a Reminder for all the *'Âlamîn* (mankind and jinn). **88.** "And you shall certainly know the truth of it after a while".

سُورَةُ الزُّمَرِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴿١﴾ إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ فَٱعْبُدِ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ ﴿٢﴾
أَلَا لِلَّهِ ٱلدِّينُ ٱلْخَالِصُ ۚ وَٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ إِنَّ ٱللَّهَ يَحْكُمُ
بَيْنَهُمْ فِى مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى مَنْ هُوَ كَٰذِبٌ كَفَّارٌ ﴿٣﴾ لَّوْ أَرَادَ ٱللَّهُ أَن يَتَّخِذَ وَلَدًا
لَّٱصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَآءُ ۚ سُبْحَٰنَهُۥ ۖ هُوَ ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ ﴿٤﴾

ٱلْعَزِيزِ Allah ٱللَّهِ from مِنَ of this Book ٱلْكِتَٰبِ the revelation تَنزِيلُ
have sent أَنزَلْنَآ verily We إِنَّآ the All-Wise ﴿١﴾ ٱلْحَكِيمِ the All-Mighty
so فَٱعْبُدِ in truth بِٱلْحَقِّ the Book ٱلْكِتَٰبَ to you إِلَيْكَ down
is the ﴿٢﴾ ٱلدِّينَ for Him لَّهُ sincerely مُخْلِصًا Allah ٱللَّهَ worship
the (pure) ٱلْخَالِصُ religion ٱلدِّينُ is for Allah لِلَّهِ surely أَلَا religion
besides him مِن دُونِهِۦٓ who take ٱتَّخَذُوا۟ and those وَٱلَّذِينَ complete
لِيُقَرِّبُونَآ only إِلَّا we worship them نَعْبُدُهُمْ not مَا protectors أَوْلِيَآءَ
ٱللَّهَ verily إِنَّ near زُلْفَىٰٓ Allah ٱللَّهِ to إِلَى that they may bring us
what مَا concerning (in) فِى between them بَيْنَهُمْ judges يَحْكُمُ Allah
يَهْدِى not لَا Allah ٱللَّهَ truly إِنَّ differ يَخْتَلِفُونَ in it فِيهِ they هُمْ
and ﴿٣﴾ كَفَّارٌ a liar كَٰذِبٌ he is هُوَ whoever مَنْ guides
a وَلَدًا take يَتَّخِذَ to أَن Allah ٱللَّهُ willed أَرَادَ Had لَّوْ disbeliever
He يَخْلُقُ of those whom مِمَّا He could have chosen لَّٱصْطَفَىٰ son
هُوَ but glory be to him سُبْحَٰنَهُۥ He pleased يَشَآءُ whom مَا created
the Irresistible ﴿٤﴾ ٱلْقَهَّارُ the One ٱلْوَٰحِدُ Allah ٱللَّهُ He is

Sûrat Az-Zumar
(The Groups) XXXIX

In the Name of Allâh
the Most Gracious, the Most Merciful

1. The revelation of this Book (the Qur'ân) is from Allâh, the All-Mighty, the All-Wise. **2.** Verily, We have sent down the Book to you (O Muhammad ﷺ) in truth. So, worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake

only. 3. Surely, the religion (i.e. the worship and the obedience) is for Allâh only. And those who take *Auliyâ'* (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever. 4. Had Allâh willed to take a son (or offspring), He could have chosen whom He willed out of those whom He created. But glory be to Him! (He is above such things.) He is Allâh, the One, the Irresistible.

خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ يُكَوِّرُ ٱلَّيْلَ عَلَى ٱلنَّهَارِ وَيُكَوِّرُ ٱلنَّهَارَ عَلَى ٱلَّيْلِ وَسَخَّرَ ٱلشَّمْسَ
وَٱلْقَمَرَ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى أَلَا هُوَ ٱلْعَزِيزُ ٱلْغَفَّٰرُ ﴿٥﴾ خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ ثُمَّ جَعَلَ مِنْهَا
زَوْجَهَا وَأَنزَلَ لَكُم مِّنَ ٱلْأَنْعَٰمِ ثَمَٰنِيَةَ أَزْوَٰجٍ يَخْلُقُكُمْ فِى بُطُونِ أُمَّهَٰتِكُمْ خَلْقًا مِّنۢ بَعْدِ خَلْقٍ فِى ظُلُمَٰتٍ ثَلَٰثٍ
ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ لَهُ ٱلْمُلْكُ لَآ إِلَٰهَ إِلَّا هُوَ فَأَنَّىٰ تُصْرَفُونَ ﴿٦﴾

and the earth وَٱلْأَرْضَ the heavens ٱلسَّمَٰوَٰتِ He has created خَلَقَ
عَلَى the night ٱلَّيْلَ He makes overtake يُكَوِّرُ with the truth بِٱلْحَقِّ
عَلَى the day ٱلنَّهَارَ and makes overtake وَيُكَوِّرُ the day ٱلنَّهَارِ over
وَٱلْقَمَرَ the sun ٱلشَّمْسَ and He subjected وَسَخَّرَ the night ٱلَّيْلِ over
an مُّسَمًّى for term لِأَجَلٍ is running يَجْرِى each كُلٌّ and the moon
the ﴿٥﴾ ٱلْغَفَّٰرُ the All-Mighty ٱلْعَزِيزُ He is هُوَ verily أَلَا appointed
a soul (Adam) نَّفْسٍ from مِّن He created you خَلَقَكُم Oft-Forgiving
وَأَنزَلَ its wife زَوْجَهَا from it مِنْهَا made جَعَلَ then ثُمَّ a single وَٰحِدَةٍ
eight ثَمَٰنِيَةَ cattle ٱلْأَنْعَٰمِ of مِّنَ for you لَكُم and He has sent down
أُمَّهَٰتِكُمْ the wombs بُطُونِ in فِى He creates you يَخْلُقُكُمْ pairs أَزْوَٰجٍ
in فِى creation خَلْقٍ after مِّنۢ بَعْدِ creation خَلْقًا of your mothers
رَبُّكُمْ Allah ٱللَّهُ such is ذَٰلِكُمُ three ثَلَٰثٍ veils of darkness ظُلُمَٰتٍ
but إِلَّا god إِلَٰهَ no لَآ the Kingdom ٱلْمُلْكُ His is لَهُ your Lord
are you turned away ﴿٦﴾ تُصْرَفُونَ how then فَأَنَّىٰ He هُوَ

5. He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving. 6. He created you (all) from a single person (Adam); then made from him his wife [Hawwâ' (Eve)]. And He has sent down for you of cattle eight pairs (of the sheep, two, male and female; of the goats, two,

male and female; of the oxen, two, male and female; and of the camels, two, male and female). He creates you in the wombs of your mothers, creation after creation in three veils of darkness. Such is Allâh your Lord. His is the kingdom. *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). How then are you turned away?

إِن تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنكُمْ ۖ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ ۖ وَإِن تَشْكُرُوا يَرْضَهُ لَكُمْ ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ ثُمَّ
إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾ ۞ وَإِذَا مَسَّ الْإِنسَانَ ضُرٌّ دَعَا
رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَندَادًا لِّيُضِلَّ عَن سَبِيلِهِ ۚ قُلْ
تَمَتَّعْ بِكُفْرِكَ قَلِيلًا ۖ إِنَّكَ مِنْ أَصْحَابِ النَّارِ ﴿٨﴾

is not غَنِيٌّ Allah اللَّهَ then verily فَإِنَّ you disbelieve تَكْفُرُوا if إِن
for His لِعِبَادِهِ He likes يَرْضَىٰ and not وَلَا of you عَنكُمْ in need
He يَرْضَهُ you are grateful تَشْكُرُوا and if وَإِن disbelief الْكُفْرَ slaves
وَازِرَةٌ shall bear تَزِرُ and not وَلَا for you لَكُمْ is pleased therewith
to إِلَىٰ then ثُمَّ of another أُخْرَىٰ the burden وِزْرَ bearer of burdens
so He will inform فَيُنَبِّئُكُم is your return مَّرْجِعُكُمْ your Lord رَبِّكُم
verily He إِنَّهُ to do تَعْمَلُونَ you used كُنتُمْ (with) what بِمَا you
in the الصُّدُورِ ﴿٧﴾ of that which is بِذَاتِ (is) the All-Knower عَلِيمٌ
some hurt ضُرٌّ man الْإِنسَانَ touches مَسَّ and when وَإِذَا ۞ breasts
to him إِلَيْهِ turning in repentance مُنِيبًا his Lord رَبَّهُ he cries to دَعَا
مِّنْهُ a favour نِعْمَةً He bestows upon him خَوَّلَهُ when إِذَا then ثُمَّ
he يَدْعُو (he was) كَانَ what مَا he forgets نَسِيَ from himself
to لِلَّهِ and he sets up وَجَعَلَ before مِن قَبْلُ to Him إِلَيْهِ supplicated
سَبِيلِهِ from عَن in order to mislead others لِّيُضِلَّ rivals أَندَادًا Allah
قَلِيلًا in your disbelief بِكُفْرِكَ take pleasure تَمَتَّعْ say قُلْ His Path
the dwellers أَصْحَابِ of مِنْ surely you are (one) إِنَّكَ for a while
of the Fire النَّارِ ﴿٨﴾

7. If you disbelieve, then verily, Allâh is not in need of you; He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, and He will inform you what you used to do. Verily, He is the All-Knower of that which is in (men's) breasts. **8.** And when some hurt

touches man, he cries to his Lord (Allâh Alone), turning to Him in repentance. But when He bestows a favour upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allâh, in order to mislead others from His path. Say: "Take pleasure in your disbelief for a while, surely, you are (one) of the dwellers of the Fire!"

أَمَّنْ هُوَ قَٰنِتٌ ءَانَآءَ ٱلَّيْلِ سَاجِدًا وَقَآئِمًا يَحْذَرُ ٱلْآخِرَةَ وَيَرْجُوا۟ رَحْمَةَ رَبِّهِۦ ۗ قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا
يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٩﴾ قُلْ يَٰعِبَادِ ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ رَبَّكُمْ ۚ لِلَّذِينَ أَحْسَنُوا۟ فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةٌ ۗ
وَأَرْضُ ٱللَّهِ وَٰسِعَةٌ ۗ إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ ﴿١٠﴾

during ءَانَآءَ obedient to Allah قَٰنِتٌ (he) is هُوَ is one who أَمَّنْ
or وَقَآئِمًا prostrating himself سَاجِدًا the hours of the night ٱلَّيْلِ
and وَيَرْجُوا۟ the Hereafter ٱلْآخِرَةَ fearing يَحْذَرُ standing (in prayer)
are those هَلْ say قُلْ of his Lord رَبِّهِۦ the Mercy رَحْمَةَ hoping for
يَعْلَمُونَ not لَا to those who وَٱلَّذِينَ know يَعْلَمُونَ who ٱلَّذِينَ equal يَسْتَوِى
men of أُو۟لُوا۟ who will remember يَتَذَكَّرُ it is only إِنَّمَا know
ءَامَنُوا۟ who ٱلَّذِينَ My slaves يَٰعِبَادِ say قُلْ understanding ﴿٩﴾ ٱلْأَلْبَٰبِ
for لِلَّذِينَ of your Lord رَبَّكُمْ be afraid and keep duty ٱتَّقُوا۟ believe
حَسَنَةٌ world ٱلدُّنْيَا this هَٰذِهِ in فِى do good أَحْسَنُوا۟ those who
يُوَفَّى only إِنَّمَا is spacious وَٰسِعَةٌ Allah's ٱللَّهِ and earth وَأَرْضُ good
their rewards (in أَجْرَهُم those who are patient ٱلصَّٰبِرُونَ shall receive
reckoning ﴿١٠﴾ حِسَابٍ without بِغَيْرِ full)

9. Is one who is obedient to Allâh, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allâh's Signs and Verses). **10.** Say (O Muhammad ﷺ): "O My slaves who believe (in the Oneness of Allâh — Islâmic Monotheism), be afraid of your Lord (Allâh) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allâh's earth is spacious (so if you cannot worship Allâh at a place, then go to another)! Only those who are patient shall receive their reward in full, without reckoning."

قُلْ إِنِّىٓ أُمِرْتُ أَنْ أَعْبُدَ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ ﴿١١﴾ وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ ٱلْمُسْلِمِينَ ﴿١٢﴾ قُلْ إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ

عَظِيمٍ ﴿١٣﴾ قُلِ ٱللَّهَ أَعۡبُدُ مُخۡلِصٗا لَّهُۥ دِينِي ﴿١٤﴾ فَٱعۡبُدُواْ مَا شِئۡتُم مِّن دُونِهِۦۗ قُلۡ إِنَّ ٱلۡخَٰسِرِينَ ٱلَّذِينَ خَسِرُوٓاْ أَنفُسَهُمۡ وَأَهۡلِيهِمۡ يَوۡمَ
ٱلۡقِيَٰمَةِۗ أَلَا ذَٰلِكَ هُوَ ٱلۡخُسۡرَانُ ٱلۡمُبِينُ ﴿١٥﴾

ٱللَّهَ worship أَعۡبُدَ to أَنۡ I am commanded أُمِرۡتُ verily إِنِّيٓ say قُلۡ
the religious deeds ٱلدِّينَ ﴿١١﴾ for Him لَّهُ sincerely doing مُخۡلِصٗا Allah
the First أَوَّلَ be أَكُونَ in order to لِأَنۡ and I am commanded وَأُمِرۡتُ
قُلۡ of those who submit themselves to Allah as Muslims ٱلۡمُسۡلِمِينَ ﴿١٢﴾
my Lord رَبِّي I disobey عَصَيۡتُ if إِنۡ I am afraid أَخَافُ verily إِنِّيٓ say
أَعۡبُدُ Allah ٱللَّهَ say قُلِ of a great عَظِيمٍ ﴿١٣﴾ Day يَوۡمٍ of the torment عَذَابَ
my دِينِي ﴿١٤﴾ for His sake لَّهُۥ by doing sincerely مُخۡلِصٗا I worship
besides مِّن دُونِهِۦ you like شِئۡتُم what مَا so worship فَٱعۡبُدُواْ religion
خَسِرُوٓاْ are those who ٱلَّذِينَ the losers ٱلۡخَٰسِرِينَ verily إِنَّ say قُلۡ Him
on the Day يَوۡمَ and their families وَأَهۡلِيهِمۡ themselves أَنفُسَهُمۡ will lose
loss ٱلۡخُسۡرَانُ will be هُوَ that ذَٰلِكَ verily أَلَا of Resurrection ٱلۡقِيَٰمَةِ
a manifest ٱلۡمُبِينُ ﴿١٥﴾

11. Say (O Muhammad ﷺ): "Verily, I am commanded to worship Allâh (Alone) by obeying Him and doing religious deeds sincerely for His sake only. **12.** "And I am commanded (this) in order that I may be the first of those who submit themselves to Allâh (in Islâm) as Muslims." **13.** Say (O Muhammad ﷺ): "Verily, if I disobey my Lord, I am afraid of the torment of a great Day." **14.** Say (O Muhammad ﷺ): "Allâh Alone I worship by doing religious deeds sincerely for His sake only (and not to show off, and not to set up rivals with Him in worship)." **15.** So, worship what you like besides Him. Say (O Muhammad ﷺ): "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!"

لَهُم مِّن فَوۡقِهِمۡ ظُلَلٞ مِّنَ ٱلنَّارِ وَمِن تَحۡتِهِمۡ ظُلَلٞۚ ذَٰلِكَ يُخَوِّفُ ٱللَّهُ بِهِۦ عِبَادَهُۥۚ يَٰعِبَادِ فَٱتَّقُونِ ﴿١٦﴾ وَٱلَّذِينَ ٱجۡتَنَبُواْ ٱلطَّٰغُوتَ
أَن يَعۡبُدُوهَا وَأَنَابُوٓاْ إِلَى ٱللَّهِ لَهُمُ ٱلۡبُشۡرَىٰۚ فَبَشِّرۡ عِبَادِ ﴿١٧﴾ ٱلَّذِينَ يَسۡتَمِعُونَ ٱلۡقَوۡلَ فَيَتَّبِعُونَ أَحۡسَنَهُۥٓۚ أُوْلَٰٓئِكَ ٱلَّذِينَ
هَدَىٰهُمُ ٱللَّهُۖ وَأُوْلَٰٓئِكَ هُمۡ أُوْلُواْ ٱلۡأَلۡبَٰبِ ﴿١٨﴾ أَفَمَنۡ حَقَّ عَلَيۡهِ كَلِمَةُ ٱلۡعَذَابِ أَفَأَنتَ تُنقِذُ مَن فِي ٱلنَّارِ ﴿١٩﴾

of مِّنَ coverings ظُلَلٞ from above them مِّن فَوۡقِهِمۡ they shall have لَهُم
يُخَوِّفُ that ذَٰلِكَ coverings ظُلَلٞ and beneath them وَمِن تَحۡتِهِمۡ Fire ٱلنَّارِ
O My slaves! يَٰعِبَادِ His slaves عِبَادَهُۥ with it بِهِۦ Allah ٱللَّهُ frightens

الطَّٰغُوتَ avoid اجْتَنَبُوا and those who وَالَّذِينَ therefore fear Me فَاتَّقُونِ (١٦)
and turned in وَأَنَابُوٓا worship them يَعْبُدُوهَا to (not) أَن false deities
فَبَشِّرْ are glad tidings الْبُشْرَىٰ for them لَهُمُ Allah اللَّهِ to إِلَى repentance
those who الَّذِينَ to My slaves عِبَادِ (١٧) so announce the good news
the best أَحْسَنَهُۥٓ and follow فَيَتَّبِعُونَ to the Word الْقَوْلَ listen يَسْتَمِعُونَ
has guided هَدَىٰهُمُ (the ones) whom الَّذِينَ those are أُولَٰٓئِكَ thereof
men of أُولُوا (they are) هُمْ and those are وَأُولَٰٓئِكَ Allah اللَّهُ (them)
against عَلَيْهِ justified حَقَّ Is then one أَفَمَنْ understanding الْأَلْبَٰبِ (١٨)
rescue تُنقِذُ will you أَفَأَنتَ of punishment الْعَذَابِ the word كَلِمَةُ him
the Fire النَّارِ (١٩) in فِى him who is مَن

16. They shall have coverings of Fire, above them and covering (of Fire) beneath them. With this Allâh does frighten His slaves: "O My slaves, therefore fear Me!" **17.** Those who avoid *At-Tâghût* (false deities) by not worshipping them and turn to Allâh (in repentance), for them are glad tidings; so announce the good news to My slaves — **18.** Those who listen to the Word [good advice *Lâ ilâha illallâh* — (none has the right to be worshipped but Allâh) and Islâmic Monotheism] and follow the best thereof (i.e. worship Allâh Alone, repent to Him and avoid *Tâghût*) those are (the ones) whom Allâh has guided and those are men of understanding. **19.** Is, then one against whom the Word of punishment is justified (equal to the one who avoids evil)? Will you (O Muhammad ﷺ) rescue him who is in the Fire?

لَٰكِنِ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ لَهُمْ غُرَفٌ مِّن فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ وَعْدَ ٱللَّهِ ۖ لَا يُخْلِفُ ٱللَّهُ ٱلْمِيعَادَ (٢٠) أَلَمْ
تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَسَلَكَهُۥ يَنَٰبِيعَ فِى ٱلْأَرْضِ ثُمَّ يُخْرِجُ بِهِۦ زَرْعًا مُّخْتَلِفًا أَلْوَٰنُهُۥ ثُمَّ يَهِيجُ فَتَرَىٰهُ
مُصْفَرًّا ثُمَّ يَجْعَلُهُۥ حُطَٰمًا ۚ إِنَّ فِى ذَٰلِكَ لَذِكْرَىٰ لِأُو۟لِى ٱلْأَلْبَٰبِ (٢١) أَفَمَن شَرَحَ ٱللَّهُ صَدْرَهُۥ لِلْإِسْلَٰمِ فَهُوَ عَلَىٰ
نُورٍ مِّن رَّبِّهِۦ ۚ فَوَيْلٌ لِّلْقَٰسِيَةِ قُلُوبُهُم مِّن ذِكْرِ ٱللَّهِ ۚ أُو۟لَٰٓئِكَ فِى ضَلَٰلٍ مُّبِينٍ (٢٢)

for them are لَهُمْ their Lord رَبَّهُمْ fear اتَّقَوْا those who الَّذِينَ but لَٰكِنِ
built مَّبْنِيَّةٌ lofty rooms غُرَفٌ above them مِّن فَوْقِهَا lofty rooms غُرَفٌ
this is the Promise وَعْدَ rivers الْأَنْهَٰرُ under them مِن تَحْتِهَا flowing تَجْرِى
in His الْمِيعَادَ (٢٠) Allah اللَّهُ does fail يُخْلِفُ not لَا of Allah اللَّهِ
sends down أَنزَلَ Allah اللَّهَ that أَنَّ you see تَرَ do not أَلَمْ promise
and causes it to penetrate فَسَلَكَهُۥ water مَآءً the sky السَّمَآءِ from مِنَ

and afterwards ثُمَّ the earth ٱلْأَرْضِ in فِى as water-springs يَنَٰبِيعَ
colors أَلْوَٰنُهُۥ of different مُّخْتَلِفًا crops زَرْعًا thereby بِهِۦ produces يُخْرِجُ
مُصْفَرًّا and you see them فَتَرَىٰهُ they wither يَهِيجُ and afterwards ثُمَّ
dry and broken حُطَٰمًا He makes them يَجْعَلُهُۥ then ثُمَّ turn yellow
for لِأُو۟لِى is a reminder لَذِكْرَىٰ this ذَٰلِكَ in فِى verily إِنَّ pieces
ٱللَّهُ has opened شَرَحَ is he who أَفَمَن understanding ٱلْأَلْبَٰبِ ﴿٢١﴾ men of
نُورٍ in عَلَىٰ so that he is فَهُوَ to Islam لِلْإِسْلَٰمِ his breast صَدْرَهُۥ Allah
to those who are لِّلْقَٰسِيَةِ so woe فَوَيْلٌ His Lord رَّبِّهِۦ from مِّن light
of ٱللَّهِ remembrance ذِكْرِ against مِّن their hearts قُلُوبُهُم hardened
plain ﴿٢٢﴾ مُّبِينٍ error ضَلَٰلٍ in فِى they are أُو۟لَٰٓئِكَ Allah

20. But those who fear their Lord (Allâh) and keep their duty to Him, for them are built lofty rooms, one above another under which rivers flow (i.e. Paradise). (This is) the Promise of Allâh, and Allâh does not fail in (His) Promise. **21.** See you not that Allâh sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water springs, and afterward thereby produces crops of different colours, and afterward they wither and you see them turn yellow; then He makes them dry and broken pieces. Verily, in this is a Reminder for men of understanding. **22.** Is he whose breast Allâh has opened to Islâm, so that he is in light from his Lord (as he who is a non-Muslim)? So, woe to those whose hearts are hardened against remembrance of Allâh! They are in plain error!

ٱللَّهُ نَزَّلَ أَحْسَنَ ٱلْحَدِيثِ كِتَٰبًا مُّتَشَٰبِهًا مَّثَانِىَ تَقْشَعِرُّ مِنْهُ جُلُودُ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ
وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ ٱللَّهِ ۚ ذَٰلِكَ هُدَى ٱللَّهِ يَهْدِى بِهِۦ مَن يَشَآءُ ۚ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٢٣﴾ أَفَمَن يَتَّقِى
بِوَجْهِهِۦ سُوٓءَ ٱلْعَذَابِ يَوْمَ ٱلْقِيَٰمَةِ ۚ وَقِيلَ لِلظَّٰلِمِينَ ذُوقُوا۟ مَا كُنتُمْ تَكْسِبُونَ ﴿٢٤﴾ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَأَتَىٰهُمُ
ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٥﴾

كِتَٰبًا statement ٱلْحَدِيثِ the best أَحْسَنَ has sent down نَزَّلَ Allah ٱللَّهُ
oft-repeated مَّثَانِىَ its parts resembling each other مُّتَشَٰبِهًا a Book
يَخْشَوْنَ of those who ٱلَّذِينَ the skins جُلُودُ from it مِنْهُ shiver تَقْشَعِرُّ
وَقُلُوبُهُمْ their skins جُلُودُهُمْ soften تَلِينُ then ثُمَّ their Lord رَبَّهُمْ fear
ذَٰلِكَ of Allah ٱللَّهِ the remembrance ذِكْرِ to إِلَىٰ and their hearts

with it بِهِۦ He guides يَهْدِى of Allah ٱللَّهِ the guidance هُدَى that is
sends يُضْلِلِ and whomsoever وَمَن He pleases يَشَآءُ whom مَن
any guide مِنْ هَادٍ ﴿٢٣﴾ for him لَهُۥ there is not فَمَا Allah ٱللَّهُ astray
سُوٓءَ with his face بِوَجْهِهِۦ will confront يَتَّقِى is he then who أَفَمَن
وَقِيلَ of Resurrection ٱلْقِيَـٰمَةِ on the Day يَوْمَ torment ٱلْعَذَابِ the awful
what مَا taste ذُوقُوا۟ to the wrong-doers لِلظَّـٰلِمِينَ and it will be said
مِن قَبْلِهِمْ those who ٱلَّذِينَ denied كَذَّبَ to earn تَكْسِبُونَ ﴿٢٤﴾ you used كُنتُمْ
from مِنْ the torment ٱلْعَذَابُ so came on them فَأَتَىٰهُمُ before them
they perceive يَشْعُرُونَ ﴿٢٥﴾ not لَا where حَيْثُ

23. Allâh has sent down the Best Statement, a Book (this Qur'ân), its parts resembling each other (in goodness and truth) (and) oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allâh. That is the Guidance of Allâh. He guides therewith whom He wills; and whomever Allâh sends astray, for him there is no guide. **24.** Is he then, who will confront with his face the awful torment on the Day of Resurrection (as he who enters peacefully in Paradise)? And it will be said to the *Zâlimûn* (polytheists and wrongdoers): "Taste what you used to earn!" **25.** Those before them belied, and so the torment came on them from directions they perceived not.

فَأَذَاقَهُمُ ٱللَّهُ ٱلْخِزْىَ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَعَذَابُ ٱلْءَاخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٢٦﴾ وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِى هَـٰذَا
ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٧﴾ قُرْءَانًا عَرَبِيًّا غَيْرَ ذِى عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ ﴿٢٨﴾ ضَرَبَ ٱللَّهُ مَثَلًا رَّجُلًا فِيهِ
شُرَكَآءُ مُتَشَـٰكِسُونَ وَرَجُلًا سَلَمًا لِّرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ ٱلْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٩﴾ إِنَّكَ مَيِّتٌ وَإِنَّهُم
مَّيِّتُونَ ﴿٣٠﴾ ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيَـٰمَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٣١﴾

in فِى the disgrace ٱلْخِزْىَ Allah ٱللَّهُ so made them to taste فَأَذَاقَهُمُ
of the ٱلْءَاخِرَةِ but the torment وَلَعَذَابُ the present ٱلدُّنْيَا life ٱلْحَيَوٰةِ
وَلَقَدْ know يَعْلَمُونَ ﴿٢٦﴾ they (only) كَانُوا۟ if لَوْ is greater أَكْبَرُ Hereafter
this هَـٰذَا in فِى for men لِلنَّاسِ We have put forth ضَرَبْنَا and indeed
in order لَّعَلَّهُمْ similitude مَثَلٍ every (kind) كُلِّ of مِن Quran ٱلْقُرْءَانِ
غَيْرَ An Arabic عَرَبِيًّا Quran قُرْءَانًا may remember يَتَذَكَّرُونَ ﴿٢٧﴾ that they
they يَتَّقُونَ ﴿٢٨﴾ in order that لَّعَلَّهُمْ crookedness عِوَجٍ any ذِى without

رَّجُلًا a similitude مَثَلًا Allah ٱللَّهُ puts forth ضَرَبَ may avoid all evil
disputing مُتَشَٰكِسُونَ many partners شُرَكَآءُ belonging to فِيهِ a man
belonging entirely سَلَمًا and a (slave) man وَرَجُلًا with one another
in comparision مَثَلًا equal يَسْتَوِيَانِ are those هَلْ to one master لِّرَجُلٍ
لَا most of them أَكْثَرُهُمْ but بَلْ to Allah لِلَّهِ All praise is due ٱلْحَمْدُ
and verily وَإِنَّهُم will die مَيِّتٌ verily you إِنَّكَ know يَعْلَمُونَ ٢٩ do not
ٱلْقِيَٰمَةِ on the Day يَوْمَ verily you إِنَّكُمْ then ثُمَّ they will die مَّيِّتُونَ ٣٠
you will تَخْتَصِمُونَ ٣١ your Lord رَبِّكُمْ before عِندَ of Resurrection
be disputing

26. So, Allâh made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew! **27.** And indeed We have put forth for men, in this Qur'ân every kind of similitude in order that they may remember. **28.** An Arabic Qur'ân, without any crookedness (therein) in order that they may avoid all evil which Allâh has ordered them to avoid, fear Him and keep their duty to Him. **29.** Allâh puts forth a similitude: a (slave) man belonging to many partners (like those who worship others along with Allâh) disputing with one another, and a (slave) man belonging entirely to one master (like those who worship Allâh Alone). Are those two equal in comparison? All the praises and thanks be to Allâh! But most of them know not. **30.** Verily, you (O Muhammad ﷺ) will die, and verily, they (too) will die. **31.** Then, on the Day of Resurrection, you will be disputing before your Lord.

۞ فَمَنْ أَظْلَمُ مِمَّن كَذَبَ عَلَى ٱللَّهِ وَكَذَّبَ بِٱلصِّدْقِ إِذْ جَآءَهُۥٓ ۚ أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْكَٰفِرِينَ ﴿٣٢﴾ وَٱلَّذِى
جَآءَ بِٱلصِّدْقِ وَصَدَّقَ بِهِۦٓ ۙ أُو۟لَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ ﴿٣٣﴾ لَهُم مَّا يَشَآءُونَ عِندَ رَبِّهِمْ ۚ ذَٰلِكَ جَزَآءُ ٱلْمُحْسِنِينَ ﴿٣٤﴾
لِيُكَفِّرَ ٱللَّهُ عَنْهُمْ أَسْوَأَ ٱلَّذِى عَمِلُوا۟ وَيَجْزِيَهُمْ أَجْرَهُم بِأَحْسَنِ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ ﴿٣٥﴾ أَلَيْسَ ٱللَّهُ
بِكَافٍ عَبْدَهُۥ ۖ وَيُخَوِّفُونَكَ بِٱلَّذِينَ مِن دُونِهِۦ ۚ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٣٦﴾

utters a كَذَبَ than one who مِمَّن is worse أَظْلَمُ then who ۞ فَمَنْ
إِذْ the truth بِٱلصِّدْقِ and denies وَكَذَّبَ Allah ٱللَّهِ against عَلَى lie
Hell جَهَنَّمَ in فِى is there not أَلَيْسَ it comes to him جَآءَهُۥٓ when
جَآءَ and he who وَٱلَّذِى for the disbelievers لِّلْكَٰفِرِينَ ﴿٣٢﴾ an abode مَثْوًى
therein بِهِۦٓ and believed وَصَدَّقَ the truth بِٱلصِّدْقِ has brought
they لَهُم the pious people ٱلْمُتَّقُونَ ﴿٣٣﴾ (they are) هُمُ those are أُو۟لَٰٓئِكَ
رَبِّهِمْ with عِندَ they will desire يَشَآءُونَ all that مَّا shall have
of those ٱلْمُحْسِنِينَ ﴿٣٤﴾ the reward جَزَآءُ that is ذَٰلِكَ their Lord
from them عَنْهُمْ Allah ٱللَّهُ so that may remit لِيُكَفِّرَ good-doers
and give them وَيَجْزِيَهُمْ they did عَمِلُوا۟ of what ٱلَّذِى the evil أَسْوَأَ
كَانُوا۟ of what ٱلَّذِى according to the best بِأَحْسَنِ their reward أَجْرَهُم
Sufficient بِكَافٍ Allah ٱللَّهُ is not أَلَيْسَ to do يَعْمَلُونَ ﴿٣٥﴾ they used
بِٱلَّذِينَ and they try to frighten you وَيُخَوِّفُونَكَ for His slave عَبْدَهُۥ
sends يُضْلِلِ and whom وَمَن besides him مِن دُونِهِۦ with those
هَادٍ ﴿٣٦﴾ any مِنْ for him لَهُۥ there is not فَمَا Allah ٱللَّهُ astray
guide

32. Then, who does more wrong than one who utters a lie against Allâh, and denies the truth [this Qur'ân, the Prophet (Muhammad ﷺ) and Islâmic Monotheism] when it comes to him! Is there not in Hell an abode for the disbelievers? **33.** And he (Muhammad ﷺ) who has brought the truth (this Qur'ân and Islâmic Monotheism) and (those who) believed therein (i.e. the true believers of Islâmic Monotheism), those are *Al-Muttaqûn* (the pious. See V.2:2). **34.** They shall have all that they will desire with their Lord. That is the reward of *Muhsinûn* (good-doers. See the footnote of V.9:120). **35.** So that Allâh may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do. **36.** Is not Allâh Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allâh sends astray, for him there will be no guide.

وَمَن يَهْدِ ٱللَّهُ فَمَا لَهُۥ مِن مُّضِلٍّ ۗ أَلَيْسَ ٱللَّهُ بِعَزِيزٍ ذِى ٱنتِقَامٍ ﴿٣٧﴾ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
لَيَقُولُنَّ ٱللَّهُ ۚ قُلْ أَفَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ إِنْ أَرَادَنِىَ ٱللَّهُ بِضُرٍّ هَلْ هُنَّ كَٰشِفَٰتُ ضُرِّهِۦٓ أَوْ أَرَادَنِى
بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَٰتُ رَحْمَتِهِۦ ۚ قُلْ حَسْبِىَ ٱللَّهُ ۖ عَلَيْهِ يَتَوَكَّلُ ٱلْمُتَوَكِّلُونَ ﴿٣٨﴾

لَهُۥ there is not	فَمَا	Allah	ٱللَّهُ	guides	يَهْدِ	and whomsoever	وَمَن
بِعَزِيزٍ	Allah	ٱللَّهُ	is not	أَلَيْسَ	misleader	مُّضِلٍّ	any مِن for him
and verily	وَلَئِن	of Retribution	ٱنتِقَامٍ ﴿٣٧﴾	Possessor	ذِى	All-Mighty	
the heavens	ٱلسَّمَٰوَٰتِ	created	خَلَقَ	who	مَّنْ	you ask them	سَأَلْتَهُم if
say	قُلْ	Allah	ٱللَّهُ	surely they say	لَيَقُولُنَّ	and the earth	وَٱلْأَرْضَ
مِن دُونِ	you invoke	تَدْعُونَ	the things that	مَّا	do you see	أَفَرَءَيْتُم	
بِضُرٍّ	Allah	ٱللَّهُ	intended for me	أَرَادَنِىَ	if	إِنْ	Allah ٱللَّهِ besides
أَوْ His harm	ضُرِّهِۦٓ	remove	كَٰشِفَٰتُ	they	هُنَّ	could	هَلْ some harm
could	هَلْ	some Mercy	بِرَحْمَةٍ	if He intended for me	أَرَادَنِى	or	
حَسْبِىَ	say	قُلْ	His Mercy	رَحْمَتِهِۦ	withold	مُمْسِكَٰتُ	they هُنَّ
must put their	يَتَوَكَّلُ	in Him	عَلَيْهِ	is Allah	ٱللَّهُ	sufficient for me	
				those who trust	ٱلْمُتَوَكِّلُونَ ﴿٣٨﴾	trust	

37. And whomsoever Allâh guides, for him there will be no misleader. Is not Allâh All-Mighty, Possessor of Retribution? **38.** And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allâh (has created them)." Say: "Tell me then, the things that you invoke besides Allâh — if Allâh intended some harm for me, could they remove His harm? Or if He (Allâh) intended some mercy for me, could they withhold His Mercy?" Say: "Sufficient for me is Allâh; in Him those who trust (i.e. believers) must put their trust."

قُلْ يَٰقَوْمِ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنِّى عَٰمِلٌ ۖ فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ
عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٠﴾ إِنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ لِلنَّاسِ بِٱلْحَقِّ ۖ فَمَنِ ٱهْتَدَىٰ فَلِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَإِنَّمَا
يَضِلُّ عَلَيْهَا ۖ وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ ﴿٤١﴾ ٱللَّهُ يَتَوَفَّى ٱلْأَنفُسَ حِينَ مَوْتِهَا وَٱلَّتِى لَمْ تَمُتْ فِى مَنَامِهَا ۖ
فَيُمْسِكُ ٱلَّتِى قَضَىٰ عَلَيْهَا ٱلْمَوْتَ وَيُرْسِلُ ٱلْأُخْرَىٰٓ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ
يَتَفَكَّرُونَ ﴿٤٢﴾

according مَكَانَتِكُمْ on عَلَىٰ work ٱعْمَلُوا۟ My people يَـٰقَوْمِ say قُلْ
then you will فَسَوْفَ working عَـٰمِلٌ verily I am إِنِّى to your way
عَذَابٌ comes يَأْتِيهِ to whom مَن come to know ﴿٣٩﴾ تَعْلَمُونَ
عَذَابٌ on him عَلَيْهِ and decends وَيَحِلُّ disgracing him يُخْزِيهِ torment
have sent down أَنزَلْنَا verily We إِنَّآ an everlasting ﴿٤٠﴾ مُّقِيمٌ torment
in truth بِٱلْحَقِّ for mankind لِلنَّاسِ the Book ٱلْكِتَـٰبَ to you عَلَيْكَ
it is only فَلِنَفْسِهِۦ accepts the guidance ٱهْتَدَىٰ so whosoever فَمَنِ
only فَإِنَّمَا goes astay ضَلَّ and whosoever وَمَن for his ownself
over عَلَيْهِم you are أَنتَ and not وَمَآ for his own عَلَيْهَا loses يَضِلُّ
Who takes away يَتَوَفَّى it is Allah ٱللَّهُ a trustee ﴿٤١﴾ بِوَكِيلٍ them
and وَٱلَّتِى of their death مَوْتِهَا at the time حِينَ the souls ٱلْأَنفُسَ
فَيُمْسِكُ their sleep مَنَامِهَا during فِى die تَمُتْ not لَمْ those that
ٱلْمَوْتَ for them عَلَيْهَا He has ordained قَضَىٰ those ٱلَّتِى He keeps
مُّسَمًّى a term أَجَلٍ for إِلَىٰٓ the rest ٱلْأُخْرَىٰٓ and sends وَيُرْسِلُ death
for a لِّقَوْمٍ are signs لَـَٔايَـٰتٍ that ذَٰلِكَ in فِى verily إِنَّ appointed
who think deeply ﴿٤٢﴾ يَتَفَكَّرُونَ people

39. Say: (O Muhammad ﷺ) "O My people! Work according to your way, I am working (according to my way). Then you will come to know **40.** "To whom comes a disgracing torment, and on whom descends an everlasting torment." **41.** Verily, We have sent down to you (O Muhammad ﷺ) the Book (this Qur'ân) for mankind in truth. So, whosoever accepts the guidance, it is only for his own self; and whosoever goes astray, he goes astray only to his (own) loss. And you (O Muhammad ﷺ) are not a *Wakîl* (trustee or disposer of affairs, or guardian) over them. **42.** It is Allâh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.

أَمِ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ شُفَعَآءَ ۚ قُلْ أَوَلَوْ كَانُوا۟ لَا يَمْلِكُونَ شَيْـًٔا وَلَا يَعْقِلُونَ ﴿٤٣﴾ قُل لِّلَّهِ ٱلشَّفَـٰعَةُ جَمِيعًا ۖ
لَّهُۥ مُلْكُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۖ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٤٤﴾ وَإِذَا ذُكِرَ ٱللَّهُ وَحْدَهُ ٱشْمَأَزَّتْ قُلُوبُ ٱلَّذِينَ لَا
يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ ۖ وَإِذَا ذُكِرَ ٱلَّذِينَ مِن دُونِهِۦٓ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾ قُلِ ٱللَّهُمَّ فَاطِرَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ
عَـٰلِمَ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ أَنتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِى مَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾

شُفَعَآءَ	Allah	ٱللَّهِ	besides	مِن دُونِ	they taken	ٱتَّخَذُوا۟	or have	أَمِ
يَمْلِكُونَ	not	لَا	they were	كَانُوا۟	even if	أَوَلَوْ	say	قُلْ intercessors
intelligence	يَعْقِلُونَ ﴿٤٣﴾	and have no	وَلَا	anything	شَيْـًٔا	possessing		
His	لَّهُۥ	all	جَمِيعًا	belongs intercession	ٱلشَّفَٰعَةُ	to Allah	لِّلَّهِ	say قُل
and the earth	وَٱلْأَرْضِ	of the heavens	ٱلسَّمَٰوَٰتِ	is the sovereignty	مُلْكُ			
وَإِذَا	you shall be brought back	تُرْجَعُونَ ﴿٤٤﴾	to Him	إِلَيْهِ	then	ثُمَّ		
are	ٱشْمَأَزَّتْ	Alone	وَحْدَهُ	Allah	ٱللَّهُ	is mentioned	ذُكِرَ	and when
not	لَا	of those who	ٱلَّذِينَ	the hearts	قُلُوبُ	filled with disgust		
are	ذُكِرَ	and when	وَإِذَا	in the Hereafter	بِٱلْـَٔاخِرَةِ	believe	يُؤْمِنُونَ	
they	هُمْ	behold	إِذَا	besides him	مِن دُونِهِۦٓ	those	ٱلَّذِينَ	mentioned
of the	ٱلسَّمَٰوَٰتِ	Creator	فَاطِرَ	O Allah	ٱللَّهُمَّ	say	قُلِ	rejoice يَسْتَبْشِرُونَ ﴿٤٥﴾
of the unseen	ٱلْغَيْبِ	all-knower	عَٰلِمَ	and the earth	وَٱلْأَرْضِ	heavens		
عِبَادِكَ	between	بَيْنَ	will judge	تَحْكُمُ	you	أَنتَ	and the seen	وَٱلشَّهَٰدَةِ
يَخْتَلِفُونَ ﴿٤٦﴾	in it	فِيهِ	they used to	كَانُوا۟	what	مَا	about	فِى your slaves
								to differ

43. Have they taken (others) as intercessors besides Allâh? Say: "Even if they have power over nothing whatever and have no intelligence?" **44.** Say: "To Allâh belongs all intercession. His is the Sovereignty of the heavens and the earth. Then to Him you shall be brought back." **45.** And when Allâh Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allâh توحيد الله) and when those (whom they obey or worship) besides Him (like all false deities other than Allâh, — it may be a Messenger, an angel, a pious man, a jinni, or any other creature even idols, graves of religious people, saints, priests, monks and others) are mentioned, behold, they rejoice! **46.** Say (O Muhammad ﷺ): "O Allâh! Creator of the heavens and the earth! All-Knower of the *Ghaib* (Unseen) and the seen! You will judge between your slaves about that wherein they used to differ."

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا۟ مَا فِى ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُۥ مَعَهُۥ لَٱفْتَدَوْا۟ بِهِۦ مِن سُوٓءِ ٱلْعَذَابِ يَوْمَ ٱلْقِيَٰمَةِ ۚ وَبَدَا لَهُم مِّنَ
ٱللَّهِ مَا لَمْ يَكُونُوا۟ يَحْتَسِبُونَ ﴿٤٧﴾ وَبَدَا لَهُمْ سَيِّـَٔاتُ مَا كَسَبُوا۟ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٤٨﴾ فَإِذَا مَسَّ
ٱلْإِنسَٰنَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَٰهُ نِعْمَةً مِّنَّا قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍۭ ۚ بَلْ هِىَ فِتْنَةٌ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٩﴾

مَا	did wrong	ظَلَمُوا۟	for those who	لِلَّذِينَ	it were	أَنَّ	and if	وَلَوْ
مَعَهُۥ	and as much again	وَمِثْلَهُۥ	all	جَمِيعًا	earth	ٱلْأَرْضِ	in	فِى what is

مِن with it بِهِۦ they verily would offer it to ransom لَٱفْتَدَوْا with it
of ٱلْقِيَـٰمَةِ on the Day يَوْمَ torment ٱلْعَذَابِ the evil سُوٓءِ of
مِّنَ to them لَهُم and there will become apparent وَبَدَا Resurrection
يَحْتَسِبُونَ ﴿٤٧﴾ they had been يَكُونُوا۟ not لَمْ what مَا Allah ٱللَّهِ from
the سَيِّـَٔاتُ to them لَهُمْ and will become apparent وَبَدَا reckoning
and will encircle وَحَاقَ they earned كَسَبُوا۟ of that which مَا evils
يَسْتَهْزِءُونَ ﴿٤٨﴾ in it بِهِۦ they used كَانُوا۟ that which مَّا (with) them بِهِم
he دَعَانَا harm ضُرٌّ man ٱلْإِنسَـٰنَ touches مَسَّ so when فَإِذَا to mock
a نِعْمَةً We have granted him خَوَّلْنَـٰهُ when إِذَا then ثُمَّ calls to us
I was أُوتِيتُهُۥ only إِنَّمَآ he says قَالَ from us مِّنَّا favour (grace)
it is هِىَ Nay بَلْ of knowledge عِلْمٍ because عَلَىٰ given this (grace)
يَعْلَمُونَ ﴿٤٩﴾ not لَا most of them أَكْثَرَهُمْ but وَلَـٰكِنَّ a trial فِتْنَةٌ only
know

47. And those who did wrong (the polytheists and disbelievers in the Oneness of Allâh), if they had all that is in earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment; and there will become apparent to them from Allâh what they had not been reckoning. **48.** And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them. **49.** When harm touches man, he calls to Us (for help); then when We have (rescued him from that harm and) changed it into a favour from Us, he says: "Only because of knowledge (that I possess) I obtained it." Nay, it is only a trial, but most of them know not!

قَدْ قَالَهَا ٱلَّذِينَ مِن قَبْلِهِمْ فَمَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يَكْسِبُونَ ﴿٥٠﴾ فَأَصَابَهُمْ سَيِّـَٔاتُ مَا كَسَبُوا۟ ۚ وَٱلَّذِينَ ظَلَمُوا۟ مِنْ
هَـٰٓؤُلَآءِ سَيُصِيبُهُمْ سَيِّـَٔاتُ مَا كَسَبُوا۟ وَمَا هُم بِمُعْجِزِينَ ﴿٥١﴾ أَوَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ
وَيَقْدِرُ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾ ۞ قُلْ يَـٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ
ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٥٣﴾

so not فَمَآ before them مِن قَبْلِهِمْ those ٱلَّذِينَ said it قَالَهَا verily قَدْ
يَكْسِبُونَ ﴿٥٠﴾ they were كَانُوا۟ that which مَّا them عَنْهُم availed أَغْنَىٰ
كَسَبُوا۟ that which مَا evils of سَيِّـَٔاتُ so overtook them فَأَصَابَهُمْ earning
هَـٰٓؤُلَآءِ of مِنْ did wrong ظَلَمُوا۟ and those who وَٱلَّذِينَ they earned

of مَا by the evil results سَيِّـَٔاتُ will overtake them سَيُصِيبُهُمْ those
﴿٥١﴾ بِمُعْجِزِينَ they will هُم and not وَمَا they earned كَسَبُوا۟ that which
Allah ٱللَّهَ that أَنَّ know يَعْلَمُوٓا۟ do they not أَوَلَمْ be able to escape
وَيَقْدِرُ He wills يَشَآءُ for whom لِمَن the provision ٱلرِّزْقَ enlarges يَبْسُطُ
for لِّقَوْمٍ are signs لَءَايَٰتٍ this ذَٰلِكَ in فِى verily إِنَّ and straitens it
who ٱلَّذِينَ My slaves يَٰعِبَادِىَ say قُلْ who believe ﴿٥٢﴾ يُؤْمِنُونَ the folk
تَقْنَطُوا۟ not لَا themselves أَنفُسِهِمْ against عَلَىٰٓ have transgressed أَسْرَفُوا۟
Allah ٱللَّهَ verily إِنَّ of Allah ٱللَّهِ the Mercy رَّحْمَةِ of مِن despair
ٱلْغَفُورُ He is هُوَ truly إِنَّهُۥ all جَمِيعًا sins ٱلذُّنُوبَ forgives يَغْفِرُ
Most Merciful ﴿٥٣﴾ ٱلرَّحِيمُ Oft-Forgiving

50. Verily, those before them said it, yet (all) that they had earned availed them not. **51.** So, the evil results of that which they earned overtook them. And those who did wrong of these [people to whom you (Muhammad ﷺ) have been sent] will also be overtaken by the evil results (torment) for that which they earned; and they will never be able to escape. **52.** Do they not know that Allâh enlarges the provision for whom He wills, and straitens it (for whom He wills). Verily, in this are signs for the folk who believe! **53.** Say: "O *'Ibâdî* (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh, verily, Allâh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.

وَأَنِيبُوٓا۟ إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا۟ لَهُۥ مِن قَبْلِ أَن يَأْتِيَكُمُ ٱلْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٥٤﴾ وَٱتَّبِعُوٓا۟ أَحْسَنَ مَآ أُنزِلَ
إِلَيْكُم مِّن رَّبِّكُم مِّن قَبْلِ أَن يَأْتِيَكُمُ ٱلْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ ﴿٥٥﴾ أَن تَقُولَ نَفْسٌ
يَٰحَسْرَتَىٰ عَلَىٰ مَا فَرَّطتُ فِى جَنۢبِ ٱللَّهِ وَإِن كُنتُ لَمِنَ ٱلسَّٰخِرِينَ ﴿٥٦﴾ أَوْ تَقُولَ لَوْ أَنَّ ٱللَّهَ هَدَىٰنِى لَكُنتُ مِنَ
ٱلْمُتَّقِينَ ﴿٥٧﴾ أَوْ تَقُولَ حِينَ تَرَى ٱلْعَذَابَ لَوْ أَنَّ لِى كَرَّةً فَأَكُونَ مِنَ ٱلْمُحْسِنِينَ ﴿٥٨﴾

and وَأَسْلِمُوا۟ your Lord رَبِّكُمْ to إِلَىٰ and turn in repentance وَأَنِيبُوٓا۟
comes upon you يَأْتِيَكُمُ that أَن before مِن قَبْلِ to Him لَهُۥ submit
you will be helped ﴿٥٤﴾ تُنصَرُونَ not لَا then ثُمَّ the torment ٱلْعَذَابُ
sent down أُنزِلَ of that which is مَآ the best أَحْسَنَ and follow وَٱتَّبِعُوٓا۟
that أَن before مِّن قَبْلِ your Lord رَّبِّكُم from مِّن to you إِلَيْكُم
وَأَنتُمْ suddenly بَغْتَةً the torment ٱلْعَذَابُ comes on you يَأْتِيَكُمُ

a نَفْسٌ say تَقُولَ lest أَن perceive تَشْعُرُونَ not لَا while you
I was undutiful فَرَّطتُ what مَا on عَلَىٰ alas my grief يَٰحَسْرَتَىٰ person
لَمِنَ I was كُنتُ and that وَإِن to Allah ٱللَّهِ the side of جَنۢبِ in فِى
he should تَقُولَ or أَوْ those who mocked ٱلسَّٰخِرِينَ indeed among
I should لَكُنتُ guided me هَدَىٰنِى Allah ٱللَّهَ only أَنَّ if لَوْ say
or أَوْ the righteous ones ٱلْمُتَّقِينَ among مِنَ indeed have been
if لَوْ the torment ٱلْعَذَابَ he sees تَرَى when حِينَ he should say تَقُولَ
then I should be فَأَكُونَ another chance كَرَّةً I had لِى only أَنَّ
the good doers ٱلْمُحْسِنِينَ among مِنَ

54. "And turn in repentance and in obedience with true Faith (Islâmic Monotheism) to your Lord and submit to Him (in Islâm) before the torment comes upon you, (and) then you will not be helped. 55. "And follow the best of that which is sent down to you from your Lord (i.e. this Qur'ân, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not!" 56. Lest a person should say: "Alas, my grief that I was undutiful to Allâh (i.e. I have not done what Allâh has ordered me to do), and I was indeed among those who mocked [at the truth! i.e. *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh), the Qur'ân, and Muhammad ﷺ and at the faithful believers] 57. Or (lest) he should say: "If only Allâh had guided me, I should indeed have been among the *Muttaqûn* (the pious. See V.2:2)."
58. Or (lest) he should say when he sees the torment: "If only I had another chance (to return to the world), then I should indeed be among the *Muhsinûn* (good-doers. See V.2:112)."

بَلَىٰ قَدْ جَآءَتْكَ ءَايَٰتِى فَكَذَّبْتَ بِهَا وَٱسْتَكْبَرْتَ وَكُنتَ مِنَ ٱلْكَٰفِرِينَ ﴿٥٩﴾ وَيَوْمَ ٱلْقِيَٰمَةِ تَرَى ٱلَّذِينَ كَذَبُوا۟
عَلَى ٱللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ ۚ أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾ وَيُنَجِّى ٱللَّهُ ٱلَّذِينَ ٱتَّقَوْا۟ بِمَفَازَتِهِمْ لَا
يَمَسُّهُمُ ٱلسُّوٓءُ وَلَا هُمْ يَحْزَنُونَ ﴿٦١﴾ ٱللَّهُ خَٰلِقُ كُلِّ شَىْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ ﴿٦٢﴾

فَكَذَّبْتَ My proofs ءَايَٰتِى there came to you جَآءَتْكَ verily قَدْ yes بَلَىٰ
and were وَكُنتَ and were proud وَٱسْتَكْبَرْتَ them بِهَا and you denied
ٱلْقِيَٰمَةِ and on the Day وَيَوْمَ the disbelievers ٱلْكَٰفِرِينَ among مِنَ
عَلَى lied كَذَبُوا۟ those who ٱلَّذِينَ you will see تَرَى of Resurrection
is أَلَيْسَ will be black مُّسْوَدَّةٌ their faces وُجُوهُهُم Allah ٱللَّهِ against
for the لِّلْمُتَكَبِّرِينَ an abode مَثْوًى Hell جَهَنَّمَ in فِى there not

اتَّقَوْا those who are الَّذِينَ Allah اللَّهُ and will deliver وَيُنَجِّي arrogants
touch them يَمَسُّهُمُ not لَا to their places of success بِمَفَازَتِهِمْ pious
Allah is اللَّهُ shall grieve يَحْزَنُونَ ﴿٦١﴾ they هُمْ and not وَلَا evil السُّوءُ
over عَلَىٰ and He is وَهُوَ things شَيْءٍ of all كُلِّ the Greator خَالِقُ
the Trustee وَكِيلٌ ﴿٦٢﴾ things شَيْءٍ all كُلِّ

59. Yes! Verily, there came to you My *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and you denied them, and were proud and were among the disbelievers. **60.** And on the Day of Resurrection you will see those who lied against Allâh (i.e. attributed to Him sons, partners) — their faces will be black. Is there not in Hell an abode for the arrogant? **61.** And Allâh will deliver those who are the *Muttaqûn* (the pious. See V.2:2) to their places of success (Paradise). Evil shall touch them not, nor shall they grieve. **62.** Allâh is the Creator of all things, and He is the *Wakîl* (Trustee, Disposer of affairs, Guardian) over all things.

لَّهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٦٣﴾ قُلْ أَفَغَيْرَ ٱللَّهِ
تَأْمُرُوٓنِّىٓ أَعْبُدُ أَيُّهَا ٱلْجَٰهِلُونَ ﴿٦٤﴾ وَلَقَدْ أُوحِىَ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ
ٱلْخَٰسِرِينَ ﴿٦٥﴾ بَلِ ٱللَّهَ فَٱعْبُدْ وَكُن مِّنَ ٱلشَّٰكِرِينَ ﴿٦٦﴾

and وَالْأَرْضِ of the heavens السَّمَٰوَٰتِ the keys مَقَالِيدُ to Him belongs لَهُ
in the signs بِآيَاتِ disbelieve كَفَرُوا and those who وَالَّذِينَ the earth
who will be الْخَاسِرُونَ ﴿٦٣﴾ they هُمُ those are أُولَٰئِكَ of Allah اللَّهِ
order me تَأْمُرُونِّي Allah اللَّهِ do you other than أَفَغَيْرَ say قُلْ losers
it أُوحِيَ and indeed وَلَقَدْ fools الْجَاهِلُونَ ﴿٦٤﴾ O you أَيُّهَا to worship أَعْبُدُ
مِن قَبْلِكَ those who الَّذِينَ and to وَإِلَى to you إِلَيْكَ has been revealed
surely لَيَحْبَطَنَّ you join others with Allah أَشْرَكْتَ if لَئِنْ before you
مِنَ and you will certainly be وَلَتَكُونَنَّ your deeds عَمَلُكَ will be in vain
worship فَاعْبُدْ Allah اللَّهَ nay, but بَلِ the losers الْخَاسِرِينَ ﴿٦٥﴾ among
the grateful ones الشَّاكِرِينَ ﴿٦٦﴾ among مِنَ and be وَكُن

63. To Him belong the keys of the heavens and the earth. And those who disbelieve in the *Ayât* (proofs, evidences, verses, signs, revelations, etc.) of Allâh, such are they who will be the losers. **64.** Say (O Muhammad ﷺ to the polytheists): "Do you order me to worship other than Allâh? O you fools!" **65.** And indeed it has been revealed to you (O Muhammad ﷺ), as it was to those (Allâh's

Messengers) before you: "If you join others in worship with Allâh, (then) surely, (all) your deeds will be in vain, and you will certainly be among the losers."
66. Nay! But worship Allâh (Alone and none else), and be among the grateful.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۚ سُبْحَانَهُ
وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٦٧﴾ وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ۖ ثُمَّ نُفِخَ فِيهِ
أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٦٨﴾

a just حَقَّ of Allah اللَّهَ they made just estimate قَدَرُوا and not وَمَا
whole جَمِيعًا and the earth وَالْأَرْضُ estimate as due to him قَدْرِهِ
of الْقِيَامَةِ on the Day يَوْمَ will be grasped by His Hand قَبْضَتُهُ
will be rolled up مَطْوِيَّاتٌ and the heavens وَالسَّمَاوَاتُ Resurrection
and High is وَتَعَالَىٰ Glorified be He سُبْحَانَهُ in His Right Hand بِيَمِينِهِ
they associate as partners with يُشْرِكُونَ ﴿٦٧﴾ above all that عَمَّا He
so fall فَصَعِقَ the trumpet الصُّورِ in فِي and will be blown وَنُفِخَ Him
and all who وَمَنْ the heavens السَّمَاوَاتِ in فِي all who are مَنْ dead
اللَّهُ wills شَاءَ him whom مَنْ except إِلَّا the earth الْأَرْضِ on فِي are
a second time أُخْرَىٰ in it فِيهِ it will be blown نُفِخَ then ثُمَّ Allah
looking on يَنْظُرُونَ ﴿٦٨﴾ standing قِيَامٌ they will be هُمْ and then فَإِذَا

67. They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him! **68.** And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting).

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَهُمْ لَا
يُظْلَمُونَ ﴿٦٩﴾ وَوُفِّيَتْ كُلُّ نَفْسٍ مَا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾ وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا
حَتَّىٰ إِذَا جَاءُوهَا فُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ
وَيُنْذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا ۚ قَالُوا بَلَىٰ وَلَٰكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٧١﴾

of its رَبِّهَا with the light بِنُورِ the earth ٱلْأَرْضُ and will shine وَأَشْرَقَتِ
and will be وَجِاْىٓءَ the Book ٱلْكِتَٰبُ and will be placed وَوُضِعَ Lord
and the witnesses وَٱلشُّهَدَآءِ the Prophets بِٱلنَّبِيِّۦنَ brought forward
وَهُمْ with truth بِٱلْحَقِّ between them بَيْنَهُم and it will be judged وَقُضِىَ
and rewarded in وَوُفِّيَتْ will be wronged يُظْلَمُونَ ﴿٦٩﴾ not لَا and they
أَعْلَمُ and He is وَهُوَ he did عَمِلَتْ what مَّا person نَفْسٍ each كُلُّ full
and will be driven وَسِيقَ they do يَفْعَلُونَ ﴿٧٠﴾ of what بِمَا Best Aware
in groups زُمَرًا Hell جَهَنَّمَ to إِلَىٰ disbelieve كَفَرُوٓا۟ those who ٱلَّذِينَ
أَبْوَٰبُهَا will be opened فُتِحَتْ they reach it جَآءُوهَا when إِذَا till حَتَّىٰٓ
its keepers خَزَنَتُهَآ to them لَهُمْ and will say وَقَالَ the gates thereof
from مِّنكُمْ Messengers رُسُلٌ come to you يَأْتِكُمْ did not أَلَمْ
of رَبِّكُمْ the verses ءَايَٰتِ to you عَلَيْكُمْ reciting يَتْلُونَ yourselves
of يَوْمِكُمْ the meeting لِقَآءَ and warning you وَيُنذِرُونَكُمْ your Lord
حَقَّتْ but وَلَٰكِنْ yes بَلَىٰ they will say قَالُوا۟ this هَٰذَا Day of yours
against عَلَى of torment ٱلْعَذَابِ the word كَلِمَةُ has been justified
the disbelievers ٱلْكَٰفِرِينَ ﴿٧١﴾

69. And the earth will shine with the light of its Lord (Allâh, when He will come to judge among men), and the Book will be placed (open), and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged. **70.** And each person will be paid in full of what he did; and He is Best Aware of what they do. **71.** And those who disbelieved will be driven to Hell in groups till when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say: "Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?" They will say: "Yes," but the Word of torment has been justified against the disbelievers!

قِيلَ ٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ ﴿٧٢﴾ وَسِيقَ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ إِلَى
ٱلْجَنَّةِ زُمَرًا ۖ حَتَّىٰٓ إِذَا جَآءُوهَا وَفُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَٰمٌ عَلَيْكُمْ طِبْتُمْ فَٱدْخُلُوهَا خَٰلِدِينَ ﴿٧٣﴾
وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى صَدَقَنَا وَعْدَهُۥ وَأَوْرَثَنَا ٱلْأَرْضَ نَتَبَوَّأُ مِنَ ٱلْجَنَّةِ حَيْثُ نَشَآءُ ۖ فَنِعْمَ أَجْرُ
ٱلْعَٰمِلِينَ ﴿٧٤﴾ وَتَرَى ٱلْمَلَٰٓئِكَةَ حَآفِّينَ مِنْ حَوْلِ ٱلْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ۖ وَقُضِىَ بَيْنَهُم بِٱلْحَقِّ وَقِيلَ ٱلْحَمْدُ
لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٧٥﴾

of Hell جَهَنَّمَ the gates أَبْوَٰبَ enter you ٱدْخُلُوٓا۟ it will be said قِيلَ
ٱلْمُتَكَبِّرِينَ ﴿٧٢﴾ abode مَثْوَى an evil فَبِئْسَ therein فِيهَا to abide خَٰلِدِينَ
ٱتَّقَوْا۟ those who ٱلَّذِينَ and will be driven وَسِيقَ of the arrogants
in زُمَرًا Paradise ٱلْجَنَّةِ to إِلَى to their Lord رَبَّهُمْ kept their duty
and will be وَفُتِحَتْ they reached it جَآءُوهَا when إِذَا till حَتَّىٰٓ groups
its خَزَنَتُهَا to them لَهُمْ and will say وَقَالَ its gates أَبْوَٰبُهَا opened
so you have done طِبْتُمْ upon you عَلَيْكُمْ peace be سَلَٰمٌ keepers
and they وَقَالُوا۟ to abide therein خَٰلِدِينَ ﴿٧٣﴾ so enter it فَٱدْخُلُوهَا well
صَدَقَنَا Who ٱلَّذِى is due to Allah لِلَّهِ all the praise ٱلْحَمْدُ will say
ٱلْأَرْضَ and has made us inherit وَأَوْرَثَنَا His promise وَعْدَهُۥ has fulfilled
نَشَآءُ where حَيْثُ Paradise ٱلْجَنَّةِ in مِنَ we can dwell نَتَبَوَّأُ the land
for the ٱلْعَٰمِلِينَ ﴿٧٤﴾ a reward أَجْرُ how excellent فَنِعْمَ we will
حَآفِّينَ the angels ٱلْمَلَٰٓئِكَةَ and you will see وَتَرَى workers
يُسَبِّحُونَ the Throne ٱلْعَرْشِ around حَوْلِ from all مِنْ surrounding
and will be وَقُضِىَ of their Lord رَبِّهِمْ the praise بِحَمْدِ glorifying
and it will be said وَقِيلَ with truth بِٱلْحَقِّ among them بَيْنَهُم judged
of the ٱلْعَٰلَمِينَ ﴿٧٥﴾ the Lord رَبِّ is due to Allah لِلَّهِ all praise ٱلْحَمْدُ
worlds

72. It will be said (to them): "Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!"

73. And those who kept their duty to their Lord will be led to Paradise in groups till when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: *Salâmun 'Alaikum* (peace be upon you)! You have done well, so enter here to abide therein forever." 74. And they will say: "All the praises and thanks be to Allâh Who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious, good) workers!" 75. And you will see the angels surrounding the Throne (of Allâh) from all round, glorifying the praises of their Lord (Allâh). And they (all the creatures) will be judged with truth. And it will be said, "All the praises and thanks be to Allâh, the Lord of the *'Âlamîn* (mankind, jinn and all that exists)."

سُورَةُ غَافِرٍ

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

حمٓ ﴿١﴾ تَنزِيلُ ٱلْكِتَـٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٢﴾ غَافِرِ ٱلذَّنۢبِ وَقَابِلِ ٱلتَّوْبِ شَدِيدِ ٱلْعِقَابِ ذِى ٱلطَّوْلِ لَآ إِلَـٰهَ إِلَّا
هُوَ إِلَيْهِ ٱلْمَصِيرُ ﴿٣﴾ مَا يُجَـٰدِلُ فِىٓ ءَايَـٰتِ ٱللَّهِ إِلَّا ٱلَّذِينَ كَفَرُوا۟ فَلَا يَغْرُرْكَ تَقَلُّبُهُمْ فِى ٱلْبِلَـٰدِ ﴿٤﴾ كَذَّبَتْ قَبْلَهُمْ
قَوْمُ نُوحٍ وَٱلْأَحْزَابُ مِنۢ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍۭ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَـٰدَلُوا۟ بِٱلْبَـٰطِلِ لِيُدْحِضُوا۟ بِهِ ٱلْحَقَّ
فَأَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿٥﴾

from مِنَ of this Book ٱلْكِتَـٰبِ the revelation تَنزِيلُ Ha Mim حمٓ ﴿١﴾
the غَافِرِ the All-Knower ٱلْعَلِيمِ ﴿٢﴾ the All-Mighty ٱلْعَزِيزِ Allah ٱللَّهِ
of repentance ٱلتَّوْبِ and the Accepter وَقَابِلِ of the sin ٱلذَّنۢبِ Forgiver
the Bestower (of ذِى ٱلطَّوْلِ in punishment ٱلْعِقَابِ the Severe شَدِيدِ
ٱلْمَصِيرُ ﴿٣﴾ to Him is إِلَيْهِ He هُوَ except إِلَّا god إِلَـٰهَ no لَآ favours)
the verses ءَايَـٰتِ in فِىٓ disputes يُجَـٰدِلُ none مَا the final destination
so not فَلَا disbelieve كَفَرُوا۟ those who ٱلَّذِينَ but إِلَّا of Allah ٱللَّهِ
their ability of going about here and there تَقَلُّبُهُمْ deceive you يَغْرُرْكَ
قَوْمُ before them قَبْلَهُمْ denied كَذَّبَتْ the land ٱلْبِلَـٰدِ ﴿٤﴾ through فِى
after مِنۢ بَعْدِهِمْ and the confederates وَٱلْأَحْزَابُ of Noah نُوحٍ the people
against their بِرَسُولِهِمْ nation أُمَّةٍ every كُلُّ and plotted وَهَمَّتْ them
بِٱلْبَـٰطِلِ and disputed (they) وَجَـٰدَلُوا۟ to seize him لِيَأْخُذُوهُ Messenger
the ٱلْحَقَّ therewith بِهِ to refute لِيُدْحِضُوا۟ by means of falsehood
was كَانَ and how (terrible) فَكَيْفَ so I seized them فَأَخَذْتُهُمْ truth
My punishment عِقَابِ ﴿٥﴾

Surat Ghâfir or *Al-Mû'min*
(The Forgiver or The Believer) XL

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Hâ. Mîm.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] **2.** The revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Knower. **3.** The Forgiver of sin, the

Acceptor of repentance, the Severe in punishment, the Bestower (of favours). *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He), to Him is the final return. **4.** None disputes in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you (O Muhammad ﷺ for their ultimate end will be the fire of Hell)! **5.** The people of Nûh (Noah) and the Confederates after them denied (their Messengers) before these; and every (disbelieving) nation plotted against their Messenger to seize him, and disputed by means of falsehood to refute therewith the truth. So I seized them (with punishment), and how (terrible) was My punishment!

وَكَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ كَفَرُوٓا۟ أَنَّهُمْ أَصْحَٰبُ ٱلنَّارِ ﴿٦﴾ ٱلَّذِينَ يَحْمِلُونَ ٱلْعَرْشَ وَمَنْ حَوْلَهُۥ
يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِۦ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا۟ رَبَّنَا وَسِعْتَ كُلَّ شَىْءٍ رَّحْمَةً وَعِلْمًا فَٱغْفِرْ
لِلَّذِينَ تَابُوا۟ وَٱتَّبَعُوا۟ سَبِيلَكَ وَقِهِمْ عَذَابَ ٱلْجَحِيمِ ﴿٧﴾

of رَبِّكَ the word كَلِمَتُ has been justified حَقَّتْ and thus وَكَذَٰلِكَ
that أَنَّهُمْ disbelieved كَفَرُوٓا۟ those who ٱلَّذِينَ against عَلَى your Lord
those who ٱلَّذِينَ of the Fire ٱلنَّارِ ﴿٦﴾ the dwellers أَصْحَٰبُ they will be
around it حَوْلَهُۥ and those who وَمَنْ the Throne ٱلْعَرْشَ bear يَحْمِلُونَ
and وَيُؤْمِنُونَ of their Lord رَبِّهِمْ the praises بِحَمْدِ glorify يُسَبِّحُونَ
for those لِلَّذِينَ and ask Forgiveness وَيَسْتَغْفِرُونَ in Him بِهِۦ believe
كُلَّ you comprehended وَسِعْتَ Our Lord! رَبَّنَا believe ءَامَنُوا۟ who
so فَٱغْفِرْ and knowledge وَعِلْمًا in mercy رَّحْمَةً things شَىْءٍ all
your سَبِيلَكَ and follow وَٱتَّبَعُوا۟ repent تَابُوا۟ those who لِلَّذِينَ forgive
of the ٱلْجَحِيمِ ﴿٧﴾ the torment عَذَابَ and save them from وَقِهِمْ way
blazing Fire

6. Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire. **7.** Those (angels) who bear the Throne (of Allâh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allâh) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire!

رَبَّنَا وَأَدْخِلْهُمْ جَنَّٰتِ عَدْنٍ ٱلَّتِى وَعَدتَّهُمْ وَمَن صَلَحَ مِنْ ءَابَآئِهِمْ وَأَزْوَٰجِهِمْ وَذُرِّيَّٰتِهِمْ ۚ إِنَّكَ أَنتَ ٱلْعَزِيزُ
ٱلْحَكِيمُ ﴿٨﴾ وَقِهِمُ ٱلسَّيِّـَٔاتِ ۚ وَمَن تَقِ ٱلسَّيِّـَٔاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُۥ ۚ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٩﴾ إِنَّ
ٱلَّذِينَ كَفَرُوا۟ يُنَادَوْنَ لَمَقْتُ ٱللَّهِ أَكْبَرُ مِن مَّقْتِكُمْ أَنفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى ٱلْإِيمَٰنِ
فَتَكْفُرُونَ ﴿١٠﴾ قَالُوا۟ رَبَّنَآ أَمَتَّنَا ٱثْنَتَيْنِ وَأَحْيَيْتَنَا ٱثْنَتَيْنِ فَٱعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَىٰ خُرُوجٍ مِّن سَبِيلٍ ﴿١١﴾

the عَدْنٍ Gardens جَنَّٰتِ and make them enter وَأَدْخِلْهُمْ our Lord رَبَّنَا
and وَمَن you have promised them وَعَدتَّهُمْ which ٱلَّتِى everlasting
وَأَزْوَٰجِهِمْ their fathers ءَابَآئِهِمْ among مِنْ was righteous صَلَحَ who
أَنتَ verily you إِنَّكَ and their offspring وَذُرِّيَّٰتِهِمْ and their wives
and وَقِهِمُ the All-Wise ٱلْحَكِيمُ ﴿٨﴾ the All-Mighty ٱلْعَزِيزُ You are
you تَقِ and whomsoever وَمَن the sins ٱلسَّيِّـَٔاتِ save them from
you رَحِمْتَهُۥ truly فَقَدْ that Day يَوْمَئِذٍ the sins ٱلسَّيِّـَٔاتِ save from
ٱلْعَظِيمُ ﴿٩﴾ success ٱلْفَوْزُ (it) هُوَ and that is وَذَٰلِكَ gave him mercy
يُنَادَوْنَ disbelieve كَفَرُوا۟ those who ٱلَّذِينَ truly إِنَّ the supreme
مِن was greater أَكْبَرُ Allah's ٱللَّهِ aversion لَمَقْتُ will be addressed
when إِذْ towards one another أَنفُسَكُمْ your aversion مَّقْتِكُمْ than
but you فَتَكْفُرُونَ ﴿١٠﴾ the faith ٱلْإِيمَٰنِ to إِلَى you were called تُدْعَوْنَ
you have أَمَتَّنَا Our Lord! رَبَّنَآ they will say قَالُوا۟ used to refuse
twice ٱثْنَتَيْنِ and you made us live وَأَحْيَيْتَنَا twice ٱثْنَتَيْنِ made us die
to إِلَىٰ then is there فَهَلْ our sins بِذُنُوبِنَا now we confess فَٱعْتَرَفْنَا
way سَبِيلٍ ﴿١١﴾ any مِّن get out خُرُوجٍ

8. "Our Lord! And make them enter the *'Adn* (Eden) Paradise (everlasting Gardens) which you have promised them — and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise. **9.** "And save them from (the punishment for what they did of) the sins, and whomsoever You save from (the punishment for what he did of) the sins (i.e. pardon him) that Day, him verily, You have taken into mercy." And that is the supreme success. **10.** Those who disbelieve will be addressed (at the time of entering the Fire): "Allâh's aversion was greater towards you (in the worldly life when you used to reject the Faith) than your aversion towards one another (now in the fire of Hell, as you are now enemies to one another), when you were called to the Faith but you used to refuse." **11.** They will say: "Our Lord! You have made

us to die twice (i.e. we were dead in the loins of our fathers and dead after our life in this world), and You have given us life twice (i.e. life when we were born and life when we are resurrected)! Now we confess our sins, then is there any way to get out (of the Fire)?" (See *Tafsir Al-Qurtubi*)

ذَٰلِكُم بِأَنَّهُۥٓ إِذَا دُعِىَ ٱللَّهُ وَحْدَهُۥ كَفَرْتُمْ ۖ وَإِن يُشْرَكْ بِهِۦ تُؤْمِنُوا۟ ۚ فَٱلْحُكْمُ لِلَّهِ ٱلْعَلِىِّ ٱلْكَبِيرِ ﴿١٢﴾ هُوَ ٱلَّذِى
يُرِيكُمْ ءَايَٰتِهِۦ وَيُنَزِّلُ لَكُم مِّنَ ٱلسَّمَآءِ رِزْقًا ۚ وَمَا يَتَذَكَّرُ إِلَّا مَن يُنِيبُ ﴿١٣﴾ فَٱدْعُوا۟ ٱللَّهَ مُخْلِصِينَ لَهُ
ٱلدِّينَ وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ ﴿١٤﴾ رَفِيعُ ٱلدَّرَجَٰتِ ذُو ٱلْعَرْشِ يُلْقِى ٱلرُّوحَ مِنْ أَمْرِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ لِيُنذِرَ
يَوْمَ ٱلتَّلَاقِ ﴿١٥﴾ يَوْمَ هُم بَٰرِزُونَ ۖ لَا يَخْفَىٰ عَلَى ٱللَّهِ مِنْهُمْ شَىْءٌ ۚ لِّمَنِ ٱلْمُلْكُ ٱلْيَوْمَ ۖ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ ﴿١٦﴾

Allah ٱللَّهُ was invoked دُعِىَ when إِذَا because بِأَنَّهُۥٓ this is ذَٰلِكُم
partners يُشْرَكْ but when وَإِن you disbelieved كَفَرْتُمْ alone وَحْدَهُۥ
so the فَٱلْحُكْمُ you believed تُؤْمِنُوا۟ to Him بِهِۦ were joined
ٱلْكَبِيرِ ﴿١٢﴾ the Most High ٱلْعَلِىِّ is only with Allah لِلَّهِ judgement
His ءَايَٰتِهِۦ shows you يُرِيكُمْ Who ٱلَّذِى it is He هُوَ the Most Great
the sky ٱلسَّمَآءِ from مِّنَ for you لَكُم and sends down وَيُنَزِّلُ signs
those مَن but إِلَّا remembers يَتَذَكَّرُ and none وَمَا provision رِزْقًا
upon Allah ٱللَّهَ so call you فَٱدْعُوا۟ turn to Allah يُنِيبُ ﴿١٣﴾ who
وَلَوْ the religion ٱلدِّينَ to Him لَهُ making your worship pure مُخْلِصِينَ
رَفِيعُ (much) the disbelievers ٱلْكَٰفِرُونَ ﴿١٤﴾ may hate كَرِهَ however
the ذُو ranks & degrees ٱلدَّرَجَٰتِ (He is Allah) the Owner of High
مِنْ the inspiration ٱلرُّوحَ He sends يُلْقِى of the Throne ٱلْعَرْشِ Owner
of مِنْ He wills يَشَآءُ any whom مَن to عَلَىٰ His Command أَمْرِهِۦ by
of ٱلتَّلَاقِ ﴿١٥﴾ the Day يَوْمَ that He warn of لِيُنذِرَ His slaves عِبَادِهِۦ
لَا come out بَٰرِزُونَ when they will هُم the Day يَوْمَ Mutual Meeting
شَىْءٌ of them مِنْهُمْ Allah ٱللَّهِ from عَلَى will be hidden يَخْفَىٰ (not)
it is to لِلَّهِ this Day ٱلْيَوْمَ the kingdom ٱلْمُلْكُ whose is لِّمَنِ anything
the Irresistible ٱلْقَهَّارِ ﴿١٦﴾ the One ٱلْوَٰحِدِ Allah

12. (It will be said): "This is because, when Allâh Alone was invoked (in worship) you disbelieved (denied), but when partners were joined to Him, you believed! So the judgement is only with Allâh, the Most High, the Most Great!" **13.** It is He Who shows you His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and sends down (rain with which grows) provision for you from the sky. And none

remembers but those who turn (to Allâh in obedience and) in repentance (by begging His Pardon and by worshipping and obeying Him Alone and none else).
14. So, call you (O Muhammad ﷺ and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it). 15. (He is Allâh) Owner of High Ranks and Degrees, the Owner of the Throne. He sends the Revelation by His Command to any of His slaves He wills, that he (the person who receives Revelation) may warn (men) of the Day of Mutual Meeting (i.e. the Day of Resurrection). 16. The Day when they will (all) come out, nothing of them will be hidden from Allâh. Whose is the kingdom this Day? (Allâh Himself will reply to His Question:) It is Allâh's, the One, the Irresistible!

ٱلْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ ۚ لَا ظُلْمَ ٱلْيَوْمَ ۚ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿١٧﴾ وَأَنذِرْهُمْ يَوْمَ ٱلْءَازِفَةِ إِذِ
ٱلْقُلُوبُ لَدَى ٱلْحَنَاجِرِ كَـٰظِمِينَ ۚ مَا لِلظَّـٰلِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ﴿١٨﴾ يَعْلَمُ خَآئِنَةَ ٱلْأَعْيُنِ وَمَا تُخْفِى
ٱلصُّدُورُ ﴿١٩﴾ وَٱللَّهُ يَقْضِى بِٱلْحَقِّ ۖ وَٱلَّذِينَ يَدْعُونَ مِن دُونِهِۦ لَا يَقْضُونَ بِشَىْءٍ ۗ إِنَّ ٱللَّهَ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿٢٠﴾

for what بِمَا soul نَفْسٍۭ every كُلُّ recompensed تُجْزَىٰ this Day ٱلْيَوْمَ
ٱللَّهَ truly إِنَّ today ٱلْيَوْمَ injustice ظُلْمَ no لَا it earned كَسَبَتْ
and warn them وَأَنذِرْهُمْ in reckoning ٱلْحِسَابِ ﴿١٧﴾ is Swift سَرِيعُ Allah
the hearts ٱلْقُلُوبُ when إِذِ that is drawing near ٱلْءَازِفَةِ of the Day يَوْمَ
and they can neither return كَـٰظِمِينَ the throats ٱلْحَنَاجِرِ will be in لَدَى
لِلظَّـٰلِمِينَ not مَا them to their chests, nor can they throw them out
an شَفِيعٍ and nor وَلَا friend حَمِيمٍ any مِنْ for the wrong-doers
Allah يَعْلَمُ who could be given heed to (obeyed) ﴿١٨﴾ يُطَاعُ intercessor
تُخْفِى and all that وَمَا of the eyes ٱلْأَعْيُنِ the fraud خَآئِنَةَ knows
بِٱلْحَقِّ judges يَقْضِى and Allah وَٱللَّهُ the breasts ﴿١٩﴾ ٱلصُّدُورُ conceal
مِن دُونِهِۦ they invoke يَدْعُونَ while those who وَٱلَّذِينَ with the truth
certainly إِنَّ anything بِشَىْءٍ judge يَقْضُونَ cannot لَا besides Him
the All-Seer ﴿٢٠﴾ ٱلْبَصِيرُ the All-Hearer ٱلسَّمِيعُ He is هُوَ Allah ٱللَّهَ

17. This Day shall every person be recompensed for what he earned. This Day no injustice (shall be done to anybody). Truly, Allâh is Swift in reckoning. 18. And warn them (O Muhammad ﷺ) of the Day that is drawing near (i.e. the Day of

Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the *Zâlimûn* (polytheists and wrongdoers), who could be given heed to. **19.** Allâh knows the fraud of the eyes, and all that the breasts conceal. **20.** And Allâh judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, Allâh! He is the All-Hearer, the All-Seer.

۞ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِن قَبْلِهِمْ ۚ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَآثَارًا فِي
الْأَرْضِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُم مِّنَ اللَّهِ مِن وَاقٍ ﴿٢١﴾ ذَٰلِكَ بِأَنَّهُمْ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ
فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ ۚ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٢٢﴾ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٢٣﴾ إِلَىٰ
فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سَاحِرٌ كَذَّابٌ ﴿٢٤﴾

and فَيَنظُرُوا the land الْأَرْضِ in فِي traveled يَسِيرُوا have they not ۞ أَوَلَمْ
those who الَّذِينَ the end of عَاقِبَةُ was كَانَ what (how) كَيْفَ seen
أَشَدَّ (they) هُمْ they were كَانُوا before them مِن قَبْلِهِمْ were كَانُوا
in فِي and in traces وَآثَارًا in strength قُوَّةً to them مِنْهُمْ superior
for their sins بِذُنُوبِهِمْ Allah اللَّهُ but took them فَأَخَذَهُمُ the land الْأَرْضِ
any مِن Allah اللَّهِ from مِّنَ had they لَهُم (was) كَانَ and none وَمَا
(was) كَانَت because they بِأَنَّهُمْ that was ذَٰلِكَ to protect ﴿٢١﴾ وَاقٍ
with clear بِالْبَيِّنَاتِ their Messengers رُسُلُهُم there came to them تَّأْتِيهِمْ
اللَّهُ so seized them فَأَخَذَهُمُ but they disbelieved فَكَفَرُوا evidences
in ﴿٢٢﴾ الْعِقَابِ Severe شَدِيدُ All-Strong قَوِيٌّ verily He is إِنَّهُ Allah
بِآيَاتِنَا Moses مُوسَىٰ We sent أَرْسَلْنَا and indeed وَلَقَدْ punishment
إِلَىٰ manifest (clear) ﴿٢٣﴾ مُّبِينٍ and authority وَسُلْطَانٍ with Our signs
but they فَقَالُوا and Korah وَقَارُونَ Haman وَهَامَانَ Pharaoh فِرْعَوْنَ to
a liar ﴿٢٤﴾ كَذَّابٌ a sorcerer سَاحِرٌ said

21. Have they not travelled in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the traces (which they left) in the land. But Allâh seized them with punishment for their sins. And none had they to protect them from Allâh. **22.** That was because there came to them their Messengers with clear evidences (proofs and signs) but they disbelieved (in them). So Allâh seized them (with punishment). Verily, He is All-Strong, Severe in punishment. **23.** And indeed We sent Mûsâ (Moses) with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and a

manifest authority, **24.** To Fir'aun (Pharaoh), Hâmân and Qârûn (Korah), but they called (him): "A sorcerer, a liar!"

فَلَمَّا جَآءَهُم بِٱلۡحَقِّ مِنۡ عِندِنَا قَالُواْ ٱقۡتُلُوٓاْ أَبۡنَآءَ ٱلَّذِينَ ءَامَنُواْ مَعَهُۥ وَٱسۡتَحۡيُواْ نِسَآءَهُمۡۚ وَمَا كَيۡدُ
ٱلۡكَٰفِرِينَ إِلَّا فِي ضَلَٰلٖ ﴿٢٥﴾ وَقَالَ فِرۡعَوۡنُ ذَرُونِيٓ أَقۡتُلۡ مُوسَىٰ وَلۡيَدۡعُ رَبَّهُۥٓۖ إِنِّيٓ أَخَافُ أَن يُبَدِّلَ دِينَكُمۡ أَوۡ
أَن يُظۡهِرَ فِي ٱلۡأَرۡضِ ٱلۡفَسَادَ ﴿٢٦﴾ وَقَالَ مُوسَىٰٓ إِنِّي عُذۡتُ بِرَبِّي وَرَبِّكُم مِّن كُلِّ مُتَكَبِّرٖ لَّا يُؤۡمِنُ بِيَوۡمِ
ٱلۡحِسَابِ ﴿٢٧﴾

us عِندِنَا from مِنۡ the truth بِٱلۡحَقِّ he brought to them جَآءَهُم then when فَلَمَّا
مَعَهُۥ believe ءَامَنُواْ of those who ٱلَّذِينَ the sons أَبۡنَآءَ kill ٱقۡتُلُوٓاْ they said قَالُواْ
كَيۡدُ and not وَمَا their women نِسَآءَهُمۡ and let live وَٱسۡتَحۡيُواْ with him
وَقَالَ error ضَلَٰلٖ ﴿٢٥﴾ in فِي but إِلَّا of disbelievers ٱلۡكَٰفِرِينَ the plot
Moses مُوسَىٰ to kill أَقۡتُلۡ leave me ذَرُونِيٓ Pharaoh فِرۡعَوۡنُ and said
that أَن I fear أَخَافُ verily إِنِّيٓ his Lord رَبَّهُۥٓ and let him call وَلۡيَدۡعُ
he يُظۡهِرَ that أَن or أَوۡ your religion دِينَكُمۡ he may change يُبَدِّلَ
وَقَالَ mischief ٱلۡفَسَادَ ﴿٢٦﴾ the land ٱلۡأَرۡضِ in فِي may cause to appear
in my بِرَبِّي I seek refuge عُذۡتُ verily إِنِّي Moses مُوسَىٰٓ and said
arrogant مُتَكَبِّرٖ every كُلِّ from مِّن and your Lord وَرَبِّكُم Lord
of reckoning ٱلۡحِسَابِ ﴿٢٧﴾ in the Day بِيَوۡمِ believe يُؤۡمِنُ not لَّا who

25. Then, when he brought them the Truth from Us, they said: "Kill with him the sons of those who believe and let their women live"; but the plots of disbelievers are nothing but in vain! **26.** Fir'aun (Pharaoh) said: "Leave me to kill Mûsâ (Moses), and let him call his Lord (to stop me from killing him)! I fear that he may change your religion, or that he may cause mischief to appear in the land!" **27.** Mûsâ (Moses) said: "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!"

وَقَالَ رَجُلٞ مُّؤۡمِنٞ مِّنۡ ءَالِ فِرۡعَوۡنَ يَكۡتُمُ إِيمَٰنَهُۥٓ أَتَقۡتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ ٱللَّهُ وَقَدۡ جَآءَكُم بِٱلۡبَيِّنَٰتِ
مِن رَّبِّكُمۡۖ وَإِن يَكُ كَٰذِبٗا فَعَلَيۡهِ كَذِبُهُۥۖ وَإِن يَكُ صَادِقٗا يُصِبۡكُم بَعۡضُ ٱلَّذِي يَعِدُكُمۡۖ إِنَّ ٱللَّهَ لَا يَهۡدِي
مَنۡ هُوَ مُسۡرِفٞ كَذَّابٞ ﴿٢٨﴾ يَٰقَوۡمِ لَكُمُ ٱلۡمُلۡكُ ٱلۡيَوۡمَ ظَٰهِرِينَ فِي ٱلۡأَرۡضِ فَمَن يَنصُرُنَا مِنۢ بَأۡسِ ٱللَّهِ إِن جَآءَنَاۚ
قَالَ فِرۡعَوۡنُ مَآ أُرِيكُمۡ إِلَّا مَآ أَرَىٰ وَمَآ أَهۡدِيكُمۡ إِلَّا سَبِيلَ ٱلرَّشَادِ ﴿٢٩﴾ وَقَالَ ٱلَّذِيٓ ءَامَنَ يَٰقَوۡمِ إِنِّيٓ أَخَافُ عَلَيۡكُم
مِّثۡلَ يَوۡمِ ٱلۡأَحۡزَابِ ﴿٣٠﴾ مِثۡلَ دَأۡبِ قَوۡمِ نُوحٖ وَعَادٖ وَثَمُودَ وَٱلَّذِينَ مِنۢ بَعۡدِهِمۡۚ وَمَا ٱللَّهُ يُرِيدُ ظُلۡمٗا لِّلۡعِبَادِ ﴿٣١﴾

وَقَالَ and said رَجُلٌ man مُّؤْمِنٌ a believing مِّنْ of ءَالِ family فِرْعَوْنَ Pharaoh's يَكْتُمُ who hid إِيمَٰنَهُۥٓ his faith أَتَقْتُلُونَ would you kill رَجُلًا a man أَن because يَقُولَ he says رَبِّىَ my Lord ٱللَّهُ is Allah وَقَدْ and verily جَآءَكُم has come to you بِٱلْبَيِّنَٰتِ with clear signs مِن from رَّبِّكُمْ your Lord وَإِن and if يَكُ he is كَٰذِبًا a liar فَعَلَيْهِ upon him كَذِبُهُۥ will be his lie وَإِن and if يَكُ he is صَادِقًا telling the truth يُصِبْكُم then, will befall on you بَعْضُ some of ٱلَّذِى that يَعِدُكُمْ which he threatens you إِنَّ verily ٱللَّهَ Allah لَا not يَهْدِى guides مَنْ one who هُوَ is مُسْرِفٌ polytheist (wasteful) كَذَّابٌ (٢٨) a liar يَٰقَوْمِ O my people لَكُمُ yours ٱلْمُلْكُ is the kingdom ٱلْيَوْمَ this day ظَٰهِرِينَ you are upper most فِى in ٱلْأَرْضِ the land فَمَن but who يَنصُرُنَا will save us مِنۢ from بَأْسِ Torment ٱللَّهِ Allah's إِن if جَآءَنَا comes to us (befall us) قَالَ said فِرْعَوْنُ Pharaoh مَآ not أُرِيكُمْ I show you إِلَّا but مَآ what أَرَىٰ I see وَمَآ and not أَهْدِيكُمْ I guide you إِلَّا but سَبِيلَ to the path ٱلرَّشَادِ (٢٩) of right policy وَقَالَ and said ٱلَّذِىٓ he who ءَامَنَ believed يَٰقَوْمِ O my people إِنِّىٓ verily أَخَافُ I fear عَلَيْكُم for you a fate مِّثْلَ like of that يَوْمِ day of ٱلْأَحْزَابِ (٣٠) the confederates مِثْلَ like دَأْبِ the fate قَوْمِ of the people نُوحٍ of Noah وَعَادٍ and Ad وَثَمُودَ and Thamud وَٱلَّذِينَ and those who came مِنۢ بَعْدِهِمْ after them وَمَا and not ٱللَّهُ Allah يُرِيدُ wants ظُلْمًا injustice لِّلْعِبَادِ (٣١) for His slaves

28. And a believing man of Fir'aun's (Pharaoh's) family, who hid his Faith said: "Would you kill a man because he says: 'My Lord is Allâh', and he has come to you with clear signs (proofs) from your Lord? And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you." Verily, Allâh guides not one who is a *Musrif* (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar! **29.** "O my people! Yours is the kingdom today, you being dominant in the land. But who will save us from the Torment of Allâh, should it befall us?" Fir'aun (Pharaoh) said: "I show you only that which I see (correct), and I guide you only to the path of right policy!" **30.** And he who believed said: "O my people! Verily, I fear for you a fate like that day (of disaster) of the Confederates (of old)! **31.** "Like the fate of the people of

Nûh (Noah), and 'Âd, and Thamûd and those who came after them. And Allâh wills no injustice for (His) slaves.

وَيَٰقَوۡمِ إِنِّيٓ أَخَافُ عَلَيۡكُمۡ يَوۡمَ ٱلتَّنَادِ ﴿٣٢﴾ يَوۡمَ تُوَلُّونَ مُدۡبِرِينَ مَا لَكُم مِّنَ ٱللَّهِ مِنۡ عَاصِمٖۗ وَمَن يُضۡلِلِ ٱللَّهُ فَمَا لَهُۥ مِنۡ
هَادٖ ﴿٣٣﴾ وَلَقَدۡ جَآءَكُمۡ يُوسُفُ مِن قَبۡلُ بِٱلۡبَيِّنَٰتِ فَمَا زِلۡتُمۡ فِي شَكّٖ مِّمَّا جَآءَكُم بِهِۦۖ حَتَّىٰٓ إِذَا هَلَكَ قُلۡتُمۡ لَن
يَبۡعَثَ ٱللَّهُ مِنۢ بَعۡدِهِۦ رَسُولٗاۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَنۡ هُوَ مُسۡرِفٞ مُّرۡتَابٌ ﴿٣٤﴾

وَيَٰقَوۡمِ and O my people إِنِّيٓ verily أَخَافُ I fear عَلَيۡكُمۡ for you يَوۡمَ
the Day ٱلتَّنَادِ ﴿٣٢﴾ when there will be mutual calling يَوۡمَ a Day when
تُوَلُّونَ you will turn مُدۡبِرِينَ your backs مَا not لَكُم you have مِّنَ
from ٱللَّهِ Allah مِنۡ any عَاصِمٖ protector وَمَن and whomsoever
يُضۡلِلِ sends astray ٱللَّهُ Allah فَمَا there is not لَهُۥ for him مِنۡ (any)
هَادٖ ﴿٣٣﴾ guide وَلَقَدۡ and indeed جَآءَكُمۡ did come to you يُوسُفُ
Joseph مِن قَبۡلُ before بِٱلۡبَيِّنَٰتِ with clear signs فَمَا but not زِلۡتُمۡ you
ceased فِي in شَكّٖ doubt مِّمَّا in that which جَآءَكُم he did bring to
you بِهِۦ (with it) حَتَّىٰٓ till إِذَا when هَلَكَ he died قُلۡتُمۡ you said
لَن will never يَبۡعَثَ send ٱللَّهُ Allah مِنۢ بَعۡدِهِۦ after him رَسُولٗا a
Messenger كَذَٰلِكَ thus يُضِلُّ leaves astray ٱللَّهُ Allah مَنۡ him
who هُوَ is مُسۡرِفٞ a polytheist, waster, sinner مُّرۡتَابٞ ﴿٣٤﴾ doubtful

32. "And, O my people! Verily, I fear for you the Day when there will be mutual calling (between the people of Hell and of Paradise)." **33.** A Day when you will turn your backs and flee having no protector from Allâh. And whomsoever Allâh sends astray, for him there is no guide. **34.** And indeed Yûsuf (Joseph) did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you, till when he died you said: "No Messenger will Allâh send after him." Thus Allâh leaves astray him who is a *Musrif* (a polytheist, an oppressor, a criminal, a sinner who commits great sins) and a *Murtâb* (one who doubts Allâh's Warning and His Oneness).

ٱلَّذِينَ يُجَٰدِلُونَ فِيٓ ءَايَٰتِ ٱللَّهِ بِغَيۡرِ سُلۡطَٰنٍ أَتَىٰهُمۡۖ كَبُرَ مَقۡتًا عِندَ ٱللَّهِ وَعِندَ ٱلَّذِينَ ءَامَنُواْۚ كَذَٰلِكَ يَطۡبَعُ ٱللَّهُ
عَلَىٰ كُلِّ قَلۡبِ مُتَكَبِّرٖ جَبَّارٖ ﴿٣٥﴾ وَقَالَ فِرۡعَوۡنُ يَٰهَٰمَٰنُ ٱبۡنِ لِي صَرۡحٗا لَّعَلِّيٓ أَبۡلُغُ ٱلۡأَسۡبَٰبَ ﴿٣٦﴾ أَسۡبَٰبَ
ٱلسَّمَٰوَٰتِ فَأَطَّلِعَ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُۥ كَٰذِبٗاۚ وَكَذَٰلِكَ زُيِّنَ لِفِرۡعَوۡنَ سُوٓءُ عَمَلِهِۦ وَصُدَّ عَنِ
ٱلسَّبِيلِۚ وَمَا كَيۡدُ فِرۡعَوۡنَ إِلَّا فِي تَبَابٖ ﴿٣٧﴾

Allah's ٱللَّهِ signs ءَايَٰتِ in فِىٓ dispute يُجَٰدِلُونَ those who ٱلَّذِينَ
that has come to them أَتَىٰهُمْ any authority سُلْطَٰنٍ without بِغَيْرِ
and وَعِندَ Allah ٱللَّهِ with (to) عِندَ hateful مَقْتًا it is greatly كَبُرَ
ٱللَّهُ seals يَطْبَعُ thus كَذَٰلِكَ believe ءَامَنُوا۟ those who ٱلَّذِينَ with (to)
﴿٣٥﴾ جَبَّارٍ of arrogant مُتَكَبِّرٍ heart قَلْبِ every كُلِّ up عَلَىٰ Allah
لِى build ٱبْنِ O Haman يَٰهَٰمَٰنُ Pharaoh فِرْعَوْنُ and said وَقَالَ tyrant
at the ﴿٣٦﴾ ٱلْأَسْبَٰبَ arrive أَبْلُغُ that I may لَّعَلِّىٓ a tower صَرْحًا for me
إِلَىٰٓ and I may look فَأَطَّلِعَ of heavens ٱلسَّمَٰوَٰتِ the ways أَسْبَٰبَ ways
I think لَأَظُنُّهُۥ but verily وَإِنِّى of Moses مُوسَىٰ the God إِلَٰهِ upon
made زُيِّنَ thus it was وَكَذَٰلِكَ a liar كَٰذِبًا him to be
of his عَمَلِهِۦ the evil سُوٓءُ in Pharoah's eyes لِفِرْعَوْنَ fair-seeming
and وَمَا the path ٱلسَّبِيلِ from عَنِ and he was hindered وَصُدَّ deeds
﴿٣٧﴾ تَبَابٍ in فِى but إِلَّا of Pharoah فِرْعَوْنَ the plot كَيْدُ not
loss

35. Those who dispute about the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, without any authority that has come to them, it is greatly hateful and disgusting to Allâh and to those who believe. Thus does Allâh seal up the heart of every arrogant, tyrant. (So they cannot guide themselves to the Right Path). **36.** And Fir'aun (Pharaoh) said: "O Hâmân! Build me a tower that I may arrive at the ways — **37.** "The ways of the heavens, and I may look upon the *Ilâh* (God) of Mûsâ (Moses), but verily, I think him to be a liar." Thus it was made fair-seeming, in Fir'aun's (Pharaoh's) eyes, the evil of his deeds, and he was hindered from the (Right) Path; and the plot of Fir'aun (Pharaoh) led to nothing but loss and destruction (for him).

وَقَالَ ٱلَّذِىٓ ءَامَنَ يَٰقَوْمِ ٱتَّبِعُونِ أَهْدِكُمْ سَبِيلَ ٱلرَّشَادِ ﴿٣٨﴾ يَٰقَوْمِ إِنَّمَا هَٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَا مَتَٰعٌ
وَإِنَّ ٱلْءَاخِرَةَ هِىَ دَارُ ٱلْقَرَارِ ﴿٣٩﴾ مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا ۖ وَمَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ
أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾ ۞ وَيَٰقَوْمِ مَا لِىٓ أَدْعُوكُمْ إِلَى
ٱلنَّجَوٰةِ وَتَدْعُونَنِىٓ إِلَى ٱلنَّارِ ﴿٤١﴾

O my يَٰقَوْمِ believed ءَامَنَ the man who ٱلَّذِىٓ and said وَقَالَ
to the سَبِيلَ I will guide you أَهْدِكُمْ follow me ٱتَّبِعُونِ people
truly is إِنَّمَا O my people يَٰقَوْمِ of right conduct ﴿٣٨﴾ ٱلرَّشَادِ way

enjoyment مَتَٰعٌ of world ٱلدُّنْيَا life ٱلْحَيَوٰةُ this هَٰذِهِ nothing but
ٱلْقَرَارِ ﴿٣٩﴾ the home دَارُ is هِيَ the Hereafter ٱلْءَاخِرَةَ and verily وَإِنَّ
an evil سَيِّئَةً does عَمِلَ whosoever مَنْ that will remain forever
the like مِثْلَهَا except إِلَّا be requited يُجْزَىٰٓ will not فَلَا deed
مِّن a righteous deed صَٰلِحًا does عَمِلَ and whosoever وَمَنْ thereof
a مُؤْمِنٌ and is وَهُوَ female أُنثَىٰ or أَوْ male ذَكَرٍ whether
يُرْزَقُونَ Paradise ٱلْجَنَّةَ will enter يَدْخُلُونَ such فَأُو۟لَٰٓئِكَ true believer
حِسَابٍ ﴿٤٠﴾ without بِغَيْرِ therein فِيهَا where they will be provided
لِيٓ how is it مَا and O my people وَيَٰقَوْمِ ۞ limit (accountability)
and you وَتَدْعُونَنِيٓ salvation ٱلنَّجَوٰةِ to إِلَى call you أَدْعُوكُمْ that I
the Fire ٱلنَّارِ ﴿٤١﴾ to إِلَى call me

38. And the man who believed said: "O my people! Follow me, I will guide you to the way of right conduct [i.e. guide you to Allâh's religion of Islâmic Monotheism with which Mûsâ (Moses) has been sent]. 39. "O my people! Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereafter that is the home that will remain forever." 40. "Whosoever does an evil deed, will not be requited except the like thereof; and whosoever does a righteous deed, whether male or female and is a true believer (in the Oneness of Allâh), such will enter Paradise, where they will be provided therein (with all things in abundance) without limit. 41. "And O my people! How is it that I call you to salvation while you call me to the Fire!

تَدْعُونَنِي لِأَكْفُرَ بِٱللَّهِ وَأُشْرِكَ بِهِۦ مَا لَيْسَ لِي بِهِۦ عِلْمٌ وَأَنَا۠ أَدْعُوكُمْ إِلَى ٱلْعَزِيزِ ٱلْغَفَّٰرِ ﴿٤٢﴾ لَا جَرَمَ أَنَّمَا
تَدْعُونَنِيٓ إِلَيْهِ لَيْسَ لَهُۥ دَعْوَةٌ فِي ٱلدُّنْيَا وَلَا فِي ٱلْءَاخِرَةِ وَأَنَّ مَرَدَّنَآ إِلَى ٱللَّهِ وَأَنَّ ٱلْمُسْرِفِينَ هُمْ أَصْحَٰبُ
ٱلنَّارِ ﴿٤٣﴾ فَسَتَذْكُرُونَ مَآ أَقُولُ لَكُمْ ۚ وَأُفَوِّضُ أَمْرِيٓ إِلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ بَصِيرٌۢ بِٱلْعِبَادِ ﴿٤٤﴾

وَأُشْرِكَ in Allah بِٱللَّهِ to disbelieve لِأَكْفُرَ you invite me تَدْعُونَنِي
(with بِهِۦ I have لِي not لَيْسَ what مَا with Him بِهِۦ and to join
the ٱلْعَزِيزِ to إِلَى invite you أَدْعُوكُمْ and I وَأَنَا۠ knowledge عِلْمٌ it)
that أَنَّمَا doubt جَرَمَ no لَا the Oft-Forgiving ٱلْغَفَّٰرِ ﴿٤٢﴾ All-Mighty
a claim دَعْوَةٌ for it لَهُۥ not لَيْسَ to it إِلَيْهِ you call me تَدْعُونَنِيٓ what
and وَأَنَّ the Hereafter ٱلْءَاخِرَةِ in فِي nor وَلَا this world ٱلدُّنْيَا in فِي

the ٱلْمُسْرِفِينَ and that وَأَنَّ Allah ٱللَّهِ to إِلَى our return مَرَدَّنَآ that the dwellers أَصْحَٰبُ they shall be هُمْ polytheists (transgessors) أَقُولُ what مَآ and you will remember فَسَتَذْكُرُونَ of the Fire ٱلنَّارِ ﴿٤٣﴾ all my matters أَمْرِىٓ and I leave وَأُفَوِّضُ you لَكُمْ I am telling is the All-Seer بَصِيرٌۢ Allah ٱللَّهَ verily إِنَّ Allah ٱللَّهِ to إِلَى of the slaves بِٱلْعِبَادِ ﴿٤٤﴾

42. "You invite me to disbelieve in Allâh (and in His Oneness), and to join partners in worship with Him of which I have no knowledge; and I invite you to the All-Mighty, the Oft-Forgiving! **43.** "No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to Allâh, and *Al-Musrifûn* (i.e. polytheists and arrogants, those who commit great sins, the transgressors of Allâh's set limits), they shall be the dwellers of the Fire! **44.** "And you will remember what I am telling you, and my affair I leave it to Allâh. Verily, Allâh is the All-Seer of (His) slaves."

فَوَقَىٰهُ ٱللَّهُ سَيِّـَٔاتِ مَا مَكَرُوا۟ ۖ وَحَاقَ بِـَٔالِ فِرْعَوْنَ سُوٓءُ ٱلْعَذَابِ ﴿٤٥﴾ ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۖ
وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓا۟ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ ﴿٤٦﴾ وَإِذْ يَتَحَآجُّونَ فِى ٱلنَّارِ فَيَقُولُ ٱلضُّعَفَٰٓؤُا۟
لِلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُم مُّغْنُونَ عَنَّا نَصِيبًا مِّنَ ٱلنَّارِ ﴿٤٧﴾ قَالَ ٱلَّذِينَ
ٱسْتَكْبَرُوٓا۟ إِنَّا كُلٌّ فِيهَآ إِنَّ ٱللَّهَ قَدْ حَكَمَ بَيْنَ ٱلْعِبَادِ ﴿٤٨﴾

that مَا from the evils سَيِّـَٔاتِ Allah ٱللَّهُ so, saved him فَوَقَىٰهُ فِرْعَوْنَ people بِـَٔالِ and encompassed وَحَاقَ they plotted مَكَرُوا۟ they يُعْرَضُونَ the Fire ٱلنَّارُ torment ٱلْعَذَابِ ﴿٤٥﴾ an evil سُوٓءُ Pharaoh's وَيَوْمَ and afternoon وَعَشِيًّا morning غُدُوًّا to it عَلَيْهَا are exposed أَدْخِلُوٓا۟ the Hour ٱلسَّاعَةُ when will be established تَقُومُ and on the Day the severest أَشَدَّ Pharoah's فِرْعَوْنَ people ءَالَ cause to enter in فِى they will dispute يَتَحَآجُّونَ and when وَإِذْ torment ٱلْعَذَابِ ﴿٤٦﴾ to those who لِلَّذِينَ the weak ٱلضُّعَفَٰٓؤُا۟ will say فَيَقُولُ the Fire ٱلنَّارِ تَبَعًا for you لَكُمْ were كُنَّا verily we إِنَّا were arrogant ٱسْتَكْبَرُوٓا۟ a نَصِيبًا from us عَنَّا take مُّغْنُونَ you أَنتُم so can فَهَلْ followers those who ٱلَّذِينَ will say قَالَ the Fire ٱلنَّارِ ﴿٤٧﴾ of مِّنَ portion

in it (the فِيهَآ all كُلٌّ verily we are إِنَّا are arrogant ٱسْتَكْبَرُوٓا۟
بَيْنَ has judged حَكَمَ surely قَدْ Allah ٱللَّهَ verily إِنَّ Fire)
(His) slaves ٱلْعِبَادِ ۝٤٨ between

45. So, Allâh saved him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's (Pharaoh) people. 46. The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!" 47. And, when they will dispute in the Fire, the weak will say to those who were arrogant: "Verily, we followed you, can you then take from us some portion of the Fire?" 48. Those who were arrogant will say: "We are all (together) in this (Fire)! Verily, Allâh has judged between (His) slaves!"

وَقَالَ ٱلَّذِينَ فِى ٱلنَّارِ لِخَزَنَةِ جَهَنَّمَ ٱدْعُوا۟ رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ ٱلْعَذَابِ ۝٤٩ قَالُوٓا۟ أَوَلَمْ تَكُ تَأْتِيكُمْ
رُسُلُكُم بِٱلْبَيِّنَٰتِ ۖ قَالُوا۟ بَلَىٰ ۚ قَالُوا۟ فَٱدْعُوا۟ ۗ وَمَا دُعَٰٓؤُا۟ ٱلْكَٰفِرِينَ إِلَّا فِى ضَلَٰلٍ ۝٥٠ إِنَّا لَنَنصُرُ رُسُلَنَا
وَٱلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَٰدُ ۝٥١ يَوْمَ لَا يَنفَعُ ٱلظَّٰلِمِينَ مَعْذِرَتُهُمْ ۖ وَلَهُمُ ٱللَّعْنَةُ وَلَهُمْ
سُوٓءُ ٱلدَّارِ ۝٥٢

to the لِخَزَنَةِ the Fire ٱلنَّارِ in فِى those ٱلَّذِينَ and will say وَقَالَ
to يُخَفِّفْ your Lord رَبَّكُمْ call upon ٱدْعُوا۟ of Hell جَهَنَّمَ keepers
قَالُوٓا۟ the torment ٱلْعَذَابِ ۝٤٩ of مِّنَ for a day يَوْمًا for us عَنَّا lighten
come to تَأْتِيكُمْ there was تَكُ did there not أَوَلَمْ they will say
قَالُوا۟ with clear evidences بِٱلْبَيِّنَٰتِ your Messengers رُسُلُكُم you
and وَمَا then call فَٱدْعُوا۟ they will reply قَالُوا۟ yes بَلَىٰ they will say
فِى but إِلَّا of the disbelievers ٱلْكَٰفِرِينَ the invocation دُعَٰٓؤُا۟ not
رُسُلَنَا will make victorious لَنَنصُرُ verily We إِنَّا error ضَلَٰلٍ ۝٥٠ in
ٱلْحَيَوٰةِ in فِى believed ءَامَنُوا۟ and those who وَٱلَّذِينَ Our Messengers
when will stand يَقُومُ and on the Day وَيَوْمَ worldly ٱلدُّنْيَا life
benefit يَنفَعُ will not لَا the Day when يَوْمَ the witnesses ٱلْأَشْهَٰدُ ۝٥١
and وَلَهُمُ their excuses مَعْذِرَتُهُمْ the oppressors (wrongdoers) ٱلظَّٰلِمِينَ
سُوٓءُ and for them will be وَلَهُمْ the curse ٱللَّعْنَةُ for them will be
abode ٱلدَّارِ ۝٥٢ evil

49. And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a day!" **50.** They will say: "Did there not come to you, your Messengers with (clear) evidences (and signs)?" They will say: "Yes." They will reply: "Then call (as you like)! And the invocation of the disbelievers is nothing but in vain (as it will not be answered by Allâh)!"
51. Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allâh — Islâmic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection)—
52. The Day when their excuses will be of no profit to *Zâlimûn* (polytheists, wrongdoers and disbelievers in the Oneness of Allâh). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire).

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْهُدَىٰ وَأَوْرَثْنَا بَنِىٓ إِسْرَٰٓءِيلَ ٱلْكِتَٰبَ ﴿٥٣﴾ هُدًى وَذِكْرَىٰ لِأُو۟لِى ٱلْأَلْبَٰبِ ﴿٥٤﴾
فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَٱسْتَغْفِرْ لِذَنۢبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِٱلْعَشِىِّ وَٱلْإِبْكَٰرِ ﴿٥٥﴾ إِنَّ ٱلَّذِينَ
يُجَٰدِلُونَ فِىٓ ءَايَٰتِ ٱللَّهِ بِغَيْرِ سُلْطَٰنٍ أَتَىٰهُمْ إِن فِى صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُم بِبَٰلِغِيهِ فَٱسْتَعِذْ
بِٱللَّهِ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿٥٦﴾

the guidance ٱلْهُدَىٰ Moses مُوسَى We gave ءَاتَيْنَا and indeed وَلَقَدْ
of Israel إِسْرَٰٓءِيلَ the children بَنِىٓ and (We) caused to inherit وَأَوْرَثْنَا
and a reminder وَذِكْرَىٰ a guide هُدًى the Scripture ٱلْكِتَٰبَ ﴿٥٣﴾
إِنَّ so be patient فَٱصْبِرْ of understanding ٱلْأَلْبَٰبِ ﴿٥٤﴾ for men لِأُو۟لِى
and ask وَٱسْتَغْفِرْ is true حَقٌّ of Allah ٱللَّهِ the Promise وَعْدَ verily
the بِحَمْدِ and glorify وَسَبِّحْ for your fault لِذَنۢبِكَ forgiveness
in the early evening hours بِٱلْعَشِىِّ of your Lord رَبِّكَ praises
those ٱلَّذِينَ verily إِنَّ and in the early morning hours وَٱلْإِبْكَٰرِ ﴿٥٥﴾
بِغَيْرِ Allah's ٱللَّهِ evidences ءَايَٰتِ about فِىٓ dispute يُجَٰدِلُونَ who
there إِن having come to them أَتَىٰهُمْ any authority سُلْطَٰنٍ without
كِبْرٌ except إِلَّا their breasts صُدُورِهِمْ in فِى is nothing else
so فَٱسْتَعِذْ have it بِبَٰلِغِيهِ they هُم will not مَّا arrogance (pride)
the ٱلسَّمِيعُ He is هُوَ verily إِنَّهُۥ with Allah بِٱللَّهِ seek refuge
the All-Seer ٱلْبَصِيرُ ﴿٥٦﴾ All-Hearer

53. And, indeed We gave Mûsâ (Moses) the guidance, and We caused the Children of Israel to inherit the Scripture [i.e. the Taurât (Torah)] — **54.** A guide

and a reminder for men of understanding. **55.** So be patient (O Muhammad ﷺ). Verily, the Promise of Allâh is true, and ask forgiveness for your fault, and glorify the praises of your Lord in the *'Ashî* (i.e. the time period after the midnoon till sunset) and in the *Ibkâr* (i.e. the time period from early morning or sunrise till before midnoon) [it is said that, that means the five compulsory congregational *Salât* (prayers) or the *'Asr* and *Fajr* prayers]. **56.** Verily, those who dispute about the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, without any authority having come to them, there is nothing else in their breasts except pride [to accept you (Muhammad ﷺ) as a Messenger of Allâh and to obey you].They will never have it (i.e. Prophethood which Allâh has bestowed upon you). So seek refuge in Allâh (O Muhammad ﷺ from the arrogants). Verily, it is He Who is the All-Hearer, the All-Seer.

لَخَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَكْبَرُ مِنْ خَلْقِ ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾ وَمَا يَسْتَوِى
ٱلْأَعْمَىٰ وَٱلْبَصِيرُ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَلَا ٱلْمُسِىٓءُ قَلِيلًا مَّا تَتَذَكَّرُونَ ﴿٥٨﴾ إِنَّ ٱلسَّاعَةَ
لَءَاتِيَةٌ لَّا رَيْبَ فِيهَا وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ ﴿٥٩﴾ وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ إِنَّ
ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

and the وَٱلْأَرْضِ of the heavens ٱلسَّمَٰوَٰتِ the creation indeed لَخَلْقُ
of ٱلنَّاسِ the creation خَلْقِ than مِنْ is greater أَكْبَرُ earth
not لَا of mankind ٱلنَّاسِ most أَكْثَرَ yet وَلَٰكِنَّ mankind
وَٱلْبَصِيرُ the blind ٱلْأَعْمَىٰ equal يَسْتَوِى and not وَمَا know يَعْلَمُونَ ﴿٥٧﴾
and do وَعَمِلُوا۟ believe ءَامَنُوا۟ nor those who وَٱلَّذِينَ and those who see
who do evil ٱلْمُسِىٓءُ and not those وَلَا righteous deeds ٱلصَّٰلِحَٰتِ
the ٱلسَّاعَةَ verily إِنَّ you remember تَتَذَكَّرُونَ ﴿٥٨﴾ do مَّا little قَلِيلًا
وَلَٰكِنَّ about it فِيهَا doubt رَيْبَ no لَّا is surely coming لَءَاتِيَةٌ Hour
and وَقَالَ believe يُؤْمِنُونَ ﴿٥٩﴾ not لَا people ٱلنَّاسِ most أَكْثَرَ yet
لَكُمْ I will respond أَسْتَجِبْ invoke Me ٱدْعُونِىٓ your Lord رَبُّكُمُ said
scorn (are arrogant) يَسْتَكْبِرُونَ those who ٱلَّذِينَ verily إِنَّ to you
جَهَنَّمَ they will surely enter سَيَدْخُلُونَ My worship عِبَادَتِى about عَنْ
in humiliation دَاخِرِينَ ﴿٦٠﴾ Hell

57. The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not. **58.** And not equal are the blind and those who see; nor are (equal) those who believe (in the Oneness of Allâh —

Islâmic Monotheism), and do righteous good deeds, and those who do evil. Little do you remember! 59. Verily, the Hour (Day of Judgement) is surely coming, there is no doubt about it, yet most men believe not. 60. And your Lord said: "Invoke Me [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily, those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!"

ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ ٱلَّيْلَ لِتَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ مُبْصِرًا ۚ إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ وَلَـٰكِنَّ
أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ ﴿٦١﴾ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ خَـٰلِقُ كُلِّ شَىْءٍ لَّآ إِلَـٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿٦٢﴾
كَذَٰلِكَ يُؤْفَكُ ٱلَّذِينَ كَانُوا۟ بِـَٔايَـٰتِ ٱللَّهِ يَجْحَدُونَ ﴿٦٣﴾ ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ قَرَارًا وَٱلسَّمَآءَ
بِنَآءً وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَرَزَقَكُم مِّنَ ٱلطَّيِّبَـٰتِ ۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ ۖ فَتَبَارَكَ ٱللَّهُ
رَبُّ ٱلْعَـٰلَمِينَ ﴿٦٤﴾

the ٱلَّيْلَ for you لَكُمُ has made جَعَلَ is He Who ٱلَّذِى Allah ٱللَّهُ
and the day وَٱلنَّهَارَ therein فِيهِ so that you may rest لِتَسْكُنُوا۟ night
is full of لَذُو Allah ٱللَّهَ truly إِنَّ to see مُبْصِرًا (hours) for you
most أَكْثَرَ yet وَلَـٰكِنَّ mankind ٱلنَّاسِ to (upon) عَلَى Bounty فَضْلٍ
ٱللَّهُ that is ذَٰلِكُمُ give thanks يَشْكُرُونَ ﴿٦١﴾ not لَا people ٱلنَّاسِ
things شَىْءٍ of all كُلِّ the Creator خَـٰلِقُ your Lord رَبُّكُمْ Allah
you ﴿٦٢﴾ تُؤْفَكُونَ how then فَأَنَّىٰ He هُوَ but إِلَّا god إِلَـٰهَ there is no لَّآ
those ٱلَّذِينَ were deluded يُؤْفَكُ thus كَذَٰلِكَ are deluded away
﴿٦٣﴾ يَجْحَدُونَ of Allah ٱللَّهِ in the proofs بِـَٔايَـٰتِ were كَانُوا۟ who
for you لَكُمُ has made جَعَلَ Who ٱلَّذِى Allah is He ٱللَّهُ denying
بِنَآءً and the sky وَٱلسَّمَآءَ as a dwelling place قَرَارًا the earth ٱلْأَرْضَ
and فَأَحْسَنَ and He has given you shape وَصَوَّرَكُمْ as a canopy
مِّنَ and has provided you وَرَزَقَكُم your shapes صُوَرَكُمْ made good
your Lord رَبُّكُمْ Allah ٱللَّهُ that is ذَٰلِكُمُ good things ٱلطَّيِّبَـٰتِ of
of ﴿٦٤﴾ ٱلْعَـٰلَمِينَ the Lord رَبُّ Allah ٱللَّهُ then blessed be فَتَبَارَكَ
the worlds

61. Allâh, it is He Who has made the night for you that you may rest therein and the day for you to see. Truly, Allâh is full of bounty to mankind; yet, most of mankind give no thanks. 62. That is Allâh, your Lord, the Creator of all things, *Lâ*

ilâha illâ Huwa (none has the right to be worshipped but He). How then are you turning away (from Allâh, by worshipping others instead of Him)? **63.** Thus were turned away those who used to deny the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh. **64.** Allâh, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allâh, your Lord, so Blessed be Allâh, the Lord of the *'Âlamîn* (mankind, jinn and all that exists).

هُوَ ٱلْحَىُّ لَآ إِلَٰهَ إِلَّا هُوَ فَٱدْعُوهُ مُخْلِصِينَ لَهُ ٱلدِّينَ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٦٥﴾ ۞ قُلْ إِنِّى نُهِيتُ أَنْ
أَعْبُدَ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ لَمَّا جَآءَنِىَ ٱلْبَيِّنَٰتُ مِن رَّبِّى وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ ٱلْعَٰلَمِينَ ﴿٦٦﴾ هُوَ ٱلَّذِى
خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوٓا أَشُدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخًا
وَمِنكُم مَّن يُتَوَفَّىٰ مِن قَبْلُ وَلِتَبْلُغُوٓا أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ ﴿٦٧﴾

but إِلَّا god إِلَٰهَ there is no لَآ the Ever Living ٱلْحَىُّ He is هُوَ
to Him لَهُ making pure مُخْلِصِينَ so invoke Him فَٱدْعُوهُ He هُوَ
the رَبِّ be to Allah لِلَّهِ all the praise ٱلْحَمْدُ your worship ٱلدِّينَ
I have نُهِيتُ verily إِنِّى say ۞قُلْ of the worlds ٱلْعَٰلَمِينَ ﴿٦٥﴾ Lord
you تَدْعُونَ those whom ٱلَّذِينَ worship أَعْبُدَ to أَنْ been forbidden
there have come جَآءَنِىَ since لَمَّا Allah ٱللَّهِ besides مِن دُونِ invoke
and I am وَأُمِرْتُ my Lord رَّبِّى from مِن evidences ٱلْبَيِّنَٰتُ to me
of the ٱلْعَٰلَمِينَ ﴿٦٦﴾ to the Lord لِرَبِّ submit أُسْلِمَ to أَنْ commanded
from مِّن has created you خَلَقَكُم Who ٱلَّذِى He, it is هُوَ worlds
a mixed drop of male and female نُّطْفَةٍ from مِن then ثُمَّ dust تُرَابٍ
brings you يُخْرِجُكُمْ then ثُمَّ a clot عَلَقَةٍ of مِنْ then ثُمَّ discharge
the age أَشُدَّكُمْ to reach لِتَبْلُغُوٓا then ثُمَّ as children طِفْلًا forth
old شُيُوخًا to be لِتَكُونُوا then afterwards ثُمَّ of full strength
and وَلِتَبْلُغُوٓا before مِن قَبْلُ die يُتَوَفَّىٰ who مَّن and among you وَمِنكُم
in order that وَلَعَلَّكُمْ an appointed مُّسَمًّى term أَجَلًا that you reach
you may understand تَعْقِلُونَ ﴿٦٧﴾

65. He is the Ever Living, *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He); so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely

for Allâh's sake only, and not to show off, and not setting up rivals with Him in worship). All the praises and thanks be to Allâh, the Lord of the *'Âlamîn* (mankind, jinn and all that exists). **66.** Say (O Muhammad ﷺ): "I have been forbidden to worship those whom you worship besides Allâh, since there have come to me evidences from my Lord; and I am commanded to submit (in Islâm) to the Lord of the *'Âlamîn* (mankind, jinn and all that exists). **67.** It is He, Who has created you (Adam) from dust, then from a *Nutfah* [mixed drops of male and female sexual discharge (i.e. Adam's offspring)] then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old (men and women) — though some among you die before — and that you reach an appointed term in order that you may understand.

هُوَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ ۖ فَإِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿٦٨﴾ أَلَمْ تَرَ إِلَى ٱلَّذِينَ يُجَـٰدِلُونَ فِىٓ ءَايَـٰتِ ٱللَّهِ
أَنَّىٰ يُصْرَفُونَ ﴿٦٩﴾ ٱلَّذِينَ كَذَّبُوا۟ بِٱلْكِتَـٰبِ وَبِمَآ أَرْسَلْنَا بِهِۦ رُسُلَنَا ۖ فَسَوْفَ يَعْلَمُونَ ﴿٧٠﴾ إِذِ ٱلْأَغْلَـٰلُ فِىٓ
أَعْنَـٰقِهِمْ وَٱلسَّلَـٰسِلُ يُسْحَبُونَ ﴿٧١﴾ فِى ٱلْحَمِيمِ ثُمَّ فِى ٱلنَّارِ يُسْجَرُونَ ﴿٧٢﴾ ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ
تُشْرِكُونَ ﴿٧٣﴾

and causes death وَيُمِيتُ gives life يُحْىِۦ Who ٱلَّذِى He, it is هُوَ
يَقُولُ only فَإِنَّمَا a thing أَمْرًا He decides upon قَضَىٰٓ and when فَإِذَا
see you تَرَ do not أَلَمْ and it is فَيَكُونُ ﴿٦٨﴾ be كُن to it لَهُۥ He says
the ءَايَـٰتِ about فِىٓ dispute يُجَـٰدِلُونَ those who ٱلَّذِينَ (to) إِلَى
are they turning away يُصْرَفُونَ ﴿٦٩﴾ how أَنَّىٰ of Allah ٱللَّهِ evidences
and that وَبِمَآ the Book بِٱلْكِتَـٰبِ deny كَذَّبُوا۟ those who ٱلَّذِينَ
Our Messengers رُسُلَنَا (with it) بِهِۦ We sent أَرْسَلْنَا with which
iron ٱلْأَغْلَـٰلُ when إِذِ they will come to know يَعْلَمُونَ ﴿٧٠﴾ then فَسَوْفَ
and وَٱلسَّلَـٰسِلُ their necks أَعْنَـٰقِهِمْ rounded over فِىٓ collars will be
the ٱلْحَمِيمِ in فِى they shall be dragged along يُسْحَبُونَ ﴿٧١﴾ the chains
they will يُسْجَرُونَ ﴿٧٢﴾ the Fire ٱلنَّارِ in فِى then ثُمَّ boiling water
where is أَيْنَ to them لَهُمْ it will be said قِيلَ then ثُمَّ be burned
to join in worship as partners تُشْرِكُونَ ﴿٧٣﴾ you used كُنتُمْ what مَا

68. It is He Who gives life and causes death. And when He decides upon a thing He says to it only: "Be!" — and it is. **69.** See you not those who dispute about the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh? How

are they turning away [from the truth (i.e. Islâmic Monotheism to the falsehood,
i.e. polytheism)]? 70. Those who deny the Book (this Qur'ân), and that with
which We sent Our Messengers (i.e. to worship none but Allâh Alone sincerely,
and to reject all false deities and to confess resurrection after the death for
recompense) they will come to know (when they will be cast into the fire of Hell).
71. When iron collars will be rounded over their necks, and the chains, they shall
be dragged along, 72. In the boiling water, then they will be burned in the Fire.
73. Then it will be said to them: "Where are (all) those whom you used to join in
worship as partners —

مِن دُونِ ٱللَّهِ قَالُوا۟ ضَلُّوا۟ عَنَّا بَل لَّمْ نَكُن نَّدْعُوا۟ مِن قَبْلُ شَيْـًٔا كَذَٰلِكَ يُضِلُّ ٱللَّهُ ٱلْكَـٰفِرِينَ ﴿٧٤﴾ ذَٰلِكُم بِمَا كُنتُمْ
تَفْرَحُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَبِمَا كُنتُمْ تَمْرَحُونَ ﴿٧٥﴾ ٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَـٰلِدِينَ فِيهَا فَبِئْسَ مَثْوَى
ٱلْمُتَكَبِّرِينَ ﴿٧٦﴾ فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ فَإِمَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا يُرْجَعُونَ ﴿٧٧﴾

they have ضَلُّوا they will say قَالُوا Allah ٱللَّهِ besides مِن دُونِ
نَّدْعُوا we did نَكُن not لَّمْ Nay but بَل from us عَنَّا vanished
leads astray يُضِلُّ thus كَذَٰلِكَ anything شَيْـًٔا before مِن قَبْلُ invoke
كُنتُمْ because بِمَا that was ذَٰلِكُم disbelievers ٱلْكَـٰفِرِينَ ﴿٧٤﴾ Allah ٱللَّهُ
without بِغَيْرِ earth ٱلْأَرْضِ in فِى delighted تَفْرَحُونَ you had been
rejoice تَمْرَحُونَ ﴿٧٥﴾ you used to كُنتُمْ and that وَبِمَا the right ٱلْحَقِّ
to خَـٰلِدِينَ of Hell جَهَنَّمَ the gates أَبْوَٰبَ enter ٱدْخُلُوٓا extremely
abode مَثْوَى what an evil فَبِئْسَ therein فِيهَا abide (forever)
وَعْدَ verily إِنَّ so be patient فَٱصْبِرْ of the arrogants ٱلْمُتَكَبِّرِينَ ﴿٧٦﴾
We نُرِيَنَّكَ and whether فَإِمَّا is true حَقٌّ Allah's ٱللَّهِ Promise
We have promised نَعِدُهُمْ what ٱلَّذِى some part of بَعْضَ show you
then it is to Us فَإِلَيْنَا We cause you to die نَتَوَفَّيَنَّكَ or أَوْ them
they all shall be returned يُرْجَعُونَ ﴿٧٧﴾

74. "Besides Allâh"? They will say: "They have vanished from us. Nay, we did not invoke (worship) anything before." Thus Allâh leads astray the disbelievers.
75. That was because you had been exulting in the earth without any right (by worshipping others instead of Allâh and by committing crimes), and that you used to rejoice extremely (in your error). 76. Enter the gates of Hell to abide therein, and (indeed) what an evil abode of the arrogant! 77. So be patient (O Muhammad ﷺ), verily, the Promise of Allâh is true and whether We show you (O Muhammad ﷺ in this world) some part of what We have promised them, or We cause you to

die then still it is to Us they all shall be returned.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُم مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكَ ۗ وَمَا كَانَ لِرَسُولٍ أَن
يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۚ فَإِذَا جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ ﴿٧٨﴾ اللَّهُ الَّذِي جَعَلَ
لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾

مِّن قَبْلِكَ Messengers رُسُلًا We have sent أَرْسَلْنَا and indeed وَلَقَدْ
We have قَصَصْنَا of them (whom) مَّن of some مِنْهُم before you
whom مَّن and some of them وَمِنْهُم to you عَلَيْكَ related their story
and وَمَا to you عَلَيْكَ We have related (their) story نَقْصُصْ not لَّمْ
he يَأْتِيَ that أَن given to any Messenger لِرَسُولٍ it was كَانَ not
of اللَّهِ by the leave بِإِذْنِ except إِلَّا a sign بِآيَةٍ should bring
of اللَّهِ the Commandment أَمْرُ comes جَاءَ so, when فَإِذَا Allah
and وَخَسِرَ with truth بِالْحَقِّ the matter will be decided قُضِيَ Allah
the followers of the falsehood الْمُبْطِلُونَ ﴿٧٨﴾ then هُنَالِكَ would lose
الْأَنْعَامَ for you لَكُمُ has made جَعَلَ He Who الَّذِي Allah, it is اللَّهُ
and وَمِنْهَا some of them مِنْهَا that you may ride on لِتَرْكَبُوا cattle
you eat تَأْكُلُونَ ﴿٧٩﴾ some of them

78. And, indeed We have sent Messengers before you (O Muhammad ﷺ), of some of them We have related to you their story. And of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the Leave of Allâh. But, when comes the Commandment of Allâh, the matter will be decided with truth, and the followers of falsehood will then be lost.
79. Allâh, it is He Who has made cattle for you, that you may ride on some of them, and of some you eat.

وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٨٠﴾ وَيُرِيكُمْ
آيَاتِهِ فَأَيَّ آيَاتِ اللَّهِ تُنكِرُونَ ﴿٨١﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ۚ
كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَآثَارًا فِي الْأَرْضِ فَمَا أَغْنَىٰ عَنْهُم مَّا كَانُوا يَكْسِبُونَ ﴿٨٢﴾

and that وَلِتَبْلُغُوا benefits مَنَافِعُ in them فِيهَا and you have وَلَكُمْ
in فِي a desire that is حَاجَةً on them عَلَيْهَا you may reach

the ٱلْفُلْكِ and on وَعَلَى and on them وَعَلَيْهَا your breasts صُدُورِكُمْ
ءَايَٰتِهِۦ and He shows you وَيُرِيكُمْ you are carried ﴿٨٠﴾ تُحْمَلُونَ ships
of Allah ٱللَّهِ of the Signs ءَايَٰتِ so which فَأَىَّ His signs
فِى traveled يَسِيرُوا۟ have they not أَفَلَمْ do you deny ﴿٨١﴾ تُنكِرُونَ
عَٰقِبَةُ was كَانَ how كَيْفَ and seen فَيَنظُرُوا۟ the earth ٱلْأَرْضِ through
they كَانُوٓا۟ before them قَبْلِهِمْ from مِن of those ٱلَّذِينَ the end
قُوَّةً and mightier وَأَشَدَّ than them مِنْهُمْ more numerous أَكْثَرَ were
yet, فَمَآ the land ٱلْأَرْضِ in فِى and in the traces وَءَاثَارًا in strength
﴿٨٢﴾ يَكْسِبُونَ they used to كَانُوا۟ all that مَّا them عَنْهُم availed أَغْنَىٰ not
earn

80. And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts (i.e. carry your goods, loads), and on them and on ships you are carried. **81.** And He shows you His *Ayât* (signs and proofs) (of His Oneness in all the above-mentioned things). Which, then of the *Ayât* (signs and proofs) of Allâh do you deny? **82.** Have they not travelled through the earth and seen what was the end of those before them? They were more in number than them and mightier in strength, and in the traces (they have left behind them) in the land; yet all that they used to earn availed them not.

فَلَمَّا جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَرِحُوا۟ بِمَا عِندَهُم مِّنَ ٱلْعِلْمِ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٨٣﴾ فَلَمَّا
رَأَوْا۟ بَأْسَنَا قَالُوٓا۟ ءَامَنَّا بِٱللَّهِ وَحْدَهُۥ وَكَفَرْنَا بِمَا كُنَّا بِهِۦ مُشْرِكِينَ ﴿٨٤﴾ فَلَمْ يَكُ يَنفَعُهُمْ إِيمَٰنُهُمْ لَمَّا رَأَوْا۟ بَأْسَنَا
سُنَّتَ ٱللَّهِ ٱلَّتِى قَدْ خَلَتْ فِى عِبَادِهِۦ ۖ وَخَسِرَ هُنَالِكَ ٱلْكَٰفِرُونَ ﴿٨٥﴾

بِٱلْبَيِّنَٰتِ their Messengers رُسُلُهُم came to them جَآءَتْهُمْ then when فَلَمَّا
which عِندَهُم with that بِمَا they were glad فَرِحُوا۟ with clear proofs
them بِهِم and surrounded وَحَاقَ knowledge ٱلْعِلْمِ of مِّنَ they had
to mock ﴿٨٣﴾ يَسْتَهْزِءُونَ (with it) بِهِۦ they used to كَانُوا۟ that which مَّا
they said قَالُوٓا۟ Our punishment بَأْسَنَا they saw رَأَوْا۟ so when فَلَمَّا
بِمَا and we reject وَكَفَرْنَا Alone وَحْدَهُۥ in Allah بِٱللَّهِ we believe ءَامَنَّا
associate as partners ﴿٨٤﴾ مُشْرِكِينَ with Him بِهِۦ we used to كُنَّا what
when لَمَّا their faith إِيمَٰنُهُمْ avail them يَنفَعُهُمْ could يَكُ then not فَلَمْ
(like) this has been the سُنَّتَ Our Punishment بَأْسَنَا they saw رَأَوْا۟

in فِى has been (established) قَدْ خَلَتْ which ٱلَّتِى of Allah ٱللَّهِ Way
ٱلْكَٰفِرُونَ (٨٥) there هُنَالِكَ and lost وَخَسِرَ (dealing with) His slaves عِبَادِهِۦ
the disbelievers

83. Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things). And that at which they used to mock, surrounded them (i.e. the punishment). 84. So when they saw Our punishment, they said: "We believe in Allâh Alone and reject (all) that we used to associate with Him as (His) partners." 85. Then their Faith (in Islâmic Monotheism) could not avail them when they saw Our punishment. (Like) this has been the way of Allâh in dealing with His slaves. And there the disbelievers lost utterly (when Our Torment covered them).

سُورَةُ فُصِّلَتْ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

حمٓ (١) تَنزِيلٌ مِّنَ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ (٢) كِتَٰبٌ فُصِّلَتْ ءَايَٰتُهُۥ قُرْءَانًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ (٣) بَشِيرًا وَنَذِيرًا فَأَعْرَضَ
أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ (٤) وَقَالُوا۟ قُلُوبُنَا فِىٓ أَكِنَّةٍ مِّمَّا تَدْعُونَآ إِلَيْهِ وَفِىٓ ءَاذَانِنَا وَقْرٌ وَمِنۢ بَيْنِنَا وَبَيْنِكَ
حِجَابٌ فَٱعْمَلْ إِنَّنَا عَٰمِلُونَ (٥) قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَىَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ فَٱسْتَقِيمُوٓا۟ إِلَيْهِ
وَٱسْتَغْفِرُوهُ ۗ وَوَيْلٌ لِّلْمُشْرِكِينَ (٦)

the Most ٱلرَّحْمَٰنِ from مِّنَ a revelation تَنزِيلٌ Ha Mim (١) حمٓ
are فُصِّلَتْ a book كِتَٰبٌ the Most Merciful (٢) ٱلرَّحِيمِ Beneficent
for لِّقَوْمٍ in Arabic عَرَبِيًّا Quran قُرْءَانًا its Verses ءَايَٰتُهُۥ explained
and وَنَذِيرًا giving glad tidings بَشِيرًا who know (٣) يَعْلَمُونَ people
لَا so they فَهُمْ most of them أَكْثَرُهُمْ but turn away فَأَعْرَضَ warning
in فِىٓ our hearts are قُلُوبُنَا and they say وَقَالُوا۟ listen (٤) يَسْمَعُونَ not
to it إِلَيْهِ you invite us تَدْعُونَآ from that which مِّمَّا coverings أَكِنَّةٍ
وَبَيْنِكَ and between us وَمِنۢ بَيْنِنَا deafness وَقْرٌ our ears ءَاذَانِنَا and in وَفِىٓ
so work you فَٱعْمَلْ is a screen (partition) حِجَابٌ and between you
بَشَرٌ I am أَنَا۠ only إِنَّمَآ say قُلْ working (٥) عَٰمِلُونَ verily We are إِنَّنَا
أَنَّمَآ to me إِلَىَّ it is inspired يُوحَىٰٓ like you مِّثْلُكُمْ a human being
so therefore فَٱسْتَقِيمُوٓا۟ One وَٰحِدٌ is God إِلَٰهٌ your God إِلَٰهُكُمْ that

and seek forgiveness from وَٱسْتَغْفِرُوهُ to Him إِلَيْهِ take straight path
to polytheists pagans لِّلْمُشْرِكِينَ ٦ and woe وَوَيْلٌ Him

Sûrat Fussilat

(They are explained in detail) XLI

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Hâ-Mîm*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] 2. A revelation from (Allâh) the Most Gracious, the Most Merciful. 3. A Book whereof the Verses are explained in detail — a Qur'ân in Arabic for people who know. 4. Giving glad tidings [of Paradise to the one who believes in the Oneness of Allâh (i.e. Islâmic Monotheism) and fears Allâh much (abstains from all kinds of sins and evil deeds) and loves Allâh much (performing all kinds of good deeds which He has ordained)], and warning (of punishment in the Hell-fire to the one who disbelieves in the Oneness of Allâh), but most of them turn away, so they hear not. 5. And they say: "Our hearts are under coverings (screened) from that to which you invite us; and in our ears is deafness, and between us and you is a screen, so work you (on your way); verily, we are working (on our way)." 6. Say (O Muhammad ﷺ): "I am only a human being like you. It is revealed to me that your *Ilâh* (God) is One *Ilâh* (God — Allâh), therefore take Straight Path to Him (with true Faith — Islâmic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to *Al-Mushrikûn* (the polytheists, idolaters, disbelievers in the Oneness of Allâh).

ٱلَّذِينَ لَا يُؤْتُونَ ٱلزَّكَوٰةَ وَهُم بِٱلْـَٔاخِرَةِ هُمْ كَـٰفِرُونَ ٧ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ لَهُمْ أَجْرٌ غَيْرُ
مَمْنُونٍ ٨ ۞ قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِٱلَّذِى خَلَقَ ٱلْأَرْضَ فِى يَوْمَيْنِ وَتَجْعَلُونَ لَهُۥٓ أَندَادًا ۚ ذَٰلِكَ رَبُّ ٱلْعَـٰلَمِينَ ٩ وَجَعَلَ
فِيهَا رَوَٰسِىَ مِن فَوْقِهَا وَبَـٰرَكَ فِيهَا وَقَدَّرَ فِيهَآ أَقْوَٰتَهَا فِىٓ أَرْبَعَةِ أَيَّامٍ سَوَآءً لِّلسَّآئِلِينَ ١٠

and they are وَهُم charity ٱلزَّكَوٰةَ give يُؤْتُونَ not لَا those who ٱلَّذِينَ
إِنَّ disbelievers كَـٰفِرُونَ ٧ (they are) هُمْ in the Hereafter بِٱلْـَٔاخِرَةِ
ٱلصَّـٰلِحَـٰتِ and do وَعَمِلُوا۟ believe ءَامَنُوا۟ those who ٱلَّذِينَ verily
without غَيْرُ reward أَجْرٌ for them will be لَهُمْ righteous deeds
بِٱلَّذِى disbelieve لَتَكْفُرُونَ do you verily أَئِنَّكُمْ say قُلْ ۞ end مَمْنُونٍ ٨
two days يَوْمَيْنِ in فِى the earth ٱلْأَرْضَ created خَلَقَ in Him Who
the رَبُّ that is ذَٰلِكَ rivals أَندَادًا with Him لَهُۥٓ and you set up وَتَجْعَلُونَ

رَوَٰسِىَ therein فِيهَا and He placed وَجَعَلَ of the worlds ٱلْعَٰلَمِينَ ﴿٩﴾ Lord
فِيهَا and He blessed وَبَٰرَكَ above it فَوْقِهَا from مِن firm mountains
in فِىٓ its sustenance أَقْوَٰتَهَا therein فِيهَا and measured وَقَدَّرَ therein
for all those who ask لِّلسَّآئِلِينَ ﴿١٠﴾ equal سَوَآءً days أَيَّامٍ four أَرْبَعَةِ

7. Those who give not the *Zakât* and they are disbelievers in the Hereafter.
8. Truly, those who believe (in the Oneness of Allâh, and in His Messenger Muhammad ﷺ — Islâmic Monotheism) and do righteous good deeds, for them will be an endless reward that will never stop (i.e. Paradise).
9. Say (O Muhammad ﷺ): "Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals (in worship) with Him? That is the Lord of the *'Âlamîn* (mankind, jinn and all that exists).
10. He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four 'days' were equal in the length of time) for all those who ask (about its creation).

ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ وَهِىَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ٱئْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَآ أَتَيْنَا طَآئِعِينَ ﴿١١﴾ فَقَضَىٰهُنَّ سَبْعَ سَمَٰوَاتٍ
فِى يَوْمَيْنِ وَأَوْحَىٰ فِى كُلِّ سَمَآءٍ أَمْرَهَا ۚ وَزَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ وَحِفْظًا ۚ ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿١٢﴾ فَإِنْ
أَعْرَضُوا۟ فَقُلْ أَنذَرْتُكُمْ صَٰعِقَةً مِّثْلَ صَٰعِقَةِ عَادٍ وَثَمُودَ ﴿١٣﴾

while وَهِىَ the heaven ٱلسَّمَآءِ towards إِلَى He rose over ٱسْتَوَىٰٓ then ثُمَّ
and to the earth وَلِلْأَرْضِ to it لَهَا and said فَقَالَ smoke دُخَانٌ it was
قَالَتَآ unwillingly كَرْهًا or أَوْ willingly طَوْعًا come both of you ٱئْتِيَا
then He فَقَضَىٰهُنَّ willingly طَآئِعِينَ ﴿١١﴾ we come أَتَيْنَا they both said
سَمَٰوَاتٍ seven سَبْعَ completed and finised from their creation
each كُلِّ in فِى and He made وَأَوْحَىٰ two days يَوْمَيْنِ in فِى heavens
Heaven ٱلسَّمَآءَ and We adorned وَزَيَّنَّا its affairs أَمْرَهَا heaven سَمَآءٍ
as well as to وَحِفْظًا with lamps (stars) بِمَصَٰبِيحَ the nearest ٱلدُّنْيَا
ٱلْعَلِيمِ ﴿١٢﴾ the All-Mighty ٱلْعَزِيزِ the Decree of تَقْدِيرُ such is ذَٰلِكَ guard
then say فَقُلْ they turn away أَعْرَضُوا۟ but, if فَإِنْ the All-Knower
a destructive awful cry thunder-bolt صَٰعِقَةً I have warned you أَنذَرْتُكُمْ
and Thamud وَثَمُودَ ﴿١٣﴾ Ad عَادٍ the thunder-bolt of صَٰعِقَةِ like مِّثْلَ

11. Then He rose over (*Istawâ*) towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both

said: "We come willingly." **12.** Then He completed and finished from their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of Him, the All-Mighty, the All-Knower. **13.** But if they turn away, then say (O Muhammad ﷺ): "I have warned you of a *Sâ'iqah* (a destructive awful cry, torment, hit, thunderbolt) like the *Sâ'iqah* which overtook 'Âd and Thamûd (people)."

إِذْ جَآءَتْهُمُ ٱلرُّسُلُ مِنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ قَالُوا۟ لَوْ شَآءَ رَبُّنَا لَأَنزَلَ مَلَٰٓئِكَةً فَإِنَّا بِمَآ أُرْسِلْتُم
بِهِۦ كَٰفِرُونَ ﴿١٤﴾ فَأَمَّا عَادٌ فَٱسْتَكْبَرُوا۟ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَقَالُوا۟ مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى
خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا۟ بِـَٔايَٰتِنَا يَجْحَدُونَ ﴿١٥﴾ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِىٓ أَيَّامٍ نَّحِسَاتٍ لِّنُذِيقَهُمْ
عَذَابَ ٱلْخِزْىِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَلَعَذَابُ ٱلْءَاخِرَةِ أَخْزَىٰ وَهُمْ لَا يُنصَرُونَ ﴿١٦﴾

بَيْنِ أَيْدِيهِمْ from مِنۢ the Messengers ٱلرُّسُلُ came to them جَآءَتْهُمُ when إِذْ
(saying) do not أَلَّا behind them خَلْفِهِمْ and from وَمِنْ before them
had so شَآءَ if لَوْ they said قَالُوا۟ Allah ٱللَّهَ but إِلَّا worship تَعْبُدُوٓا۟
angels مَلَٰٓئِكَةً He would surely have sent لَأَنزَلَ our Lord رَبُّنَا willed
with بِهِۦ you have been sent أُرْسِلْتُم in what بِمَآ so indeed we فَإِنَّا
they were arrogant فَٱسْتَكْبَرُوا۟ Ad عَادٌ as for فَأَمَّا disbelieve كَٰفِرُونَ ﴿١٤﴾
مَنْ and they said وَقَالُوا۟ right ٱلْحَقِّ without بِغَيْرِ the land ٱلْأَرْضِ in فِى
يَرَوْا۟ do not أَوَلَمْ in strength قُوَّةً than us مِنَّا is mighter أَشَدُّ who
He هُوَ created them خَلَقَهُمْ Who ٱلَّذِى Allah ٱللَّهَ that أَنَّ see they
and they used to وَكَانُوا۟ in strength قُوَّةً than them مِنْهُمْ Mighter أَشَدُّ
upon عَلَيْهِمْ so we sent فَأَرْسَلْنَا to deny يَجْحَدُونَ ﴿١٥﴾ in Our Signs بِـَٔايَٰتِنَا
of evil omen نَّحِسَاتٍ days أَيَّامٍ in فِىٓ furious صَرْصَرًا wind رِيحًا them
of the ٱلْخِزْىِ torment عَذَابَ that We might give them a taste لِّنُذِيقَهُمْ
and surely the وَلَعَذَابُ worldly ٱلدُّنْيَا this life ٱلْحَيَوٰةِ in فِى disgracing
وَهُمْ will be more disgracing أَخْزَىٰ of the Hereafter ٱلْءَاخِرَةِ torment
will be helped يُنصَرُونَ ﴿١٦﴾ not لَا and they

14. When the Messengers came to them, from before them and behind them (saying): "Worship none but Allâh", they said: "If our Lord had so willed, He would surely have sent down the angels. So, indeed we disbelieve in that with which you have been sent." **15.** As for 'Âd, they were arrogant in the land without

right, and they said: "Who is mightier than us in strength?" See they not that Allâh Who created them was mightier in strength than them. And they used to deny Our *Ayât* (proofs, evidences, verses, lessons, revelations, etc.)! **16.** So, We sent upon them a furious wind in days of evil omen (for them) that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the Hereafter will be more disgracing, and they will never be helped.

وَأَمَّا ثَمُودُ فَهَدَيْنَٰهُمْ فَٱسْتَحَبُّوا۟ ٱلْعَمَىٰ عَلَى ٱلْهُدَىٰ فَأَخَذَتْهُمْ صَٰعِقَةُ ٱلْعَذَابِ ٱلْهُونِ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿١٧﴾ وَنَجَّيْنَا
ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿١٨﴾ وَيَوْمَ يُحْشَرُ أَعْدَآءُ ٱللَّهِ إِلَى ٱلنَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾ حَتَّىٰٓ إِذَا مَا جَآءُوهَا شَهِدَ عَلَيْهِمْ
سَمْعُهُمْ وَأَبْصَٰرُهُمْ وَجُلُودُهُم بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٢٠﴾

but فَٱسْتَحَبُّوا۟ We guided them فَهَدَيْنَٰهُمْ Thamud ثَمُودُ and as for وَأَمَّا
فَأَخَذَتْهُمْ guidance ٱلْهُدَىٰ to (over) عَلَى blindness ٱلْعَمَىٰ they preferred
ٱلْهُونِ of torment ٱلْعَذَابِ a destructive cry صَٰعِقَةُ then seized them
to earn يَكْسِبُونَ ﴿١٧﴾ they used كَانُوا۟ because of what بِمَا disgracing
and used to وَكَانُوا۟ believed ءَامَنُوا۟ those who ٱلَّذِينَ and We saved وَنَجَّيْنَا
will يُحْشَرُ and (remember) the Day that وَيَوْمَ fear (Allah) يَتَّقُونَ ﴿١٨﴾
فَهُمْ the Fire ٱلنَّارِ to إِلَى of Allah ٱللَّهِ the enemies أَعْدَآءُ be gathered
what مَا when إِذَا till حَتَّىٰٓ will be collected there يُوزَعُونَ ﴿١٩﴾ so they
their سَمْعُهُمْ against them عَلَيْهِمْ will testify شَهِدَ they reached it جَآءُوهَا
to what بِمَا and their skins وَجُلُودُهُم and their eyes وَأَبْصَٰرُهُمْ hearing
to do يَعْمَلُونَ ﴿٢٠﴾ they used كَانُوا۟

17. And as for Thamûd, We showed and made clear to them the Path of Truth (Islâmic Monotheism) through Our Messenger (i.e. showed them the way of success), but they preferred blindness to guidance; so the *Sâ'iqah* (a destructive awful cry, torment, hit, thunderbolt) of disgracing torment seized them because of what they used to earn. **18.** And We saved those who believed and used to fear Allâh, keep their duty to Him and avoid evil. **19.** And (remember) the Day that the enemies of Allâh will be gathered to the Fire, then they will be driven [(to the Fire), former ones being withheld till their later ones will join them]. **20.** Till, when they reach it (Hell-fire), their hearing (ears) and their eyes and their skins will testify against them as to what they used to do.

وَقَالُوا۟ لِجُلُودِهِمْ لِمَ شَهِدتُّمْ عَلَيْنَا ۖ قَالُوٓا۟ أَنطَقَنَا ٱللَّهُ ٱلَّذِىٓ أَنطَقَ كُلَّ شَىْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ
تُرْجَعُونَ ﴿٢١﴾ وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ أَبْصَٰرُكُمْ وَلَا جُلُودُكُمْ وَلَٰكِن ظَنَنتُمْ أَنَّ ٱللَّهَ لَا يَعْلَمُ

كَثِيرًا مِّمَّا تَعْمَلُونَ ﴿٢٢﴾ وَذَٰلِكُمْ ظَنُّكُمُ ٱلَّذِى ظَنَنتُم بِرَبِّكُمْ أَرْدَىٰكُمْ فَأَصْبَحْتُم مِّنَ ٱلْخَـٰسِرِينَ ﴿٢٣﴾ فَإِن يَصْبِرُوا۟
فَٱلنَّارُ مَثْوًى لَّهُمْ ۖ وَإِن يَسْتَعْتِبُوا۟ فَمَا هُم مِّنَ ٱلْمُعْتَبِينَ ﴿٢٤﴾

do شَهِدتُّمْ why لِمَ to their skins لِجُلُودِهِمْ and they will say وَقَالُوا۟
has caused us to أَنطَقَنَا they will say قَالُوٓا۟ against us عَلَيْنَا you testify
شَىْءٍ all كُلَّ causes to speak أَنطَقَ He Who ٱلَّذِىٓ Allah ٱللَّهُ speak
وَإِلَيْهِ time مَرَّةٍ the first أَوَّلَ created you خَلَقَكُمْ and He وَهُوَ things
you كُنتُمْ and not وَمَا you are made to return ﴿٢١﴾ تُرْجَعُونَ and to Him
against you عَلَيْكُمْ testify يَشْهَدَ lest أَن hiding تَسْتَتِرُونَ have been
your جُلُودُكُمْ and not وَلَا your eyes أَبْصَـٰرُكُمْ nor وَلَآ your ears سَمْعُكُمْ
يَعْلَمُ not لَا Allah ٱللَّهَ that أَنَّ you thought ظَنَنتُمْ but وَلَـٰكِن skins
and وَذَٰلِكُمْ you were doing ﴿٢٢﴾ تَعْمَلُونَ of what مِّمَّا much كَثِيرًا know
بِرَبِّكُمْ you thought ظَنَنتُم which ٱلَّذِى thought of yours ظَنُّكُمُ that
and فَأَصْبَحْتُم has brought you to destruction أَرْدَىٰكُمْ about your Lord
then if فَإِن utterly lost ﴿٢٣﴾ ٱلْخَـٰسِرِينَ of those مِّنَ you have become
will be a home مَثْوًى yet the fire فَٱلنَّارُ they have patience يَصْبِرُوا۟
yet not فَمَا they beg to be excused يَسْتَعْتِبُوا۟ and if وَإِن for them لَّهُمْ
who will ever be excused ﴿٢٤﴾ ٱلْمُعْتَبِينَ of those مِّنَ they هُم

21. And they will say to their skins, "Why do you testify against us?" They will say: "Allâh has caused us to speak as He causes all things to speak," — and He created you the first time, and to Him you are made to return. **22.** And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you; but you thought that Allâh knew not much of what you were doing. **23.** And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost! **24.** Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allâh, yet they are not of those who will ever be allowed to please Allâh.

۞ وَقَيَّضْنَا لَهُمْ قُرَنَآءَ فَزَيَّنُوا۟ لَهُم مَّا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ ٱلْقَوْلُ فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم
مِّنَ ٱلْجِنِّ وَٱلْإِنسِ ۖ إِنَّهُمْ كَانُوا۟ خَـٰسِرِينَ ﴿٢٥﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَا تَسْمَعُوا۟ لِهَـٰذَا ٱلْقُرْءَانِ وَٱلْغَوْا۟ فِيهِ لَعَلَّكُمْ تَغْلِبُونَ ﴿٢٦﴾
فَلَنُذِيقَنَّ ٱلَّذِينَ كَفَرُوا۟ عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ ﴿٢٧﴾

intimate قُرَنَآءَ for them لَهُمْ and We have assigned وَقَيَّضْنَا ۞
مَّا to them لَهُم who have made fair seeming فَزَيَّنُوا۟ companions
behind خَلْفَهُمْ and what was وَمَا before them بَيْنَ أَيْدِيهِمْ what was
فِىٓ the World ٱلْقَوْلُ against them عَلَيْهِمُ and is justified وَحَقَّ them
مِن قَبْلِهِم that have passed away خَلَتْ verily قَدْ nations أُمَمٍ in
indeed they إِنَّهُمْ and men وَٱلْإِنسِ jinns ٱلْجِنِّ of مِّنَ before them
كَفَرُوا۟ those who ٱلَّذِينَ and say وَقَالَ losers خَـٰسِرِينَ ﴿٢٥﴾ they were كَانُوا۟
وَٱلْغَوْا۟ Quran ٱلْقُرْءَانِ to this لِهَـٰذَا listen تَسْمَعُوا۟ do not لَا disbelieve
overcome تَغْلِبُونَ ﴿٢٦﴾ that you may لَعَلَّكُمْ in it فِيهِ and make noise
كَفَرُوا۟ those who ٱلَّذِينَ but surely we shall cause to taste فَلَنُذِيقَنَّ
and We shall وَلَنَجْزِيَنَّهُمْ a severe شَدِيدًا torment عَذَابًا disbelieve
يَعْمَلُونَ ﴿٢٧﴾ they used كَانُوا۟ of what ٱلَّذِى the worst أَسْوَأَ requite them
to do

25. And We have assigned for them (devils) intimate companions (in this world), who have made fair-seeming to them, what was before them (evil deeds which they were doing in the present worldly life and disbelief in the Reckoning and the Resurrection) and what was behind them (denial of the matters in the coming life of the Hereafter as regards punishment or reward). And the Word (i.e. the torment) is justified against them as it was justified against those who were among the previous generations of jinn and men that had passed away before them. Indeed they (all) were the losers. **26.** And those who disbelieve say: "Listen not to this Qur'ân, and make noise in the midst of its (recitation) that you may overcome." **27.** But surely, We shall cause those who disbelieve to taste a severe torment, and certainly, We shall requite them the worst of what they used to do.

ذَٰلِكَ جَزَآءُ أَعْدَآءِ ٱللَّهِ ٱلنَّارُ ۖ لَهُمْ فِيهَا دَارُ ٱلْخُلْدِ ۖ جَزَآءًۢ بِمَا كَانُوا۟ بِـَٔايَـٰتِنَا يَجْحَدُونَ ﴿٢٨﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ رَبَّنَآ أَرِنَا ٱلَّذَيْنِ
أَضَلَّانَا مِنَ ٱلْجِنِّ وَٱلْإِنسِ نَجْعَلْهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ ٱلْأَسْفَلِينَ ﴿٢٩﴾ إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ
ٱسْتَقَـٰمُوا۟ تَتَنَزَّلُ عَلَيْهِمُ ٱلْمَلَـٰٓئِكَةُ أَلَّا تَخَافُوا۟ وَلَا تَحْزَنُوا۟ وَأَبْشِرُوا۟ بِٱلْجَنَّةِ ٱلَّتِى كُنتُمْ تُوعَدُونَ ﴿٣٠﴾

of Allah ٱللَّهِ of the enemies أَعْدَآءِ the recompense جَزَآءُ that is ذَٰلِكَ
the ٱلْخُلْدِ home دَارُ therein فِيهَا will be for them لَهُمْ the Fire ٱلنَّارُ
Our بِـَٔايَـٰتِنَا they used to كَانُوا۟ for what بِمَا recompense جَزَآءًۢ eternal
كَفَرُوا۟ those who ٱلَّذِينَ and will say وَقَالَ to deny يَجْحَدُونَ ﴿٢٨﴾ Verses

led us أَضَلَّانَا those who ٱلَّذَيْنِ show us أَرِنَا our Lord رَبَّنَآ disbelieve
we shall put نَجْعَلْهُمَا and men وَٱلْإِنسِ jinn ٱلْجِنِّ from مِنَ astray
of مِنَ so that they become لِيَكُونَا our feet أَقْدَامِنَا under تَحْتَ them
our رَبُّنَا say قَالُوا those who ٱلَّذِينَ verily إِنَّ the lowest ٱلْأَسْفَلِينَ ﴿٢٩﴾
they stick to the Straight Path ٱسْتَقَٰمُوا then ثُمَّ is Allah ٱللَّهُ Lord
(saying) أَلَّا angels ٱلْمَلَٰٓئِكَةُ on them عَلَيْهِمُ will decend تَتَنَزَّلُ
but receive وَأَبْشِرُوا grieve تَحْزَنُوا and not وَلَا fear تَخَافُوا do not
you have been كُنتُمْ which ٱلَّتِى of Paradise بِٱلْجَنَّةِ the glad tidings
promised تُوعَدُونَ ﴿٣٠﴾

28. That is the recompense of the enemies of Allâh: the Fire. Therein will be for them the eternal home, a (deserving) recompense for that they used to deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). **29.** And those who disbelieve will say: "Our Lord! Show us those among jinn and men who led us astray, that we may crush them under our feet so that they become the lowest." **30.** Verily, those who say: "Our Lord is Allâh (Alone)," and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!

نَحْنُ أَوْلِيَآؤُكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ ۖ وَلَكُمْ فِيهَا مَا تَشْتَهِىٓ أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ﴿٣١﴾
نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ﴿٣٢﴾ وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ صَٰلِحًا وَقَالَ إِنَّنِى مِنَ ٱلْمُسْلِمِينَ ﴿٣٣﴾
وَلَا تَسْتَوِى ٱلْحَسَنَةُ وَلَا ٱلسَّيِّئَةُ ۚ ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ فَإِذَا ٱلَّذِى بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ ﴿٣٤﴾

ٱلدُّنْيَا the life ٱلْحَيَوٰةِ in فِى have been your friends أَوْلِيَآؤُكُمْ We نَحْنُ
and you shall وَلَكُمْ the Hereafter ٱلْءَاخِرَةِ and in وَفِى of the world
your أَنفُسُكُمْ desire تَشْتَهِىٓ what مَا therein فِيهَا have
what مَا therein فِيهَا and you shall have وَلَكُمْ inner-selves
the غَفُورٍ from مِّنْ an entertainment نُزُلًا you ask for تَدَّعُونَ ﴿٣١﴾
أَحْسَنُ and who is وَمَنْ the Most Merciful رَّحِيمٍ ﴿٣٢﴾ Oft-Forgiving
to إِلَى invites (calls) دَعَآ than he who مِّمَّن in speech قَوْلًا better
and says وَقَالَ righteous deeds صَٰلِحًا and does وَعَمِلَ Allah ٱللَّهِ
are تَسْتَوِى and not وَلَا the Muslims ٱلْمُسْلِمِينَ ﴿٣٣﴾ one of مِنَ I am إِنَّنِى

repel ٱدْفَعْ the evil deed ٱلسَّيِّئَةُ and وَلَا the good deed ٱلْحَسَنَةُ equal
he, ٱلَّذِى then verily فَإِذَا better أَحْسَنُ is هِىَ with one which بِٱلَّتِى
كَأَنَّهُۥ enmity عَدَٰوَةٌ and between him وَبَيْنَهُۥ between you بَيْنَكَ who
a close ﴿٣٤﴾ حَمِيمٌ he was friend وَلِىٌّ as though

31. "We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask. 32. "An entertainment from (Allâh), the Oft-Forgiving, Most Merciful." 33. And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." 34. The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allâh orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend.

وَمَا يُلَقَّىٰهَآ إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَمَا يُلَقَّىٰهَآ إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾ وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ
بِٱللَّهِ ۖ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٣٦﴾ وَمِنْ ءَايَٰتِهِ ٱلَّيْلُ وَٱلنَّهَارُ وَٱلشَّمْسُ وَٱلْقَمَرُ ۚ لَا تَسْجُدُوا۟ لِلشَّمْسِ وَلَا
لِلْقَمَرِ وَٱسْجُدُوا۟ لِلَّهِ ٱلَّذِى خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾ فَإِنِ ٱسْتَكْبَرُوا۟ فَٱلَّذِينَ عِندَ
رَبِّكَ يُسَبِّحُونَ لَهُۥ بِٱلَّيْلِ وَٱلنَّهَارِ وَهُمْ لَا يَسْـَٔمُونَ ۩ ﴿٣٨﴾

صَبَرُوا۟ those who ٱلَّذِينَ except إِلَّا is granted it يُلَقَّىٰهَآ but none وَمَا
the ذُو except إِلَّا is granted it يُلَقَّىٰهَآ and none وَمَا are ptient
of great portion ﴿٣٥﴾ عَظِيمٍ of happiness (most fortunate) حَظٍّ owner
Satan ٱلشَّيْطَٰنِ from مِنَ whisper comes to you يَنزَغَنَّكَ and if وَإِمَّا
verily إِنَّهُۥ in Allah بِٱللَّهِ seek refuge فَٱسْتَعِذْ an evil prodding نَزْغٌ
and وَمِنْ the All-Knower ﴿٣٦﴾ ٱلْعَلِيمُ the All-Hearer ٱلسَّمِيعُ He is هُوَ
and the وَٱلنَّهَارُ the night ٱلَّيْلُ His Signs are ءَايَٰتِهِ from among
تَسْجُدُوا۟ not لَا and the moon وَٱلْقَمَرُ and the sun وَٱلشَّمْسُ day
وَٱسْجُدُوا۟ to the moon لِلْقَمَرِ nor وَلَا to the sun لِلشَّمْسِ prostrate
if إِن created them خَلَقَهُنَّ Who ٱلَّذِى to Allah لِلَّهِ but prostrate
but if فَإِنِ worship ﴿٣٧﴾ تَعْبُدُونَ Him إِيَّاهُ you (really) كُنتُمْ

who are with عِندَ then those فَٱلَّذِينَ they are too proud ٱسْتَكْبَرُوا
وَٱلنَّهَارِ (during) night بِٱلَّيْلِ Him لَهُۥ glorify يُسَبِّحُونَ your Lord رَبِّكَ
get tired يَسْـَٔمُونَ ۩ ﴿٣٨﴾ never لَا and they وَهُمْ and day

35. But none is granted it (the above quality) except those who are patient — and none is granted it except the owner of the great portion (of happiness in the Hereafter, i.e., Paradise and of a high moral character) in this world. **36.** And if an evil whisper from *Shaitân* (Satan) tries to turn you away (O Muhammad ﷺ) (from doing good), then seek refuge in Allâh. Verily, He is the All-Hearer, the All-Knower. **37.** And from among His Signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allâh Who created them, if you (really) worship Him. **38.** But if they are too proud (to do so), then there are those who are with your Lord (angels) glorify Him night and day, and never are they tired.

وَمِنْ ءَايَٰتِهِۦٓ أَنَّكَ تَرَى ٱلْأَرْضَ خَٰشِعَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ وَرَبَتْ ۚ إِنَّ ٱلَّذِىٓ أَحْيَاهَا لَمُحْىِ ٱلْمَوْتَىٰٓ ۚ إِنَّهُۥ عَلَىٰ كُلِّ
شَىْءٍ قَدِيرٌ ﴿٣٩﴾ إِنَّ ٱلَّذِينَ يُلْحِدُونَ فِىٓ ءَايَٰتِنَا لَا يَخْفَوْنَ عَلَيْنَآ ۗ أَفَمَن يُلْقَىٰ فِى ٱلنَّارِ خَيْرٌ أَم مَّن يَأْتِىٓ ءَامِنًا يَوْمَ ٱلْقِيَٰمَةِ ۚ
ٱعْمَلُوا۟ مَا شِئْتُمْ ۖ إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِٱلذِّكْرِ لَمَّا جَآءَهُمْ ۖ وَإِنَّهُۥ لَكِتَٰبٌ عَزِيزٌ ﴿٤١﴾ لَّا يَأْتِيهِ
ٱلْبَٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾

the ٱلْأَرْضَ see تَرَى that you أَنَّكَ His Signs ءَايَٰتِهِۦٓ and among وَمِنْ
ٱلْمَآءَ to it عَلَيْهَا We send down أَنزَلْنَا but when فَإِذَآ barren خَٰشِعَةً earth
verily إِنَّ and growth وَرَبَتْ it is stirred to life ٱهْتَزَّتْ water (rain)
surely (He) is able to give life لَمُحْىِ gives it life أَحْيَاهَا He Who ٱلَّذِىٓ
things شَىْءٍ all كُلِّ is over عَلَىٰ indeed He إِنَّهُۥ to the dead ٱلْمَوْتَىٰٓ
فِىٓ deviate يُلْحِدُونَ those who ٱلَّذِينَ verily إِنَّ He is Able to do قَدِيرٌ ﴿٣٩﴾
from Us عَلَيْنَآ hidden يَخْفَوْنَ are not لَا Our Signs ءَايَٰتِنَا concerning
مَّن or أَم better خَيْرٌ the Fire ٱلنَّارِ into فِى is cast يُلْقَىٰ is he who أَفَمَن
of Judgement ٱلْقِيَٰمَةِ on the Day يَوْمَ secure ءَامِنًا comes يَأْتِىٓ he who
تَعْمَلُونَ of what بِمَا verily He is إِنَّهُۥ you will شِئْتُمْ what مَا do ٱعْمَلُوا۟
disbelieve كَفَرُوا۟ those who ٱلَّذِينَ verily إِنَّ All-Seer بَصِيرٌ ﴿٤٠﴾ you do
and وَإِنَّهُۥ it comes to them جَآءَهُمْ when لَمَّا in the Reminder بِٱلذِّكْرِ
يَأْتِيهِ not لَّا an honorable respected عَزِيزٌ ﴿٤١﴾ is a Book لَكِتَٰبٌ verily it

مِنۢ nor وَلَا before it بَيۡنِ يَدَيۡهِ from مِنۢ falsehood ٱلۡبَٰطِلُ comes to it
the All-Wise حَكِيمٍ from مِّنۡ sent down تَنزِيلٞ behind it خَلۡفِهِۦۖ from
Worthy of All-Praise حَمِيدٖ ﴿٤٢﴾

39. And among His Signs (in this), that you see the earth barren, but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely is Able to give life to the dead (on the Day of Resurrection). Indeed He is Able to do all things. 40. Verily, those who turn away from Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc. by attacking, distorting and denying them) are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily, He is All-Seer of what you do (this is a severe threat to the disbelievers). 41. Verily, those who disbelieved in the Reminder (i.e. the Qur'ân) when it came to them (shall receive the punishment). And verily, it is an honourable well-fortified respected Book (because it is Allâh's Speech, and He has protected it from corruption). (See V.15:9) 42. Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise (Allâh عزّ وجلّ).

مَّا يُقَالُ لَكَ إِلَّا مَا قَدۡ قِيلَ لِلرُّسُلِ مِن قَبۡلِكَۚ إِنَّ رَبَّكَ لَذُو مَغۡفِرَةٖ وَذُو عِقَابٍ أَلِيمٖ ﴿٤٣﴾ وَلَوۡ جَعَلۡنَٰهُ قُرۡءَانًا أَعۡجَمِيّٗا
لَّقَالُواْ لَوۡلَا فُصِّلَتۡ ءَايَٰتُهُۥٓۖ ءَا۬عۡجَمِيّٞ وَعَرَبِيّٞۗ قُلۡ هُوَ لِلَّذِينَ ءَامَنُواْ هُدٗى وَشِفَآءٞۚ وَٱلَّذِينَ لَا يُؤۡمِنُونَ فِيٓ
ءَاذَانِهِمۡ وَقۡرٞ وَهُوَ عَلَيۡهِمۡ عَمًىۚ أُوْلَٰٓئِكَ يُنَادَوۡنَ مِن مَّكَانِۭ بَعِيدٖ ﴿٤٤﴾ وَلَقَدۡ ءَاتَيۡنَا مُوسَى ٱلۡكِتَٰبَ فَٱخۡتُلِفَ فِيهِۗ
وَلَوۡلَا كَلِمَةٞ سَبَقَتۡ مِن رَّبِّكَ لَقُضِيَ بَيۡنَهُمۡۚ وَإِنَّهُمۡ لَفِي شَكّٖ مِّنۡهُ مُرِيبٖ ﴿٤٥﴾ مَّنۡ عَمِلَ صَٰلِحٗا فَلِنَفۡسِهِۦۖ
وَمَنۡ أَسَآءَ فَعَلَيۡهَاۗ وَمَا رَبُّكَ بِظَلَّٰمٖ لِّلۡعَبِيدِ ﴿٤٦﴾

verily قَدۡ what مَا except إِلَّا to you لَكَ is said يُقَالُ nothing مَّا
verily إِنَّ before you مِن قَبۡلِكَۚ to the Messengers لِلرُّسُلِ was said قِيلَ
وَذُو of forgiveness مَغۡفِرَةٖ is indeed the Possessor لَذُو your Lord رَبَّكَ
and if وَلَوۡ painful أَلِيمٖ ﴿٤٣﴾ of punishment عِقَابٍ and the Possessor
in a foreign language أَعۡجَمِيّٗا as a Quran قُرۡءَانًا We had made this جَعَلۡنَٰهُ
are فُصِّلَتۡ why not لَوۡلَا they would have said لَّقَالُواْ other than Arabic
what (a Book) not in ءَا۬عۡجَمِيّٞ its verses ءَايَٰتُهُۥٓ explained in detail
for those who لِلَّذِينَ it is هُوَ say قُلۡ and an Arab وَعَرَبِيّٞ Arabic
and as for وَٱلَّذِينَ and a healing وَشِفَآءٞ a guide هُدٗى believe ءَامَنُواْ

there وَقْرٌ their ears ءَاذَانِهِمْ in فِي believe يُؤْمِنُونَ not لَا those who
they أُوْلَٰٓئِكَ blindness عَمًى for them عَلَيْهِمْ and it is وَهُوَ is deafness
far بَعِيدٍ ﴿٤٤﴾ a place مَّكَانٍ from مِن called يُنَادَوْنَ are those who are
the ٱلْكِتَٰبَ Moses مُوسَى We have given ءَاتَيْنَا and indeed وَلَقَدْ away
and had it not وَلَوْلَا therein فِيهِ but dispute arouse فَٱخْتُلِفَ Scripture
your رَّبِّكَ from مِن that went forth سَبَقَتْ word كَلِمَةٌ been for
but وَإِنَّهُمْ between them بَيْنَهُمْ would have been settled لَقُضِيَ Lord
مِّنْ suspicion مُرِيبٍ ﴿٤٥﴾ thereto مِّنْهُ doubt شَكٍّ in لَفِي truly they are
it is for his فَلِنَفْسِهِۦ righteous good deeds صَٰلِحًا does عَمِلَ whosoever
وَمَا it is against it فَعَلَيْهَا does evil أَسَآءَ and whosoever وَمَنْ ownself
to (His) slaves لِّلْعَبِيدِ ﴿٤٦﴾ unjust بِظَلَّٰمٍ your Lord رَبُّكَ and not

43. Nothing is said to you (O Muhammad ﷺ) except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment. **44.** And if We had sent this as a Qur'ân in a foreign language (other than Arabic), they would have said: "Why are not its verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?" Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ân) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)." **45.** And indeed We gave Mûsâ (Moses) the Scripture, but dispute arose therein. And had it not been for a Word that went forth before from your Lord, (the torment would have overtaken them) and the matter would have been settled between them. But truly, they are in grave doubt thereto (i.e. about the Qur'ân). (*Tafsir Al-Qurtubi*) **46.** Whosoever does righteous good deed, it is for (the benefit of) his own self; and whosoever does evil, it is against his own self. And your Lord is not at all unjust to (His) slaves.

۞إِلَيْهِ يُرَدُّ عِلْمُ ٱلسَّاعَةِ ۚ وَمَا تَخْرُجُ مِن ثَمَرَٰتٍ مِّنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ ۚ وَيَوْمَ يُنَادِيهِمْ
أَيْنَ شُرَكَآءِى قَالُوٓا۟ ءَاذَنَّٰكَ مَا مِنَّا مِن شَهِيدٍ (47) وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَدْعُونَ مِن قَبْلُ ۖ وَظَنُّوا۟ مَا لَهُم مِّن
مَّحِيصٍ (48) لَّا يَسْـَٔمُ ٱلْإِنسَٰنُ مِن دُعَآءِ ٱلْخَيْرِ وَإِن مَّسَّهُ ٱلشَّرُّ فَيَـُٔوسٌ قَنُوطٌ (49)

of the ٱلسَّاعَةِ the knowledge عِلْمُ is referred يُرَدُّ to Him ۞إِلَيْهِ
of مِّنْ fruits ثَمَرَٰتٍ any مِن comes out تَخْرُجُ and not وَمَا Hour
وَلَا female أُنثَىٰ any مِنْ conceive تَحْمِلُ nor وَمَا its sheath أَكْمَامِهَا
and وَيَوْمَ by His knowledge بِعِلْمِهِۦ except إِلَّا gives birth تَضَعُ nor
where are أَيْنَ He will call unto them يُنَادِيهِمْ on the Day when
we inform you that ءَاذَنَّٰكَ they will say قَالُوٓا۟ My partners شُرَكَآءِى
and will وَضَلَّ bears witness to it مِن شَهِيدٍ (47) of us مِنَّا none مَا
مِن قَبْلُ to invoke يَدْعُونَ they used كَانُوا۟ what مَّا them عَنْهُم fail
مِّن they have لَهُم not مَا and they will perceive that وَظَنُّوا۟ before
man ٱلْإِنسَٰنُ does get tired يَسْـَٔمُ not لَّا place of refuge مَّحِيصٍ (48) any
ٱلشَّرُّ touches him مَّسَّهُ but if وَإِن good ٱلْخَيْرِ asking دُعَآءِ of مِن
and is lost in despair قَنُوطٌ (49) then he gives all hope فَيَـُٔوسٌ evil

47. To Him (Alone) is referred the knowledge of the Hour. No fruit comes out of its sheath, nor does a female conceive nor brings forth (young), except by His Knowledge. And on the Day when He will call unto them (polytheists) (saying): "Where are My (so-called) partners (whom you did invent)?" They will say: "We inform You that none of us bears witness to it (that they are Your partners)!" **48.** And those whom they used to invoke before (in this world) shall disappear from them, and they will perceive that they have no place of refuge (from Allâh's punishment). **49.** Man (the disbeliever) does not get tired of asking good (things from Allâh); but if an evil touches him, then he gives up all hope and is lost in despair.

وَلَئِنْ أَذَقْنَٰهُ رَحْمَةً مِّنَّا مِنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ هَٰذَا لِى وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً وَلَئِن رُّجِعْتُ إِلَىٰ رَبِّىٓ إِنَّ لِى
عِندَهُۥ لَلْحُسْنَىٰ ۚ فَلَنُنَبِّئَنَّ ٱلَّذِينَ كَفَرُوا۟ بِمَا عَمِلُوا۟ وَلَنُذِيقَنَّهُم مِّنْ عَذَابٍ غَلِيظٍ (50) وَإِذَآ أَنْعَمْنَا عَلَى ٱلْإِنسَٰنِ أَعْرَضَ
وَنَـَٔا بِجَانِبِهِۦ وَإِذَا مَسَّهُ ٱلشَّرُّ فَذُو دُعَآءٍ عَرِيضٍ (51) قُلْ أَرَءَيْتُمْ إِن كَانَ مِنْ عِندِ ٱللَّهِ ثُمَّ كَفَرْتُم بِهِۦ
مَنْ أَضَلُّ مِمَّنْ هُوَ فِى شِقَاقٍۭ بَعِيدٍ (52)

مِنَّا of mercy رَحْمَةً We make him taste أَذَقْنَٰهُ and truly if وَلَئِنْ
has touched him مَسَّتْهُ some adversity ضَرَّآءَ after مِنۢ بَعْدِ from Us
I أَظُنُّ and not وَمَآ for me لِى this is هَٰذَا he is sure to say لَيَقُولَنَّ
I رُّجِعْتُ but if وَلَئِن will be established قَآئِمَةً the Hour ٱلسَّاعَةَ think
عِندَهُۥ for me لِى surely إِنَّ my Lord رَبِّىٓ to إِلَىٰ am brought back
those ٱلَّذِينَ then We verily inform فَلَنُنَبِّئَنَّ the best لَلْحُسْنَىٰ with Him
they have done عَمِلُوا۟ with what بِمَا disbelieved كَفَرُوا۟ who
torment عَذَابٍ of a مِّنْ and We shall make them taste وَلَنُذِيقَنَّهُم
on عَلَى We bestow favour أَنْعَمْنَا and when وَإِذَآ severe غَلِيظٍ ﴿٥٠﴾
but وَإِذَا away بِجَانِبِهِۦ and turns وَنَـَٔا he withdraws أَعْرَضَ man ٱلْإِنسَٰنِ
دُعَآءٍ then he has فَذُو evil ٱلشَّرُّ touches him مَسَّهُ when
it كَانَ if إِن tell me أَرَءَيْتُمْ say قُلْ long عَرِيضٍ ﴿٥١﴾ supplications
in بِهِۦ you disbelieve كَفَرْتُم then ثُمَّ Allah ٱللَّهِ from مِنْ عِندِ is
in فِى who is هُوَ than one مِمَّنْ more astray أَضَلُّ who is مَنْ it
far away بَعِيدٍ ﴿٥٢﴾ opposition شِقَاقٍۭ

50. And truly, if We give him a taste of mercy from Us, after some adversity (severe poverty or disease) has touched him, he is sure to say: "This is due to my (merit); I think not that the Hour will be established. But if I am brought back to my Lord, surely there will be for me the best (wealth) with Him. Then, We verily will show to the disbelievers what they have done, and We shall make them taste a severe torment. **51.** And when We show favour to man, he withdraws and turns away; but when evil touches him, then he has recourse to long supplications. **52.** Say: "Tell me, if it (the Qur'ân) is from Allâh, and you disbelieve in it? Who is more astray than one who is in opposition far away (from Allâh's right path and His obedience).

سَنُرِيهِمْ ءَايَٰتِنَا فِى ٱلْـَٔافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ
شَهِيدٌ ﴿٥٣﴾ أَلَآ إِنَّهُمْ فِى مِرْيَةٍ مِّن لِّقَآءِ رَبِّهِمْ ۗ أَلَآ إِنَّهُۥ بِكُلِّ شَىْءٍ مُّحِيطٌۢ ﴿٥٤﴾

the ٱلْـَٔافَاقِ in فِى Our signs ءَايَٰتِنَا We will show them سَنُرِيهِمْ
it يَتَبَيَّنَ until حَتَّىٰ their ownselves أَنفُسِهِمْ and in وَفِىٓ horizons
أَوَلَمْ the truth ٱلْحَقُّ that this is أَنَّهُ to them لَهُمْ becomes manifest
عَلَىٰ that He is أَنَّهُۥ to your Lord بِرَبِّكَ sufficient يَكْفِ is it not

they إِنَّهُمۡ verily أَلَآ a Witness شَهِيدٌ ﴿٥٣﴾ things شَيۡءٖ all كُلِّ over
with رَبِّهِمۡ concerning the meeting مِّن لِّقَآءِ doubt مِرۡيَةٖ in فِي are
things شَيۡءٖ all بِكُلِّ He it is who is إِنَّهُۥ verily أَلَآ their Lord
sorrounding مُّحِيطُۢ ﴿٥٤﴾

53. We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'ân) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things? **54.** Verily, they are in doubt concerning the Meeting with their Lord? (i.e. Resurrection after their death, and their return to their Lord). Verily, He it is Who is surrounding all things!

سُورَةُ الشُّورَىٰ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

حمٓ ﴿١﴾ عٓسٓقٓ ﴿٢﴾ كَذَٰلِكَ يُوحِيٓ إِلَيۡكَ وَإِلَى ٱلَّذِينَ مِن قَبۡلِكَ ٱللَّهُ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ﴿٣﴾ لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۖ
وَهُوَ ٱلۡعَلِيُّ ٱلۡعَظِيمُ ﴿٤﴾ تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرۡنَ مِن فَوۡقِهِنَّۚ وَٱلۡمَلَٰٓئِكَةُ يُسَبِّحُونَ بِحَمۡدِ رَبِّهِمۡ وَيَسۡتَغۡفِرُونَ لِمَن
فِي ٱلۡأَرۡضِۗ أَلَآ إِنَّ ٱللَّهَ هُوَ ٱلۡغَفُورُ ٱلرَّحِيمُ ﴿٥﴾ وَٱلَّذِينَ ٱتَّخَذُواْ مِن دُونِهِۦٓ أَوۡلِيَآءَ ٱللَّهُ حَفِيظٌ عَلَيۡهِمۡ وَمَآ أَنتَ عَلَيۡهِم
بِوَكِيلٖ ﴿٦﴾

يُوحِيٓ likewise كَذَٰلِكَ Ain Sin Qaf عٓسٓقٓ ﴿٢﴾ Ham Meem حمٓ ﴿١﴾
before you مِن قَبۡلِكَ those who are ٱلَّذِينَ and to وَإِلَى you إِلَيۡكَ inspires
to Him لَهُۥ the All-Wise ٱلۡحَكِيمُ ﴿٣﴾ the All-Mighty ٱلۡعَزِيزُ Allah ٱللَّهُ
فِي and all that وَمَا the heavens ٱلسَّمَٰوَٰتِ in فِي all that مَا belongs
the ٱلۡعَظِيمُ ﴿٤﴾ the Most High ٱلۡعَلِيُّ and He is وَهُوَ the earth ٱلۡأَرۡضِ in
might rent يَتَفَطَّرۡنَ the heavens ٱلسَّمَٰوَٰتُ nearly تَكَادُ Most Great
يُسَبِّحُونَ and the angels وَٱلۡمَلَٰٓئِكَةُ above them فَوۡقِهِنَّ from مِن asunder
and ask for وَيَسۡتَغۡفِرُونَ of their Lord رَبِّهِمۡ the praise بِحَمۡدِ glorify
إِنَّ verily أَلَآ the earth ٱلۡأَرۡضِ on فِي for those لِمَن forgiveness
the Most ٱلرَّحِيمُ ﴿٥﴾ the Oft-Forgiving ٱلۡغَفُورُ is هُوَ Allah ٱللَّهَ indeed
مِن دُونِهِۦٓ take (others) ٱتَّخَذُواْ and as for those who وَٱلَّذِينَ Merciful
عَلَيۡهِمۡ Protector حَفِيظٌ Allah is ٱللَّهُ protectors أَوۡلِيَآءَ besides Him

a بِوَكِيلٍ ﴿٦﴾ over them عَلَيْهِم you أَنتَ and not وَمَآ over them
guardian

Sûrat Ash-Shûra
(The Consultation) XLII

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. *Hâ-Mîm.* **2.** *'Aîn-Sîn-Qâf.* **3.** Likewise Allâh, the All-Mighty, the All-Wise sends Revelation to you (O Muhammad ﷺ) as (He sent Revelation to) those before you. **4.** To Him belongs all that is in the heavens and all that is in the earth, and He is the Most High, the Most Great. **5.** Nearly the heavens might be rent asunder from above them (by His Majesty), and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth. Verily, Allâh is the Oft-Forgiving, the Most Merciful. **6.** And as for those who take as *Auliyâ'* (guardians, supporters, helpers, lords, gods, protectors) others besides Him (i.e. they take false deities other than Allâh as protectors, and they worship them) — Allâh is *Hafiz* (Protector, Watcher) over them (i.e. takes care of their deeds and will recompense them), and you (O Muhammad ﷺ) are not a *Wakîl* (guardian or a disposer of their affairs) over them (to protect their deeds).

وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ قُرْءَانًا عَرَبِيًّا لِّتُنذِرَ أُمَّ ٱلْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ ٱلْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِى ٱلْجَنَّةِ وَفَرِيقٌ فِى
ٱلسَّعِيرِ ﴿٧﴾ وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَهُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن يُدْخِلُ مَن يَشَآءُ فِى رَحْمَتِهِۦ وَٱلظَّٰلِمُونَ مَا لَهُم مِّن وَلِىٍّ وَلَا
نَصِيرٍ ﴿٨﴾ أَمِ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ فَٱللَّهُ هُوَ ٱلْوَلِىُّ وَهُوَ يُحْىِ ٱلْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٩﴾

a Quran قُرْءَانًا unto you إِلَيْكَ We have inspired أَوْحَيْنَآ and thus وَكَذَٰلِكَ
of the ٱلْقُرَىٰ the mother أُمَّ that you may warn لِّتُنذِرَ in Arabic عَرَبِيًّا
of يَوْمَ and warn وَتُنذِرَ (is) around it حَوْلَهَا and whoever وَمَنْ towns
a فَرِيقٌ about it فِيهِ doubt رَيْبَ no لَا of Assembling ٱلْجَمْعِ the Day
ٱلسَّعِيرِ ﴿٧﴾ in فِى and a party وَفَرِيقٌ Paradise ٱلْجَنَّةِ in فِى party will be
He لَجَعَلَهُمْ Allah ٱللَّهُ had willed شَآءَ and if وَلَوْ the blazing Fire
He يُدْخِلُ but وَلَٰكِن one وَٰحِدَةً nation أُمَّةً could have made them
and وَٱلظَّٰلِمُونَ His Mercy رَحْمَتِهِۦ to فِى He wills يَشَآءُ whom مَن admits
nor وَلَا protector وَلِىٍّ any مِّن have لَهُم not مَا the wrong-doers
أَوْلِيَآءَ besides Him مِن دُونِهِۦٓ they take ٱتَّخَذُوا۟ or أَمِ a helper نَصِيرٍ ﴿٨﴾

وَهُوَ is the Protector ٱلْوَلِىُّ He Alone هُوَ but Allah فَٱللَّهُ guardians
and it is He وَهُوَ to the dead ٱلْمَوْتَىٰ gives life يُحْىِ and He is Who
is Able قَدِيرٌ ﴿٩﴾ things شَىْءٍ all كُلِّ over عَلَىٰ Who is

7. And thus We have revealed to you (O Muhammad ﷺ) a Qur'ân in Arabic that you may warn the Mother of the Towns (Makkah) and all around it, and warn (them) of the Day of Assembling of which there is no doubt, when a party will be in Paradise (those who believed in Allâh and followed what Allâh's Messenger ﷺ brought them) and a party in the blazing Fire (Hell) (those who disbelieved in Allâh and followed not what Allâh's Messenger ﷺ brought them). 8. And if Allâh had willed, He could have made them one nation, but He admits whom He wills to His Mercy. And the *Zâlimûn* (polytheists and wrongdoers) will have neither a *Walî* (protector or guardian) nor a helper. 9. Or have they taken (for worship) *Auliyâ'* (guardians, supporters, helpers, protectors, lords, gods) besides Him? But Allâh — He Alone is the *Walî* (Lord, God, Protector). And it is He Who gives life to the dead, and He is Able to do all things.

وَمَا ٱخْتَلَفْتُمْ فِيهِ مِن شَىْءٍ فَحُكْمُهُۥٓ إِلَى ٱللَّهِ ذَٰلِكُمُ ٱللَّهُ رَبِّى عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿١٠﴾ فَاطِرُ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا وَمِنَ ٱلْأَنْعَٰمِ أَزْوَٰجًا يَذْرَؤُكُمْ فِيهِ لَيْسَ كَمِثْلِهِۦ شَىْءٌ وَهُوَ
ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿١١﴾ لَهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ إِنَّهُۥ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١٢﴾

a matter شَىْءٍ of مِن in it فِيهِ you differ ٱخْتَلَفْتُمْ and whatsoever وَمَا
رَبِّى Allah ٱللَّهُ such is ذَٰلِكُمُ Allah ٱللَّهِ to إِلَى its decision فَحُكْمُهُۥٓ
and to Him وَإِلَيْهِ I put my trust تَوَكَّلْتُ in Whom عَلَيْهِ my Lord
of the heavens ٱلسَّمَٰوَٰتِ The Creator فَاطِرُ I turn in repentance أُنِيبُ ﴿١٠﴾
from مِّنْ for you لَكُم He has made جَعَلَ and the earth وَٱلْأَرْضِ
أَزْوَٰجًا the cattle ٱلْأَنْعَٰمِ and from وَمِنَ mates أَزْوَٰجًا yourselves أَنفُسِكُمْ
there is not لَيْسَ by this means فِيهِ He creates you يَذْرَؤُكُمْ mates
the ٱلسَّمِيعُ and He is وَهُوَ anything شَىْءٌ like unto Him كَمِثْلِهِۦ
the مَقَالِيدُ to Him belongs لَهُۥ the All-Seer ٱلْبَصِيرُ ﴿١١﴾ All-Hearer
He enlarges يَبْسُطُ and the earth وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ keys of
إِنَّهُۥ and straitens وَيَقْدِرُ He wills يَشَآءُ for whom لِمَن provision ٱلرِّزْقَ
is the All-Knower عَلِيمٌ ﴿١٢﴾ thing شَىْءٍ of every بِكُلِّ verily He

10. And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). (And say O Muhammad ﷺ to these polytheists:) Such is Allâh, my Lord in Whom I put my trust, and to Him I turn (in all of my affairs and) in repentance. **11.** The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you (in the wombs). There is nothing like Him, and He is the All-Hearer, the All-Seer. **12.** To Him belong the keys of the heavens and the earth. He enlarges provision for whom He wills, and straitens (it for whom He wills). Verily, He is the All-Knower of everything.

۞ شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحًا وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَمَا وَصَّيْنَا بِهِۦٓ إِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰٓ ۖ أَنْ أَقِيمُوا۟
ٱلدِّينَ وَلَا تَتَفَرَّقُوا۟ فِيهِ ۚ كَبُرَ عَلَى ٱلْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۚ ٱللَّهُ يَجْتَبِىٓ إِلَيْهِ مَن يَشَآءُ وَيَهْدِىٓ إِلَيْهِ مَن
يُنِيبُ ﴿١٣﴾ وَمَا تَفَرَّقُوٓا۟ إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ إِلَىٰٓ أَجَلٍ مُّسَمًّى
لَّقُضِىَ بَيْنَهُمْ ۚ وَإِنَّ ٱلَّذِينَ أُورِثُوا۟ ٱلْكِتَٰبَ مِنۢ بَعْدِهِمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ ﴿١٤﴾

the same religion ٱلدِّينِ of مِّنَ for you لَكُم He has ordained شَرَعَ ۞
and that which وَٱلَّذِىٓ Noah نُوحًا for بِهِۦ He ordained وَصَّىٰ which مَا
We وَصَّيْنَا and that which وَمَا to you إِلَيْكَ We have inspired أَوْحَيْنَآ
and Jesus وَعِيسَىٰٓ and Moses وَمُوسَىٰ Abraham إِبْرَٰهِيمَ for بِهِۦٓ ordained
تَتَفَرَّقُوا۟ and not وَلَا religion ٱلدِّينَ you should establish أَقِيمُوا۟ that أَنْ
the polytheists ٱلْمُشْرِكِينَ for عَلَى intolarable كَبُرَ in it فِيهِ be divided
يَجْتَبِىٓ Allah ٱللَّهُ (to it) إِلَيْهِ you call them تَدْعُوهُمْ is that which مَا
and guides وَيَهْدِىٓ He wills يَشَآءُ whom مَن for Himself إِلَيْهِ chooses
turns to Him in repentance ﴿١٣﴾ يُنِيبُ who مَن to Him إِلَيْهِ
مَا after مِنۢ بَعْدِ till إِلَّا they divided تَفَرَّقُوٓا۟ and not وَمَا obedience
through selfish بَغْيًۢا knowledge ٱلْعِلْمُ had come to them جَآءَهُمُ
and had it not been وَلَوْلَا between themselves بَيْنَهُمْ transgressions
your رَّبِّكَ from مِن that went forth before سَبَقَتْ for a word كَلِمَةٌ
the matter would لَّقُضِىَ an appointed مُّسَمًّى term أَجَلٍ for إِلَىٰٓ Lord
those ٱلَّذِينَ and verily وَإِنَّ between them بَيْنَهُمْ have been settled
after مِنۢ بَعْدِهِمْ the scripture ٱلْكِتَٰبَ were made to inherit أُورِثُوا۟ who
﴿١٤﴾ مُرِيبٍ concerning it مِّنْهُ doubt شَكٍّ are in لَفِى them
suspicion

13. He (Allâh) has ordained for you the same religion (Islâmic Monotheism) which He ordained for Nûh (Noah), and that which We have revealed to you (O Muhammad ﷺ), and that which We ordained for Ibrâhîm (Abraham), Mûsâ (Moses) and 'Îsâ (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically) and make no divisions in it (religion) (i.e. various sects in religion). Intolerable for the *Mushrikûn* is that (Islamic Monotheism) to which you (O Muhammad ﷺ) call them. Allâh chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience.
14. And they divided not till after knowledge had come to them, through (selfish) transgression between themselves. And had it not been for a Word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture [i.e. the Taurâh (Torah) and the Injeel (Gospel)] after them (i.e. Jews and Christians) are in grave doubt concerning it (i.e. Allâh's true religion — Islâm or the Qur'ân).

فَلِذَٰلِكَ فَٱدۡعُۖ وَٱسۡتَقِمۡ كَمَآ أُمِرۡتَۖ وَلَا تَتَّبِعۡ أَهۡوَآءَهُمۡۖ وَقُلۡ ءَامَنتُ بِمَآ أَنزَلَ ٱللَّهُ مِن كِتَٰبٖۖ وَأُمِرۡتُ
لِأَعۡدِلَ بَيۡنَكُمُۖ ٱللَّهُ رَبُّنَا وَرَبُّكُمۡۖ لَنَآ أَعۡمَٰلُنَا وَلَكُمۡ أَعۡمَٰلُكُمۡۖ لَا حُجَّةَ بَيۡنَنَا وَبَيۡنَكُمُۖ ٱللَّهُ يَجۡمَعُ بَيۡنَنَاۖ وَإِلَيۡهِ
ٱلۡمَصِيرُ ﴿١٥﴾ وَٱلَّذِينَ يُحَآجُّونَ فِي ٱللَّهِ مِنۢ بَعۡدِ مَا ٱسۡتُجِيبَ لَهُۥ حُجَّتُهُمۡ دَاحِضَةٌ عِندَ رَبِّهِمۡ وَعَلَيۡهِمۡ غَضَبٞ وَلَهُمۡ
عَذَابٞ شَدِيدٌ ﴿١٦﴾ ٱللَّهُ ٱلَّذِيٓ أَنزَلَ ٱلۡكِتَٰبَ بِٱلۡحَقِّ وَٱلۡمِيزَانَۗ وَمَا يُدۡرِيكَ لَعَلَّ ٱلسَّاعَةَ قَرِيبٞ ﴿١٧﴾

and stand firm and وَٱسۡتَقِمۡ then invite فَٱدۡعُ so unto this فَلِذَٰلِكَ
تَتَّبِعۡ and not وَلَا you were commanded أُمِرۡتَ as كَمَآ straight
in what بِمَآ I believe ءَامَنتُ and say وَقُلۡ their desires أَهۡوَآءَهُمۡ follow
and I am وَأُمِرۡتُ a Book كِتَٰبٖ from مِن Allah ٱللَّهُ has sent أَنزَلَ
is رَبُّنَا Allah ٱللَّهُ among you بَيۡنَكُمُ to do justice لِأَعۡدِلَ commanded
وَلَكُمۡ our deeds أَعۡمَٰلُنَا for us لَنَآ and your Lord وَرَبُّكُمۡ our Lord
بَيۡنَنَا dispute حُجَّةَ there is no لَا your deeds أَعۡمَٰلُكُمۡ and for you
will assemble يَجۡمَعُ Allah ٱللَّهُ and between you وَبَيۡنَكُمُ between us
وَٱلَّذِينَ is the final return ٱلۡمَصِيرُ ﴿١٥﴾ and to Him وَإِلَيۡهِ between us بَيۡنَنَا
مِنۢ بَعۡدِ Allah ٱللَّهِ (in) concerning فِي dispute يُحَآجُّونَ and those who
their حُجَّتُهُمۡ (to Him) لَهُۥ has been accepted ٱسۡتُجِيبَ what مَا after
and وَعَلَيۡهِمۡ their Lord رَبِّهِمۡ with (to) عِندَ is of no use دَاحِضَةٌ dispute
torment عَذَابٞ and for them will be وَلَهُمۡ is wrath غَضَبٞ on them
has sent down أَنزَلَ Who ٱلَّذِيٓ it is Allah ٱللَّهُ a severe شَدِيدٌ ﴿١٦﴾
and what وَمَا and the balance وَٱلۡمِيزَانَ in truth بِٱلۡحَقِّ the Book ٱلۡكِتَٰبَ

is قَرِيبٌ ﴿١٧﴾ the Hour ٱلسَّاعَةَ perhaps لَعَلَّ can make you know يُدْرِيكَ close at hand

15. So unto this (religion of Islâm alone and this Qur'ân) then invite (people) (O Muhammad ﷺ), and stand firm (on Islâmic Monotheism) as you are commanded, and follow not their desires but say: "I believe in whatsoever Allâh has sent down of the Book [all the holy Books, — this Qur'ân and the Books of the old from the Taurât (Torah), or the Injeel (Gospel) or the Pages of Ibrâhîm (Abraham)] and I am commanded to do justice among you. Allâh is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allâh will assemble us (all), and to Him is the final return." 16. And those who dispute concerning Allâh (His religion of Islâmic Monotheism with which Muhammad ﷺ has been sent), after it has been accepted (by the people), of no use is their dispute before their Lord and on them is wrath, and for them will be a severe torment. 17. It is Allâh Who has sent down the Book (the Qur'ân) in truth, and the Balance (i.e. to act justly). And what can make you know that perhaps the Hour is close at hand?

يَسْتَعْجِلُ بِهَا ٱلَّذِينَ لَا يُؤْمِنُونَ بِهَا ۖ وَٱلَّذِينَ ءَامَنُوا۟ مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا ٱلْحَقُّ ۗ أَلَآ إِنَّ ٱلَّذِينَ يُمَارُونَ
فِى ٱلسَّاعَةِ لَفِى ضَلَٰلٍۭ بَعِيدٍ ﴿١٨﴾ ٱللَّهُ لَطِيفٌۢ بِعِبَادِهِۦ يَرْزُقُ مَن يَشَآءُ ۖ وَهُوَ ٱلْقَوِىُّ ٱلْعَزِيزُ ﴿١٩﴾ مَن كَانَ يُرِيدُ
حَرْثَ ٱلْـَٔاخِرَةِ نَزِدْ لَهُۥ فِى حَرْثِهِۦ ۖ وَمَن كَانَ يُرِيدُ حَرْثَ ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَا لَهُۥ فِى ٱلْـَٔاخِرَةِ مِن نَّصِيبٍ ﴿٢٠﴾

believe يُؤْمِنُونَ not لَا those who ٱلَّذِينَ it بِهَا seek to hasten يَسْتَعْجِلُ
مِنْهَا are fearful مُشْفِقُونَ believe ءَامَنُوا۟ and those who وَٱلَّذِينَ in it بِهَا
أَلَآ the very truth ٱلْحَقُّ that it is أَنَّهَا and they know وَيَعْلَمُونَ of it
concerning فِى dispute يُمَارُونَ those who ٱلَّذِينَ indeed إِنَّ verily
ٱللَّهُ far away بَعِيدٍ ﴿١٨﴾ error ضَلَٰلٍۭ are certainly in لَفِى the Hour ٱلسَّاعَةِ
يَرْزُقُ to His slaves بِعِبَادِهِۦ very Gracious and Kind لَطِيفٌۢ Allah is
and He is وَهُوَ He wills يَشَآءُ to whom مَن He gives provisions
كَانَ whosoever مَن the All-Mighty ٱلْعَزِيزُ ﴿١٩﴾ the All-Strong ٱلْقَوِىُّ
We نَزِدْ of the Hereafter ٱلْـَٔاخِرَةِ the reward حَرْثَ desiring يُرِيدُ is
كَانَ and whosoever وَمَن his reward حَرْثِهِۦ in فِى to him لَهُۥ increase
We نُؤْتِهِۦ of this world ٱلدُّنْيَا the reward حَرْثَ desires يُرِيدُ (was)
the ٱلْـَٔاخِرَةِ in فِى he has لَهُۥ and not وَمَا of it مِنْهَا give him
portion نَّصِيبٍ ﴿٢٠﴾ any مِن Hereafter

18. Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away. **19.** Allâh is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All-Mighty. **20.** Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter.

أَمْ لَهُمْ شُرَكَٰٓؤُا۟ شَرَعُوا۟ لَهُم مِّنَ ٱلدِّينِ مَا لَمْ يَأْذَنۢ بِهِ ٱللَّهُ ۚ وَلَوْلَا كَلِمَةُ ٱلْفَصْلِ لَقُضِىَ بَيْنَهُمْ ۗ وَإِنَّ
ٱلظَّٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾ تَرَى ٱلظَّٰلِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا۟ وَهُوَ وَاقِعٌۢ بِهِمْ ۗ وَٱلَّذِينَ
ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فِى رَوْضَاتِ ٱلْجَنَّاتِ ۖ لَهُم مَّا يَشَآءُونَ عِندَ رَبِّهِمْ ۚ ذَٰلِكَ هُوَ ٱلْفَضْلُ ٱلْكَبِيرُ ﴿٢٢﴾

who have instituted شَرَعُوا۟ partners شُرَكَٰٓؤُا۟ they have لَهُمْ or أَمْ
has يَأْذَنۢ not لَمْ what مَا religion ٱلدِّينِ of مِّنَ for them لَهُم
word كَلِمَةُ and had it not been وَلَوْلَا Allah ٱللَّهُ it بِهِ allowed
بَيْنَهُمْ the matter would have been judged لَقُضِىَ a decisive ٱلْفَصْلِ
for لَهُمْ the wrong-doers ٱلظَّٰلِمِينَ and verily وَإِنَّ between them
the ٱلظَّٰلِمِينَ you will see تَرَى a painful أَلِيمٌ ﴿٢١﴾ torment عَذَابٌ them
they have كَسَبُوا۟ of that which مِمَّا fearful مُشْفِقِينَ wrong-doers
and those وَٱلَّذِينَ them بِهِمْ befalling وَاقِعٌۢ and it is وَهُوَ earned
in فِى righteous deeds ٱلصَّٰلِحَٰتِ and do وَعَمِلُوا۟ believe ءَامَنُوا۟ who
for لَهُم of the Gardens ٱلْجَنَّاتِ the flowering meadows رَوْضَاتِ
ذَٰلِكَ their Lord رَبِّهِمْ from عِندَ they wish يَشَآءُونَ what مَّا them
the supreme ٱلْكَبِيرُ ﴿٢٢﴾ grace ٱلْفَضْلُ is هُوَ that

21. Or have they partners with Allâh (false gods) who have instituted for them a religion which Allâh has not ordained? And had it not been for a decisive Word (gone forth already), the matter would have been judged between them. And verily, for the *Zâlimûn* (polytheists and wrongdoers) there is a painful torment. **22.** You will see (on the Day of Resurrection), the *Zâlimûn* (polytheists and wrongdoers) fearful of that which they have earned, and it (Allâh's Torment) will surely befall them. But those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous deeds (will be) in the flowering meadows of the Gardens (Paradise). They shall have whatsoever they desire with their Lord. That is the supreme Grace (Paradise).

ذَٰلِكَ ٱلَّذِى يُبَشِّرُ ٱللَّهُ عِبَادَهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ ۗ قُل لَّآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا إِلَّا ٱلْمَوَدَّةَ فِى ٱلْقُرْبَىٰ ۗ وَمَن يَقْتَرِفْ
حَسَنَةً نَّزِدْ لَهُۥ فِيهَا حُسْنًا ۚ إِنَّ ٱللَّهَ غَفُورٌ شَكُورٌ ﴿٢٣﴾ أَمْ يَقُولُونَ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا ۖ فَإِن يَشَإِ ٱللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ ۗ وَيَمْحُ ٱللَّهُ
ٱلْبَٰطِلَ وَيُحِقُّ ٱلْحَقَّ بِكَلِمَٰتِهِۦٓ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٢٤﴾

to His عباده Allah الله gives glad tidings يبشر which الذى that is ذلك
righteous deeds الصالحات and do وعملوا believe ءامنوا who الذين slaves
except إلا reward أجرا for it عليه I ask you أسئلكم not لا say قل
and ومن kinship with you القربى for فى to be kind to me المودة
We shall نزد a good righteous deed حسنة earns يقترف whoever
Allah الله verily إن of good حسنا in it فيها for him له increase
or أم is Most Ready to appreciate ﴿٢٣﴾ شكور if Oft-Forgiving غفور
كذبا Allah الله against على he has invented افترى they say يقولون
على He could have sealed يختم Allah الله willed يشإ so if فإن a lie
الباطل Allah الله and wipes out ويمح your heart قلبك (on)
by His word بكلمته the truth الحق and establishes ويحق falsehood
is in the breasts ﴿٢٤﴾ الصدور what بذات He knows well عليم verily إنه

23. That is (the Paradise) whereof Allâh gives glad tidings to His slaves who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds. Say (O Muhammad ﷺ): "No reward do I ask of you for this except to be kind to me for my kinship with you." And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily, Allâh is Oft-Forgiving, Most Ready to appreciate (the deeds of those who are obedient to Him). **24.** Or say they: "He has invented a lie against Allâh?" If Allâh willed, He could have sealed up your heart (so that you forget all that you know of the Qur'ân). And Allâh wipes out falsehood, and establishes the truth (Islâm) by His Word (this Qur'ân). Verily, He knows well what (secrets) are in the breasts (of mankind).

وَهُوَ ٱلَّذِى يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ وَيَعْفُوا۟ عَنِ ٱلسَّيِّـَٔاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾ وَيَسْتَجِيبُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟
ٱلصَّٰلِحَٰتِ وَيَزِيدُهُم مِّن فَضْلِهِۦ ۚ وَٱلْكَٰفِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٢٦﴾ ۞ وَلَوْ بَسَطَ ٱللَّهُ ٱلرِّزْقَ لِعِبَادِهِۦ لَبَغَوْا۟ فِى ٱلْأَرْضِ
وَلَٰكِن يُنَزِّلُ بِقَدَرٍ مَّا يَشَآءُ ۚ إِنَّهُۥ بِعِبَادِهِۦ خَبِيرٌۢ بَصِيرٌ ﴿٢٧﴾

from عَنْ repentance ٱلتَّوْبَةَ accepts يَقْبَلُ Who ٱلَّذِى and He is وَهُوَ
وَيَعْلَمُ the sins ٱلسَّيِّـَٔاتِ from عَنِ and forgives وَيَعْفُوا۟ His slaves عِبَادِهِۦ
and He answers وَيَسْتَجِيبُ you do ﴿٢٥﴾ تَفْعَلُونَ what مَا and He knows
righteous deeds ٱلصَّٰلِحَٰتِ and do وَعَمِلُوا۟ believe ءَامَنُوا۟ those who ٱلَّذِينَ
وَٱلْكَٰفِرُونَ His Bounty فَضْلِهِۦ of مِّن and gives them increase وَيَزِيدُهُم
﴿٢٦﴾ شَدِيدٌ torment عَذَابٌ theirs will be لَهُمْ and as for the disbelievers
the provision ٱلرِّزْقَ Allah ٱللَّهُ enlarge بَسَطَ and if وَلَوْ ۞ a severe
the ٱلْأَرْضِ in فِى they would surely rebel لَبَغَوْا۟ for His slaves لِعِبَادِهِۦ
يَشَآءُ what مَّا by measure بِقَدَرٍ He sends down يُنَزِّلُ but وَلَٰكِن earth
the خَبِيرٌ in respect of His slaves بِعِبَادِهِۦ verily He is إِنَّهُۥ He wills
the All-Seer ﴿٢٧﴾ بَصِيرٌ Well-Aware

25. And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do. **26.** And He answers (the invocation of) those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, and gives them increase of His Bounty. And as for the disbelievers, theirs will be a severe torment. **27.** And if Allâh were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily, He is, in respect of His slaves, the Well-Aware, the All-Seer (of things that benefit them).

وَهُوَ ٱلَّذِى يُنَزِّلُ ٱلْغَيْثَ مِنۢ بَعْدِ مَا قَنَطُوا۟ وَيَنشُرُ رَحْمَتَهُۥ ۚ وَهُوَ ٱلْوَلِىُّ ٱلْحَمِيدُ ﴿٢٨﴾ وَمِنْ ءَايَٰتِهِۦ خَلْقُ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ وَمَا بَثَّ فِيهِمَا مِن دَآبَّةٍ ۚ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَآءُ قَدِيرٌ ﴿٢٩﴾ وَمَآ أَصَٰبَكُم مِّن مُّصِيبَةٍ فَبِمَا
كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا۟ عَن كَثِيرٍ ﴿٣٠﴾ وَمَآ أَنتُم بِمُعْجِزِينَ فِى ٱلْأَرْضِ ۖ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا
نَصِيرٍ ﴿٣١﴾

مِنۢ بَعْدِ the rain ٱلْغَيْثَ sends down يُنَزِّلُ it is Who ٱلَّذِى and He وَهُوَ
and spreads abroad وَيَنشُرُ they have despaired قَنَطُوا۟ that مَا after
the Protecting Friend ٱلْوَلِىُّ and He is وَهُوَ His Mercy رَحْمَتَهُۥ
خَلْقُ His Signs ءَايَٰتِهِۦ and among وَمِنْ Worthy of all praise ﴿٢٨﴾ ٱلْحَمِيدُ
and وَمَا and the earth وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ is the creation of
دَآبَّةٍ of مِن in them both فِيهِمَا He has dispersed بَثَّ whatever
their assembling جَمْعِهِمْ over عَلَىٰ and He is وَهُوَ moving creatures

and whatever وَمَا All-Potent قَدِيرٌ ﴿٢٩﴾ He wills يَشَآءُ whenever إِذَا
it is because فَبِمَا misfortune مُّصِيبَةٍ of مِّن befalls you أَصَٰبَكُم
and He وَيَعْفُوا۟ your hands أَيْدِيكُمْ have earned كَسَبَتْ of what
بِمُعْجِزِينَ you أَنتُم and (not) وَمَآ much كَثِيرٍ ﴿٣٠﴾ from عَن pardons
لَكُم and neither وَمَا the earth ٱلْأَرْضِ in فِى can escape from Allah
Protecting Friend وَلِىٍّ any مِن Allah ٱللَّهِ besides مِّن دُونِ you have
any helper نَصِيرٍ ﴿٣١﴾ nor وَلَا

28. And He it is Who sends down the rain after they have despaired, and spreads His Mercy. And He is the *Walî* (Helper, Supporter, Protector, Lord), Worthy of all praise. **29.** And among His *Ayât* (proofs, evidences, lessons, signs, etc.) is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both. And He is All-Potent over their assembling (i.e. resurrecting them on the Day of Resurrection after their death, and dispersion of their bodies) whenever He wills. **30.** And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân, Verse 35:45) **31.** And you cannot escape from Allâh (i.e. His punishment) in the earth, and besides Allâh you have neither any *Walî* (guardian or a protector, helper) nor any helper.

وَمِنْ ءَايَٰتِهِ ٱلْجَوَارِ فِى ٱلْبَحْرِ كَٱلْأَعْلَٰمِ ﴿٣٢﴾ إِن يَشَأْ يُسْكِنِ ٱلرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَىٰ ظَهْرِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ
شَكُورٍ ﴿٣٣﴾ أَوْ يُوبِقْهُنَّ بِمَا كَسَبُوا۟ وَيَعْفُ عَن كَثِيرٍ ﴿٣٤﴾ وَيَعْلَمَ ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِنَا مَا لَهُم مِّن مَّحِيصٍ ﴿٣٥﴾ فَمَآ أُوتِيتُم
مِّن شَىْءٍ فَمَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَمَا عِندَ ٱللَّهِ خَيْرٌ وَأَبْقَىٰ لِلَّذِينَ ءَامَنُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٦﴾

the ٱلْبَحْرِ in فِى are the ships ٱلْجَوَارِ His signs ءَايَٰتِهِ and among وَمِنْ
He causes يُسْكِنِ He wills يَشَأْ if إِن like mountains كَٱلْأَعْلَٰمِ ﴿٣٢﴾ sea
رَوَاكِدَ then they would become فَيَظْلَلْنَ the wind ٱلرِّيحَ to settle
ذَٰلِكَ in فِى verily إِنَّ the back (of the sea) ظَهْرِهِۦٓ on عَلَىٰ motionless
(and) شَكُورٍ ﴿٣٣﴾ patient صَبَّارٍ . for everyone لِّكُلِّ are signs لَءَايَٰتٍ that
because of that بِمَا He may distroy them يُوبِقْهُنَّ or أَوْ grateful
عَن and He pardons وَيَعْفُ their (people) have learned كَسَبُوا۟ which
يُجَٰدِلُونَ those who ٱلَّذِينَ and may know وَيَعْلَمَ much كَثِيرٍ ﴿٣٤﴾ from
that there is not for مَا لَهُم Our proofs ءَايَٰتِنَا as regards فِىٓ dispute

you أُوتِيتُم	so whatever فَمَا	place of refuge مَّحِيصٍ ٣٥	any مِّن	them
is but a passing enjoyment فَمَتَٰعُ	thing شَيْءٍ	any مِّن	have been given
ٱللَّهِ is with عِندَ	and what وَمَا	worldly ٱلدُّنْيَا	for this life ٱلْحَيَوٰةِ
for those who لِلَّذِينَ	and more lasting وَأَبْقَىٰ	is better خَيْرٌ	Allah
put their trust يَتَوَكَّلُونَ ٣٦	their Lord رَبِّهِمْ	and in وَعَلَىٰ	believe ءَامَنُوا۟

32. And among His Signs are the ships in the sea like mountains. 33. If He wills, He causes the wind to cease, then they would become motionless on the back (of the sea). Verily, in this are signs for everyone patient and grateful. 34. Or He may destroy them (by shipwreck) because of that which their (people) have earned. And He pardons much. 35. And those who dispute (polytheists, with Our Messenger Muhammad ﷺ) as regards Our *Ayât* (proofs, signs, verses of Islâmic Monotheism) may know that there is no place of refuge for them (from Allâh's punishment) (*Tafsir At-Tabari*) 36. So whatever you have been given is but (a passing) enjoyment for this worldly life, but that which is with Allâh (Paradise) is better and more lasting for those who believe (in the Oneness of Allâh — Islâmic Monotheism) and put their trust in their Lord (concerning all of their affairs).

وَٱلَّذِينَ يَجْتَنِبُونَ كَبَٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ وَإِذَا مَا غَضِبُوا۟ هُمْ يَغْفِرُونَ ٣٧ وَٱلَّذِينَ ٱسْتَجَابُوا۟ لِرَبِّهِمْ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَأَمْرُهُمْ
شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ٣٨ وَٱلَّذِينَ إِذَآ أَصَابَهُمُ ٱلْبَغْىُ هُمْ يَنتَصِرُونَ ٣٩ وَجَزَٰٓؤُا۟ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا
وَأَصْلَحَ فَأَجْرُهُۥ عَلَى ٱللَّهِ إِنَّهُۥ لَا يُحِبُّ ٱلظَّٰلِمِينَ ٤٠

وَٱلْفَوَٰحِشَ sins ٱلْإِثْمِ	the greater كَبَٰٓئِرَ	avoid يَجْتَنِبُونَ	and those who وَٱلَّذِينَ
they هُمْ	they are angry غَضِبُوا۟	that مَا	and when وَإِذَا	and lewdness
of لِرَبِّهِمْ	who answer the call ٱسْتَجَابُوا۟	and those وَٱلَّذِينَ	forgive يَغْفِرُونَ ٣٧
and وَأَمْرُهُمْ	their prayers ٱلصَّلَوٰةَ	and offer perfectly وَأَقَامُوا۟	their Lord
between them بَيْنَهُمْ	consultation شُورَىٰ	who (conduct) their affairs
who يُنفِقُونَ ٣٨	We have bestowed on them رَزَقْنَٰهُمْ	and of what وَمِمَّا
an ٱلْبَغْىُ	is done to them أَصَابَهُمُ	when إِذَآ	and those who وَٱلَّذِينَ	spend
and the وَجَزَٰٓؤُا۟	take defense يَنتَصِرُونَ ٣٩	they هُمْ	oppressive wrong
فَمَنْ like thereof مِّثْلُهَا	is an evil سَيِّئَةٌ	an evil سَيِّئَةٍ	recompense for
his فَأَجْرُهُۥ	and makes reconciliation وَأَصْلَحَ	forgives عَفَا	so whoever
likes يُحِبُّ	not لَا	verily He إِنَّهُۥ	Allah ٱللَّهِ	due from عَلَى	reward is
wrong-doers ٱلظَّٰلِمِينَ ٤٠				

37. And those who avoid the greater sins, and *Al-Fawâhish* (illegal sexual intercourse), and when they are angry, they forgive. **38.** And those who answer the Call of their Lord [i.e. to believe that He is the only One Lord (Allâh), and to worship none but Him Alone], and perform *As-Salât* (*Iqâmat-as-Salât*), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them. **39.** And those who, when an oppressive wrong is done to them, take revenge. **40.** The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allâh. Verily, He likes not the *Zâlimûn* (oppressors, polytheists, and wrongdoers).

وَلَمَنِ ٱنتَصَرَ بَعْدَ ظُلْمِهِۦ فَأُو۟لَٰٓئِكَ مَا عَلَيْهِم مِّن سَبِيلٍ ﴿٤١﴾ إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَظْلِمُونَ ٱلنَّاسَ وَيَبْغُونَ فِى ٱلْأَرْضِ بِغَيْرِ
ٱلْحَقِّ ۚ أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾ وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ ٱلْأُمُورِ ﴿٤٣﴾ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِن
وَلِىٍّ مِّنۢ بَعْدِهِۦ ۗ وَتَرَى ٱلظَّٰلِمِينَ لَمَّا رَأَوُا۟ ٱلْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّن سَبِيلٍ ﴿٤٤﴾ وَتَرَىٰهُمْ يُعْرَضُونَ عَلَيْهَا
خَٰشِعِينَ مِنَ ٱلذُّلِّ يَنظُرُونَ مِن طَرْفٍ خَفِىٍّ ۗ وَقَالَ ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ ٱلْخَٰسِرِينَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ
وَأَهْلِيهِمْ يَوْمَ ٱلْقِيَٰمَةِ ۗ أَلَآ إِنَّ ٱلظَّٰلِمِينَ فِى عَذَابٍ مُّقِيمٍ ﴿٤٥﴾

he has suffered ظُلْمِهِۦ after بَعْدَ takes revenge ٱنتَصَرَ whosoever وَلَمَنِ
any مِّن against them عَلَيْهِم there is not مَا for such فَأُو۟لَٰٓئِكَ wrong
those who ٱلَّذِينَ against عَلَى the way ٱلسَّبِيلُ is only إِنَّمَا way ﴿٤١﴾ سَبِيلٍ
the earth ٱلْأَرْضِ in فِى and rebel وَيَبْغُونَ people ٱلنَّاسَ oppress يَظْلِمُونَ
torment عَذَابٌ for them لَهُمْ these أُو۟لَٰٓئِكَ without right بِغَيْرِ ٱلْحَقِّ
shows patience صَبَرَ and verily whosoever وَلَمَن a painful ﴿٤٢﴾ أَلِيمٌ
the عَزْمِ would be from لَمِنْ that ذَٰلِكَ truly إِنَّ and forgives وَغَفَرَ
sends astray يُضْلِلِ and whomsoever وَمَن things ﴿٤٣﴾ ٱلْأُمُورِ steadfast
Protecting Friend وَلِىٍّ any مِن for him لَهُۥ there is not فَمَا Allah ٱللَّهُ
لَمَّا the wrong-doers ٱلظَّٰلِمِينَ and you will see وَتَرَى after him مِّنۢ بَعْدِهِۦ
هَلْ they will say يَقُولُونَ the torment ٱلْعَذَابَ they behold رَأَوُا۟ when
and you وَتَرَىٰهُمْ way ﴿٤٤﴾ سَبِيلٍ any مِّن return مَرَدٍّ for إِلَىٰ is there
made خَٰشِعِينَ to it عَلَيْهَا brought forward يُعْرَضُونَ will see them
glance طَرْفٍ with مِن looking يَنظُرُونَ disgrace ٱلذُّلِّ by مِنَ humble
إِنَّ believe ءَامَنُوٓا۟ those who ٱلَّذِينَ and will say وَقَالَ discreet خَفِىٍّ
أَنفُسَهُمْ lose خَسِرُوٓا۟ are they who ٱلَّذِينَ the losers ٱلْخَٰسِرِينَ verily
ٱلْقِيَٰمَةِ on the Day of يَوْمَ and their families وَأَهْلِيهِمْ themselves

will فِى the wrong-doers ٱلظَّٰلِمِينَ indeed إِنَّ verily أَلَآ resurrection
a lasting مُّقِيمٍ ﴿٤٥﴾ torment عَذَابٍ be in

41. And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them. **42.** The way (of blame) is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment. **43.** And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allâh. **44.** And whomsoever Allâh sends astray, for him there is no *Walî* (protector, helper, guardian) after Him. And you will see the *Zâlimûn* (polytheists, wrongdoers, oppressors), when they behold the torment, they will say: "Is there any way of return (to the world)?" **45.** And you will see them brought forward to it (Hell) made humble by disgrace, (and) looking with stealthy glance. And those who believe will say: "Verily, the losers are they who lose themselves and their families on the Day of Resurrection. Verily, the *Zâlimûn* [i.e. *Al-Kâfirûn* (disbelievers in Allâh, in His Oneness and in His Messenger ﷺ, polytheists, wrongdoers)] will be in a lasting torment. (*Tafsir At-Tabari*)

وَمَا كَانَ لَهُم مِّنْ أَوْلِيَآءَ يَنصُرُونَهُم مِّن دُونِ ٱللَّهِ ۗ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِن سَبِيلٍ ﴿٤٦﴾ ٱسْتَجِيبُوا۟ لِرَبِّكُم مِّن قَبْلِ أَن
يَأْتِىَ يَوْمٌ لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِ ۚ مَا لَكُم مِّن مَّلْجَإٍ يَوْمَئِذٍ وَمَا لَكُم مِّن نَّكِيرٍ ﴿٤٧﴾ فَإِنْ أَعْرَضُوا۟ فَمَآ أَرْسَلْنَٰكَ
عَلَيْهِمْ حَفِيظًا ۖ إِنْ عَلَيْكَ إِلَّا ٱلْبَلَٰغُ ۗ وَإِنَّآ إِذَآ أَذَقْنَا ٱلْإِنسَٰنَ مِنَّا رَحْمَةً فَرِحَ بِهَا ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌۢ بِمَا قَدَّمَتْ
أَيْدِيهِمْ فَإِنَّ ٱلْإِنسَٰنَ كَفُورٌ ﴿٤٨﴾

Protecting أَوْلِيَآءَ any مِّنْ they will have لَهُم it is كَانَ and not وَمَا
and وَمَن Allah ٱللَّهِ other than مِّن دُونِ to help them يَنصُرُونَهُم Friends
for him لَهُۥ there is not فَمَا Allah ٱللَّهُ sends astray يُضْلِلِ he whom
مِّن قَبْلِ your Lord لِرَبِّكُم answer the call of ٱسْتَجِيبُوا۟ any way مِن سَبِيلٍ ﴿٤٦﴾
لَهُۥ averting مَرَدَّ not لَّا a Day يَوْمٌ there comes يَأْتِىَ that أَن before
any مِّن مَّلْجَإٍ you will have لَكُم not مَا Allah ٱللَّهِ from مِنَ for it
مِّن there will be for you لَكُم nor وَمَا on that Day يَوْمَئِذٍ refuge
not فَمَآ they turn away أَعْرَضُوا۟ but if فَإِنْ denying نَّكِيرٍ ﴿٤٧﴾ any
is إِنْ as a guardian حَفِيظًا over them عَلَيْهِمْ We have sent you أَرْسَلْنَٰكَ
وَإِنَّآ to convey (the Message) ٱلْبَلَٰغُ but إِلَّا your duty عَلَيْكَ (not)
from مِنَّا man ٱلْإِنسَٰنَ We cause to taste أَذَقْنَا when إِذَآ and verily

تُصِبْهُمْ but when وَإِن in it بِهَا he rejoices فَرِحَ of Mercy رَحْمَةً us
قَدَّمَتْ because of (the deeds) which بِمَا some ill سَيِّئَةٌۢ befalls them
man ٱلْإِنسَٰنَ then verily فَإِنَّ their hands أَيْدِيهِمْ have sent forth
(becomes) ingrate كَفُورٌ ﴿٤٨﴾

46. And they will have no *Auliyâ'* (protectors, helpers, guardians, lords) to help them other than Allâh. And he whom Allâh sends astray, for him there is no way. **47.** Answer the Call of your Lord (i.e. accept Islâmic Monotheism, O mankind and jinn) before there comes from Allâh a Day which cannot be averted (i.e. the Day of Resurrection). You will have no refuge on that Day nor there will be for you any denying (of your crimes as they are all recorded in the Book of your deeds). **48.** But if they turn away (O Muhammad ﷺ from Islâmic Monotheism, which you have brought to them). We have not sent you (O Muhammad ﷺ) as a *Hafîz* (watcher, protector) over them (i.e. to take care of their deeds and to recompense them). Your duty is to convey (the Message). And verily, when We cause man to taste of mercy from Us, he rejoices thereat; but when some ill befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate!

لِّلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ يَخْلُقُ مَا يَشَآءُ ۚ يَهَبُ لِمَن يَشَآءُ إِنَٰثًا وَيَهَبُ لِمَن يَشَآءُ ٱلذُّكُورَ ﴿٤٩﴾ أَوْ يُزَوِّجُهُمْ
ذُكْرَانًا وَإِنَٰثًا ۖ وَيَجْعَلُ مَن يَشَآءُ عَقِيمًا ۚ إِنَّهُۥ عَلِيمٌ قَدِيرٌ ﴿٥٠﴾ ۞ وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْ مِن
وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِىَ بِإِذْنِهِۦ مَا يَشَآءُ ۚ إِنَّهُۥ عَلِىٌّ حَكِيمٌ ﴿٥١﴾

the heavens ٱلسَّمَٰوَٰتِ belongs the kingdom of مُلْكُ to Allah لِّلَّهِ
يَهَبُ He wills يَشَآءُ what مَا He creates يَخْلُقُ and the earth وَٱلْأَرْضِ
female (offspring) إِنَٰثًا He wills يَشَآءُ upon whom لِمَن He bestows
male ٱلذُّكُورَ ﴿٤٩﴾ He wills يَشَآءُ upon whom لِمَن and bestows وَيَهَبُ
and وَإِنَٰثًا males ذُكْرَانًا He combines them يُزَوِّجُهُمْ or أَوْ (offspring)
عَقِيمًا He wills يَشَآءُ whom مَن and He renders وَيَجْعَلُ females
and is Able to قَدِيرٌ ﴿٥٠﴾ the All-Knower عَلِيمٌ verily He is إِنَّهُۥ barren
أَن for any human being لِبَشَرٍ it is كَانَ and not وَمَا ۞ do all things
by وَحْيًا unless إِلَّا Allah ٱللَّهُ should speak to him يُكَلِّمَهُ that
He يُرْسِلَ or أَوْ a veil حِجَابٍ behind وَرَآئِ from مِن or أَوْ inspiration
مَا by His leave بِإِذْنِهِۦ to reveal فَيُوحِىَ a Messenger رَسُولًا sends

what	يَشَآءُ	wills	إِنَّهُۥ	verily He is	عَلِىٌّ	Most High	حَكِيمٌ ۝٥١ Most Wise

49. To Allâh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills. **50.** Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things. **51.** It is not given to any human being that Allâh should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise.

وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِى مَا ٱلْكِتَٰبُ وَلَا ٱلْإِيمَٰنُ وَلَٰكِن جَعَلْنَٰهُ نُورًا نَّهْدِى بِهِۦ مَن نَّشَآءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ۝٥٢ صِرَٰطِ ٱللَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ أَلَآ إِلَى ٱللَّهِ تَصِيرُ ٱلْأُمُورُ ۝٥٣

and thus	وَكَذَٰلِكَ	We have sent	أَوْحَيْنَآ	to you	إِلَيْكَ	a revelation	رُوحًا
(Quran) of	مِّنْ	Our Command	أَمْرِنَا	not	مَا	you	كُنتَ
knew	تَدْرِى	what is	مَا	the Book	ٱلْكِتَٰبُ	nor what is	وَلَا
faith	ٱلْإِيمَٰنُ	but	وَلَٰكِن	We have made it	جَعَلْنَٰهُ	a light	نُورًا
We guide	نَّهْدِى	by it	بِهِۦ	whosoever	مَن	We will	نَّشَآءُ
of	مِنْ	Our slaves	عِبَادِنَا	and verily	وَإِنَّكَ	you are indeed guiding	لَتَهْدِىٓ
to	إِلَىٰ	the path	صِرَٰطٍ	straight	مُّسْتَقِيمٍ ۝٥٢	the path of	صِرَٰطِ
Allah	ٱللَّهِ	to whom	ٱلَّذِى	belongs	لَهُۥ	all that is	مَا
in	فِى	the heavens	ٱلسَّمَٰوَٰتِ	and all that is	وَمَا	in	فِى
the earth	ٱلْأَرْضِ	verily	أَلَآ	to	إِلَى	Allah	ٱللَّهِ
is the end	تَصِيرُ	all the matters	ٱلْأُمُورُ ۝٥٣				

52. And thus We have sent to you (O Muhammad ﷺ) *Rûh* (a revelation, and a mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'ân) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad ﷺ) are indeed guiding (mankind) to the Straight Path (i.e. Allâh's religion of Islâmic Monotheism). **53.** The path of Allâh to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters at the end go to Allâh (for decision).

سُورَةُ الزُّخۡرُفِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

حمٓ ﴿١﴾ وَٱلۡكِتَٰبِ ٱلۡمُبِينِ ﴿٢﴾ إِنَّا جَعَلۡنَٰهُ قُرۡءَٰنًا عَرَبِيّٗا لَّعَلَّكُمۡ تَعۡقِلُونَ ﴿٣﴾ وَإِنَّهُۥ فِيٓ أُمِّ ٱلۡكِتَٰبِ لَدَيۡنَا
لَعَلِيٌّ حَكِيمٌ ﴿٤﴾ أَفَنَضۡرِبُ عَنكُمُ ٱلذِّكۡرَ صَفۡحًا أَن كُنتُمۡ قَوۡمٗا مُّسۡرِفِينَ ﴿٥﴾ وَكَمۡ أَرۡسَلۡنَا مِن نَّبِيّٖ فِي
ٱلۡأَوَّلِينَ ﴿٦﴾ وَمَا يَأۡتِيهِم مِّن نَّبِيٍّ إِلَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ﴿٧﴾

We verily إِنَّا manifest ٱلۡمُبِينِ ﴿٢﴾ by the Book وَٱلۡكِتَٰبِ Ha Mim حمٓ ﴿١﴾
that you لَّعَلَّكُمۡ in Arabic عَرَبِيّٗا a Quran قُرۡءَٰنًا have made it جَعَلۡنَٰهُ
أُمِّ in فِيٓ and verily it is وَإِنَّهُۥ to understand تَعۡقِلُونَ ﴿٣﴾ may be able
indeed exalted لَعَلِيٌّ before us لَدَيۡنَا of the Book ٱلۡكِتَٰبِ the mother
عَنكُمُ Shall We then take away أَفَنَضۡرِبُ full of Wisdom حَكِيمٌ ﴿٤﴾
because أَن in rejection صَفۡحًا the reminder ٱلذِّكۡرَ from you
and how وَكَمۡ transgressing مُّسۡرِفِينَ ﴿٥﴾ a people قَوۡمٗا you are كُنتُمۡ
ٱلۡأَوَّلِينَ ﴿٦﴾ amongst فِي a prophet مِن نَّبِيّٖ have We sent أَرۡسَلۡنَا many
مِّن نَّبِيٍّ come there to them يَأۡتِيهِم and not وَمَا the men of old
mock يَسۡتَهۡزِءُونَ ﴿٧﴾ at him بِهِۦ they used to كَانُواْ but إِلَّا a prophet

Sûrat Az-Zukhruf
(The Gold Adornments) XLIII

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Hâ-Mîm*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] **2.** By the manifest Book (i.e. this Qur'ân that makes things clear). **3.** Verily, We have made it a Qur'ân in Arabic that you may be able to understand (its meanings and its admonitions). **4.** And verily, it (this Qur'ân) is in the Mother of the Book (i.e. *Al-Lauh Al-Mahfûz*) with Us, indeed exalted, full of wisdom. **5.** Shall We then (warn you not and) take away the Reminder (this Qur'ân) from you, because you are a people *Musrifûn*. **6.** And how many a Prophet have We sent amongst the men of old. **7.** And never came there a Prophet to them but they used to mock at him.

فَأَهۡلَكۡنَآ أَشَدَّ مِنۡهُم بَطۡشٗا وَمَضَىٰ مَثَلُ ٱلۡأَوَّلِينَ ﴿٨﴾ وَلَئِن سَأَلۡتَهُم مَّنۡ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ لَيَقُولُنَّ
خَلَقَهُنَّ ٱلۡعَزِيزُ ٱلۡعَلِيمُ ﴿٩﴾ ٱلَّذِي جَعَلَ لَكُمُ ٱلۡأَرۡضَ مَهۡدٗا وَجَعَلَ لَكُمۡ فِيهَا سُبُلٗا لَّعَلَّكُمۡ تَهۡتَدُونَ ﴿١٠﴾

وَٱلَّذِى نَزَّلَ مِنَ ٱلسَّمَآءِ مَآءًۢ بِقَدَرٍ فَأَنشَرْنَا بِهِۦ بَلْدَةً مَّيْتًا ۚ كَذَٰلِكَ تُخْرَجُونَ ﴿١١﴾ وَٱلَّذِى خَلَقَ ٱلْأَزْوَٰجَ كُلَّهَا
وَجَعَلَ لَكُم مِّنَ ٱلْفُلْكِ وَٱلْأَنْعَٰمِ مَا تَرْكَبُونَ ﴿١٢﴾

فَأَهْلَكْنَآ then We destroyed	أَشَدَّ men stonger	مِنْهُم than them	بَطْشًا in				
power	وَمَضَىٰ and passed away	مَثَلُ the example of	ٱلْأَوَّلِينَ ﴿٨﴾ the				
ancients	وَلَئِن and indeed if	سَأَلْتَهُم you ask them	مَّنْ Who	خَلَقَ has			
created	ٱلسَّمَٰوَٰتِ the heavens	وَٱلْأَرْضَ and the earth?	لَيَقُولُنَّ they will				
surely say	خَلَقَهُنَّ created them	ٱلْعَزِيزُ the All-Mighty	ٱلْعَلِيمُ ﴿٩﴾ the				
All-Knower	ٱلَّذِى Who	جَعَلَ has made	لَكُمُ for you	ٱلْأَرْضَ the			
earth	مَهْدًا a bed	وَجَعَلَ and has made	لَكُمْ for you	فِيهَا therein	سُبُلًا		
roads	لَّعَلَّكُمْ in order that you may	تَهْتَدُونَ ﴿١٠﴾ find your way	وَٱلَّذِى				
and Who	نَزَّلَ sends down	مِنَ from	ٱلسَّمَآءِ the sky	مَآءً water	بِقَدَرٍ		
in due measure	فَأَنشَرْنَا then We revive	بِهِۦ therewith	بَلْدَةً land	مَّيْتًا			
a dead	كَذَٰلِكَ even so	تُخْرَجُونَ ﴿١١﴾ you're brought out	وَٱلَّذِى and Who	خَلَقَ			
created	ٱلْأَزْوَٰجَ the pairs	كُلَّهَا all	وَجَعَلَ and has appointed	لَكُم for you			
مِّنَ of	ٱلْفُلْكِ ships	وَٱلْأَنْعَٰمِ and cattle	مَا on which	تَرْكَبُونَ ﴿١٢﴾ you ride			

8. Then We destroyed men stronger (in power) than these — and the example of the ancients has passed away (before them). **9.**.And indeed if you ask them: "Who has created the heavens and the earth?" They will surely say: "The All-Mighty, the All-Knower created them." **10.** Who has made for you the earth like a bed, and has made for you roads therein, in order that you may find your way. **11.** And Who sends down water (rain) from the sky in due measure, then We revive a dead land therewith, and even so you will be brought forth (from the graves). **12.** And Who has created all the pairs and has appointed for you ships and cattle on which you ride,

لِتَسْتَوُۥا عَلَىٰ ظُهُورِهِۦ ثُمَّ تَذْكُرُوا۟ نِعْمَةَ رَبِّكُمْ إِذَا ٱسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا۟ سُبْحَٰنَ ٱلَّذِى سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ
مُقْرِنِينَ ﴿١٣﴾ وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ ﴿١٤﴾ وَجَعَلُوا۟ لَهُۥ مِنْ عِبَادِهِۦ جُزْءًا ۚ إِنَّ ٱلْإِنسَٰنَ لَكَفُورٌ مُّبِينٌ ﴿١٥﴾ أَمِ ٱتَّخَذَ مِمَّا
يَخْلُقُ بَنَاتٍ وَأَصْفَىٰكُم بِٱلْبَنِينَ ﴿١٦﴾ وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحْمَٰنِ مَثَلًا ظَلَّ وَجْهُهُۥ مُسْوَدًّا وَهُوَ
كَظِيمٌ ﴿١٧﴾

لِتَسْتَوُۥا in order that you may mount firmly	عَلَىٰ on	ظُهُورِهِۦ their backs	
ثُمَّ then	تَذْكُرُوا۟ you may remember	نِعْمَةَ the Favour of	رَبِّكُمْ

and say وَتَقُولُوا thereon عَلَيْهِ you mount اسْتَوَيْتُمْ when إِذَا your Lord
هَٰذَا to us لَنَا has subjected سَخَّرَ Him Who الَّذِي Glory to سُبْحَانَ
وَإِنَّا have ability مُقْرِنِينَ ﴿١٣﴾ for it لَهُ we could كُنَّا and not وَمَا this
We indeed are ﴿١٤﴾ لَمُنْقَلِبُونَ Our Lord رَبِّنَا to إِلَىٰ and verily we
of عِبَادِهِ to some مِنْ with Him لَهُ yet they assign وَجَعَلُوا returning
is indeed لَكَفُورٌ man الْإِنْسَانَ verily إِنَّ a share جُزْءًا His slaves
out of مِمَّا has He taken اتَّخَذَ or أَمِ a manifest ﴿١٥﴾ مُبِينٌ ingrate
and He has وَأَصْفَاكُمْ daughters بَنَاتٍ He has created يَخْلُقُ what
is informed of the بُشِّرَ and if وَإِذَا sons ﴿١٦﴾ بِالْبَنِينَ selected for you
he ضَرَبَ that which بِمَا one of them أَحَدُهُمْ news of (the birth of)
ظَلَّ a parable مَثَلًا to the Most Beneficent (Allah) لِلرَّحْمَٰنِ set forth
﴿١٧﴾ كَظِيمٌ and he is وَهُوَ dark, gloomy مُسْوَدًّا his face وَجْهُهُ becomes
filled with grief

13. In order that you may mount on their backs, and then may remember the Favour of your Lord when you mount thereon, and say: "Glory to Him Who has subjected this to us, and we could never have it (by our efforts). **14.** And verily, to Our Lord we indeed are to return!" **15.** Yet, they assign to some of His slaves a share with Him (by pretending that He has children, and considering them as equals or co-partners in worship with Him). Verily, man is indeed a manifest ingrate! **16.** Or has He taken daughters out of what He has created, and He has selected for you sons? **17.** And if one of them is informed of the news of (the birth of a girl) that which he sets forth as a parable to the Most Gracious (Allâh), his face becomes dark, and he is filled with grief!

أَوَمَن يُنَشَّؤُا فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ﴿١٨﴾ وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَٰنِ إِنَاثًا
أَشَهِدُوا خَلْقَهُمْ ۚ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ ﴿١٩﴾ وَقَالُوا لَوْ شَاءَ الرَّحْمَٰنُ مَا عَبَدْنَاهُمْ ۗ مَا لَهُمْ بِذَٰلِكَ مِنْ عِلْمٍ ۖ إِنْ
هُمْ إِلَّا يَخْرُصُونَ ﴿٢٠﴾

who is brought يُنَشَّؤُا (do they then like for Allah) a creature أَوَمَن
غَيْرُ dispute الْخِصَامِ in فِي and it وَهُوَ ornaments الْحِلْيَةِ in فِي up
الْمَلَائِكَةَ and they make وَجَعَلُوا (herself) clear ﴿١٨﴾ مُبِينٍ cannot make
to the الرَّحْمَٰنِ are slaves عِبَادُ themselves هُمْ who الَّذِينَ the angels
their خَلْقَهُمْ did they witness أَشَهِدُوا females إِنَاثًا Most Beneficent

and وَيُسْـَٔلُونَ ﴿١٩﴾ their witness شَهَٰدَتُهُمْ will be recorded سَتُكْتَبُ creation
شَآءَ if it had been لَوْ and they said وَقَالُوا۟ they will be questioned
We would have عَبَدْنَٰهُم not مَا the Most Beneficent ٱلرَّحْمَٰنُ the will of
عِلْمٍ any مِنْ of that بِذَٰلِكَ they have لَهُم not مَّا worshipped them
lie يَخْرُصُونَ ﴿٢٠﴾ but إِلَّا they do هُمْ nothing إِنْ knowledge

18. (Like they then for Allâh) a creature who is brought up in adornments (wearing silk and gold ornaments, i.e. women), and who in dispute cannot make herself clear? **19.** And they make the angels who themselves are slaves of the Most Gracious (Allâh) females. Did they witness their creation? Their testimony will be recorded, and they will be questioned! **20.** And they said: "If it had been the Will of the Most Gracious (Allâh), we should not have worshipped them (false deities)." They have no knowledge whatsoever of that. They do nothing but lie!

أَمْ ءَاتَيْنَٰهُمْ كِتَٰبًا مِّن قَبْلِهِۦ فَهُم بِهِۦ مُسْتَمْسِكُونَ ﴿٢١﴾ بَلْ قَالُوٓا۟ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم
مُّهْتَدُونَ ﴿٢٢﴾ وَكَذَٰلِكَ مَآ أَرْسَلْنَا مِن قَبْلِكَ فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَآ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ
ءَاثَٰرِهِم مُّقْتَدُونَ ﴿٢٣﴾ ۞ قَٰلَ أَوَلَوْ جِئْتُكُم بِأَهْدَىٰ مِمَّا وَجَدتُّمْ عَلَيْهِ ءَابَآءَكُمْ قَالُوٓا۟ إِنَّا بِمَآ أُرْسِلْتُم بِهِۦ
كَٰفِرُونَ ﴿٢٤﴾

before مِّن قَبْلِهِۦ any Book كِتَٰبًا have We given them ءَاتَيْنَٰهُمْ or أَمْ
قَالُوٓا۟ nay بَلْ are holding fast مُسْتَمْسِكُونَ ﴿٢١﴾ to it بِهِۦ so they فَهُم this
a أُمَّةٍ on عَلَىٰٓ our fathers ءَابَآءَنَا found وَجَدْنَآ we إِنَّا they say
their footsteps ءَاثَٰرِهِم on عَلَىٰٓ and we وَإِنَّا certain way and religion
We sent أَرْسَلْنَا not مَآ and similarly وَكَذَٰلِكَ guide ourselves مُّهْتَدُونَ ﴿٢٢﴾
قَالَ but إِلَّا a warner مِّن نَّذِيرٍ any town قَرْيَةٍ to فِى before you مِن قَبْلِكَ
found وَجَدْنَآ we إِنَّا the luxurious ones among them مُتْرَفُوهَآ said
and we وَإِنَّا a certain way and religion أُمَّةٍ on عَلَىٰٓ our fathers ءَابَآءَنَا
قَٰلَ ۞ following مُّقْتَدُونَ ﴿٢٣﴾ their footsteps ءَاثَٰرِهِم on عَلَىٰٓ are indeed
better بِأَهْدَىٰ I bring you جِئْتُكُم even if أَوَلَوْ (the warner) said
ءَابَآءَكُمْ on it عَلَيْهِ you found وَجَدتُّمْ than that which مِمَّا guidance
you أُرْسِلْتُم with which بِمَآ verily we إِنَّا they said قَالُوٓا۟ your fathers
disbelieve كَٰفِرُونَ ﴿٢٤﴾ with it بِهِۦ have been sent

21. Or have We given them any Book before this (the Qur'ân) to which they are holding fast? **22.** Nay! They say: "We found our fathers following a certain way and religion, and we guide ourselves by their footsteps." **23.** And similarly, We sent not a warner before you (O Muhammad ﷺ) to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps." **24.** (The warner) said: "Even if I bring you better guidance than that which you found your fathers following?" They said: "Verily, we disbelieve in that with which you have been sent."

فَٱنتَقَمۡنَا مِنۡهُمۡۖ فَٱنظُرۡ كَيۡفَ كَانَ عَٰقِبَةُ ٱلۡمُكَذِّبِينَ ٢٥ وَإِذۡ قَالَ إِبۡرَٰهِيمُ لِأَبِيهِ وَقَوۡمِهِۦٓ إِنَّنِي بَرَآءٞ مِّمَّا
تَعۡبُدُونَ ٢٦ إِلَّا ٱلَّذِي فَطَرَنِي فَإِنَّهُۥ سَيَهۡدِينِ ٢٧ وَجَعَلَهَا كَلِمَةَۢ بَاقِيَةٗ فِي عَقِبِهِۦ لَعَلَّهُمۡ يَرۡجِعُونَ ٢٨ بَلۡ مَتَّعۡتُ
هَٰٓؤُلَآءِ وَءَابَآءَهُمۡ حَتَّىٰ جَآءَهُمُ ٱلۡحَقُّ وَرَسُولٞ مُّبِينٞ ٢٩ وَلَمَّا جَآءَهُمُ ٱلۡحَقُّ قَالُواْ هَٰذَا سِحۡرٞ وَإِنَّا بِهِۦ كَٰفِرُونَ ٣٠

how كَيۡفَ then see فَٱنظُرۡ of them مِنۡهُمۡ so We took revenge فَٱنتَقَمۡنَا
and وَإِذۡ those who denied ٱلۡمُكَذِّبِينَ ٢٥ the end of عَٰقِبَةُ was كَانَ
وَقَوۡمِهِۦٓ to his father لِأَبِيهِ Abraham إِبۡرَٰهِيمُ said قَالَ (remember) when
تَعۡبُدُونَ ٢٦ of what مِّمَّا innocent بَرَآءٞ verily I am إِنَّنِي and his people
فَإِنَّهُۥ did create me فَطَرَنِي Him Who ٱلَّذِي except إِلَّا you worship
a كَلِمَةَۢ and he made it وَجَعَلَهَا will guide me سَيَهۡدِينِ ٢٧ and verily He
that they لَعَلَّهُمۡ his offspring عَقِبِهِۦ among فِي lasting بَاقِيَةٗ word
to هَٰٓؤُلَآءِ I gave to enjoy مَتَّعۡتُ nay but بَلۡ turn back يَرۡجِعُونَ ٢٨ may
there came to them جَآءَهُمُ till حَتَّىٰ and their fathers وَءَابَآءَهُمۡ these
وَلَمَّا making things clear مُّبِينٞ ٢٩ and a messenger وَرَسُولٞ the truth ٱلۡحَقُّ
this هَٰذَا they said قَالُواْ the truth ٱلۡحَقُّ came to them جَآءَهُمُ and when
disbelieve كَٰفِرُونَ ٣٠ in it بِهِۦ and we وَإِنَّا magic سِحۡرٞ is

25. So We took revenge on them, then see what was the end of those who denied (Islâmic Monotheism). **26.** And (remember) when Ibrâhîm (Abraham) said to his father and his people: "Verily, I am innocent of what you worship, **27.** "Except Him (i.e. I worship none but Allâh Alone) Who did create me; and verily, He will guide me." **28.** And he made it [i.e. *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh Alone)] a Word lasting among his offspring (True monotheism), that they may turn back (i.e. to repent to Allâh or receive admonition). **29.** Nay, but I gave (the good things of this life) to these (polytheists) and their fathers to enjoy, till there came to them the truth (the Qur'ân), and a

Messenger (Muhammad ﷺ) making things clear. **30.** And when the truth (this Qur'ân) came to them, they (the disbelievers in this Qur'ân) said: "This is magic, and we disbelieve therein."

وَقَالُوا لَوْلَا نُزِّلَ هَٰذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾ أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۚ نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ
فِي الْحَيَاةِ الدُّنْيَا ۚ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سُخْرِيًّا ۗ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا
يَجْمَعُونَ ﴿٣٢﴾ وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَٰنِ لِبُيُوتِهِمْ سُقُفًا مِّن فِضَّةٍ وَمَعَارِجَ
عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾

الْقُرْآنُ this هَٰذَا sent down نُزِّلَ why is not لَوْلَا and they say وَقَالُوا
عَظِيمٍ ﴿٣١﴾ the two towns الْقَرْيَتَيْنِ of مِّنَ some man رَجُلٍ to عَلَىٰ Quran
the Mercy رَحْمَتَ who would portion out يَقْسِمُونَ is it they أَهُمْ great
between بَيْنَهُم Who portion out قَسَمْنَا it is We نَحْنُ your Lord رَبِّكَ of
of this الدُّنْيَا the life الْحَيَاةِ in فِي their livelihood مَّعِيشَتَهُمْ them
بَعْضٍ above فَوْقَ some of them بَعْضَهُمْ and We raised وَرَفَعْنَا world
بَعْضًا some بَعْضُهُم so that may employ لِّيَتَّخِذَ in ranks دَرَجَاتٍ others
your Lord رَبِّكَ and the Mercy of وَرَحْمَتُ in their work سُخْرِيًّا others
وَلَوْلَا they amass يَجْمَعُونَ ﴿٣٢﴾ than (the wealth) which مِّمَّا is better خَيْرٌ
أُمَّةً all mankind النَّاسُ would become يَكُونَ that أَن and were it not
for لِمَن We would have provided لَّجَعَلْنَا one وَاحِدَةً community
in the Most Beneficent (Allah) بِالرَّحْمَٰنِ disbelieve يَكْفُرُ those who
and وَمَعَارِجَ silver فِضَّةٍ of مِّن roofs سُقُفًا for their houses لِبُيُوتِهِمْ
they mount يَظْهَرُونَ ﴿٣٣﴾ on which عَلَيْهَا elevators

31. And they say: "Why is not this Qur'ân sent down to some great man of the two towns (Makkah and Tâ'if)?" **32.** Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muhammad ﷺ) is better than the (wealth of this world) which they amass. **33.** And were it not that mankind would have become of one community (all disbelievers desiring worldly life only), We would have provided for those who disbelieve in the Most Gracious (Allâh), silver roofs for their houses, and elevators whereby they ascend,

وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرُرًا عَلَيْهَا يَتَّكِئُونَ ﴿٣٤﴾ وَزُخْرُفًا ۚ وَإِن كُلُّ ذَٰلِكَ لَمَّا مَتَاعُ الْحَيَاةِ الدُّنْيَا ۚ وَالْآخِرَةُ عِندَ رَبِّكَ

لِلْمُتَّقِينَ ﴿٣٥﴾ وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّحْمَٰنِ نُقَيِّضْ لَهُۥ شَيْطَٰنًا فَهُوَ لَهُۥ قَرِينٌ ﴿٣٦﴾ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ ٱلسَّبِيلِ
وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٧﴾ حَتَّىٰٓ إِذَا جَآءَنَا قَالَ يَٰلَيْتَ بَيْنِى وَبَيْنَكَ بُعْدَ ٱلْمَشْرِقَيْنِ فَبِئْسَ ٱلْقَرِينُ ﴿٣٨﴾

and thrones وَسُرُرًا doors (of silver) أَبْوَٰبًا and for their houses وَلِبُيُوتِهِمْ
and وَزُخْرُفًا they could recline يَتَّكِـُٔونَ ﴿٣٤﴾ on which عَلَيْهَا (of silver)
would have لَمَّا this ذَٰلِكَ all كُلُّ yet وَإِن adornments of gold
this ٱلدُّنْيَا the life of ٱلْحَيَوٰةِ an enjoyment of مَتَٰعُ been nothing but
لِلْمُتَّقِينَ ﴿٣٥﴾ your Lord رَبِّكَ with عِندَ and the Hereafter وَٱلْءَاخِرَةُ world
from عَن turns away يَعْشُ and whosoever وَمَن is only for the pious
We نُقَيِّضْ the Most Beneficent ٱلرَّحْمَٰنِ the remembrance of ذِكْرِ
قَرِينٌ ﴿٣٦﴾ for him لَهُۥ so he is فَهُوَ a devil شَيْطَٰنًا for him لَهُۥ appoint
from عَنِ hinder them لَيَصُدُّونَهُمْ and verily they وَإِنَّهُمْ a companion
are مُّهْتَدُونَ ﴿٣٧﴾ that they أَنَّهُم but they think وَيَحْسَبُونَ the path ٱلسَّبِيلِ
he says قَالَ he comes to us جَآءَنَا when إِذَا till حَتَّىٰٓ guided right
were بُعْدَ and between you وَبَيْنَكَ between me بَيْنِى would that يَٰلَيْتَ
the ٱلْقَرِينُ ﴿٣٨﴾ so evil فَبِئْسَ the two easts ٱلْمَشْرِقَيْنِ the distance of
companion

34. And for their houses, doors (of silver), and thrones (of silver) on which they could recline, **35.** And adornments of gold. Yet all this (i.e. the roofs, doors, stairs, elevators, thrones of their houses) would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is (only) for the *Muttaqûn*. **36.** And whosoever turns away blindly from the remembrance of the Most Gracious (Allâh) (i.e. this Qur'ân and worship of Allâh), We appoint for him *Shaitân* (Satan - devil) to be a *Qarîn* (a companion) to him. **37.** And verily, they (Satans / devils) hinder them from the path (of Allâh), but they think that they are guided aright! **38.** Till, when (such a one) comes to Us, he says [to his *Qarîn* (Satan/devil companion)] "Would that between me and you were the distance of the two easts (or the east and west)" — a worst (type of) companion (indeed)!

وَلَن يَنفَعَكُمُ ٱلْيَوْمَ إِذ ظَّلَمْتُمْ أَنَّكُمْ فِى ٱلْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾ أَفَأَنتَ تُسْمِعُ ٱلصُّمَّ أَوْ تَهْدِى ٱلْعُمْىَ وَمَن
كَانَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٤٠﴾ فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُم مُّنتَقِمُونَ ﴿٤١﴾ أَوْ نُرِيَنَّكَ ٱلَّذِى وَعَدْنَٰهُمْ فَإِنَّا عَلَيْهِم
مُّقْتَدِرُونَ ﴿٤٢﴾ فَٱسْتَمْسِكْ بِٱلَّذِىٓ أُوحِىَ إِلَيْكَ ۖ إِنَّكَ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٤٣﴾ وَإِنَّهُۥ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۖ وَسَوْفَ
تُسْـَٔلُونَ ﴿٤٤﴾ وَسْـَٔلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَآ أَجَعَلْنَا مِن دُونِ ٱلرَّحْمَٰنِ ءَالِهَةً يُعْبَدُونَ ﴿٤٥﴾

ظَلَمْتُمْ as إِذ this Day ٱلْيَوْمَ profit you يَنفَعَكُمُ it will never وَلَن
the punishment ٱلْعَذَابِ in فِى that you will be أَنَّكُمْ you did wrong
the deaf ٱلصُّمَّ make to hear تُسْمِعُ can you أَفَأَنتَ sharing مُشْتَرِكُونَ ﴿٣٩﴾
is كَانَ or him who وَمَن the blind ٱلْعُمْىَ can you guide تَهْدِى or أَوْ
We take نَذْهَبَنَّ and even if فَإِمَّا manifest مُّبِينٍ ﴿٤٠﴾ error ضَلَٰلٍ in فِى
take مُّنتَقِمُونَ ﴿٤١﴾ on them مِنْهُم We shall indeed فَإِنَّا you بِكَ away
وَعَدْنَٰهُمْ that which ٱلَّذِى We show you نُرِيَنَّكَ or (if) أَوْ vengeance
﴿٤٢﴾ مُّقْتَدِرُونَ over them عَلَيْهِم then verily We فَإِنَّا We threaten them
to that which بِٱلَّذِىٓ so hold you fast فَٱسْتَمْسِكْ have perfect command
path صِرَٰطٍ on عَلَىٰ verily you are إِنَّكَ to you إِلَيْكَ inspired أُوحِىَ is
indeed a reminder لَذِكْرٌ and verily this is وَإِنَّهُۥ a straight مُّسْتَقِيمٍ ﴿٤٣﴾
be تُسْـَٔلُونَ ﴿٤٤﴾ and you will وَسَوْفَ and your people وَلِقَوْمِكَ for you لَّكَ
مِن قَبْلِكَ whom We sent أَرْسَلْنَا those مَنْ and ask وَسْـَٔلْ questioned
did We ever appoint أَجَعَلْنَا of Our messengers مِن رُّسُلِنَآ before you
to يُعْبَدُونَ ﴿٤٥﴾ gods ءَالِهَةً the Most Beneficent ٱلرَّحْمَٰنِ besides مِن دُونِ
be worshipped

39. It will profit you not this Day (O you who turn away from Allâh's remembrance and His worship) as you did wrong, (and) that you will be sharers (you and your *Qarîn*) in the punishment. **40.** Can you (O Muhammad ﷺ) make the deaf to hear, or can you guide the blind or him who is in manifest error? **41.** And even if We take you (O Muhammad ﷺ) away, We shall indeed take vengeance on them. **42.** Or (if) We show you that wherewith We threaten them, then verily, We have perfect command over them. **43.** So hold you (O Muhammad ﷺ) fast to that which is revealed to you. Verily, you are on the Straight Path. **44.** And verily, this (the Qur'ân) is indeed a Reminder for you (O Muhammad ﷺ) and your people (Quraish people, or your followers), and you will be questioned (about it). **45.** And ask (O Muhammad ﷺ) those of Our Messengers whom We sent before you: "Did We ever appoint *âlihah* (gods) to be worshipped besides the Most Gracious (Allâh)?"

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَآ إِلَىٰ فِرْعَوْنَ وَمَلَإِي۟هِۦ فَقَالَ إِنِّى رَسُولُ رَبِّ ٱلْعَٰلَمِينَ ﴿٤٦﴾ فَلَمَّا جَآءَهُم بِـَٔايَٰتِنَآ إِذَا هُم
مِّنْهَا يَضْحَكُونَ ﴿٤٧﴾ وَمَا نُرِيهِم مِّنْ ءَايَةٍ إِلَّا هِىَ أَكْبَرُ مِنْ أُخْتِهَا ۖ وَأَخَذْنَٰهُم بِٱلْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾ وَقَالُوا۟
يَٰٓأَيُّهَ ٱلسَّاحِرُ ٱدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَ إِنَّنَا لَمُهْتَدُونَ ﴿٤٩﴾

with Our بِـَٔايَٰتِنَآ Moses مُوسَىٰ We did send أَرْسَلْنَا and indeed وَلَقَدْ
so he فَقَالَ and his chiefs وَمَلَإِيْهِۦ Pharaoh فِرْعَوْنَ to إِلَىٰ Signs
ٱلْعَٰلَمِينَ ﴿٤٦﴾ the Lord of رَبِّ a Messenger of رَسُولُ verily I am إِنِّى said
with Our بِـَٔايَٰتِنَآ he came to them جَآءَهُم but when فَلَمَّا the worlds
and وَمَا laughed يَضْحَكُونَ ﴿٤٧﴾ at them مِّنْهَا they هُم behold إِذَا Signs
it was هِىَ but إِلَّا any sign مِّنْ ءَايَةٍ We showed them نُرِيهِم not
and We seized them وَأَخَذْنَٰهُم its fellow أُخْتِهَا than مِنْ greater أَكْبَرُ
return يَرْجِعُونَ ﴿٤٨﴾ in order that they might لَعَلَّهُمْ with torment بِٱلْعَذَابِ
for us لَنَا invoke ٱدْعُ sorcerer ٱلسَّاحِرُ O you يَٰٓأَيُّهَ and they said وَقَالُوا۟
عِندَكَ He has entrusted عَهِدَ according to what بِمَا your Lord رَبَّكَ
be guided لَمُهْتَدُونَ ﴿٤٩﴾ verily We shall إِنَّنَا with you

46. And indeed We did send Mûsâ (Moses) with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to Fir'aun (Pharaoh) and his chiefs (inviting them to Allâh's religion of Islâm). He said: "Verily, I am a Messenger of the Lord of the *'Âlamîn* (mankind, jinn and all that exists)." **47.** But when he came to them with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) behold, they laughed at them. **48.** And not an *Ayâh* (sign, etc.) We showed them but it was greater than its fellow preceding it, and We seized them with torment, in order that they might turn [from their polytheism to Allâh's religion (Islâmic Monotheism)]. **49.** And they said [to Mûsâ (Moses)]: "O you sorcerer! Invoke your Lord for us according to what He has covenanted with you. Verily, We shall guide ourselves (aright)."

فَلَمَّا كَشَفْنَا عَنْهُمُ ٱلْعَذَابَ إِذَا هُمْ يَنكُثُونَ ﴿٥٠﴾ وَنَادَىٰ فِرْعَوْنُ فِى قَوْمِهِۦ قَالَ يَٰقَوْمِ أَلَيْسَ لِى مُلْكُ مِصْرَ
وَهَٰذِهِ ٱلْأَنْهَٰرُ تَجْرِى مِن تَحْتِىٓ ۖ أَفَلَا تُبْصِرُونَ ﴿٥١﴾ أَمْ أَنَا۠ خَيْرٌ مِّنْ هَٰذَا ٱلَّذِى هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ ﴿٥٢﴾ فَلَوْلَآ أُلْقِىَ
عَلَيْهِ أَسْوِرَةٌ مِّن ذَهَبٍ أَوْ جَآءَ مَعَهُ ٱلْمَلَٰٓئِكَةُ مُقْتَرِنِينَ ﴿٥٣﴾ فَٱسْتَخَفَّ قَوْمَهُۥ فَأَطَاعُوهُ ۚ إِنَّهُمْ كَانُوا۟ قَوْمًا
فَٰسِقِينَ ﴿٥٤﴾

the torment ٱلْعَذَابَ from them عَنْهُمُ We removed كَشَفْنَا but when فَلَمَّا
and وَنَادَىٰ broke their covenant يَنكُثُونَ ﴿٥٠﴾ they هُمْ behold إِذَا
saying قَالَ his people قَوْمِهِۦ amongst فِى Pharaoh فِرْعَوْنُ proclaimed
the dominion of مُلْكُ for me لِى is not أَلَيْسَ O my people يَٰقَوْمِ

مِن تَحْتِىٓ flowing تَجْرِى rivers ٱلْأَنْهَٰرُ and these وَهَٰذِهِ Egypt مِصْرَ
خَيْرٌ am I أَنَا۠ or أَمْ see you تُبْصِرُونَ ﴿٥١﴾ not then أَفَلَا underneath me
وَلَا despicable مَهِينٌ is هُوَ who ٱلَّذِى this one هَٰذَا than مِّنْ better
why فَلَوْلَآ express himself clearly يُبِينُ ﴿٥٢﴾ can scarcely يَكَادُ and not
ذَهَبٍ of مِّن bracelets أَسْوِرَةٌ on him عَلَيْهِ bestowed أُلْقِىَ then are not
مُقْتَرِنِينَ ﴿٥٣﴾ angels ٱلْمَلَٰٓئِكَةُ with him مَعَهُ sent جَآءَ or أَوْ gold
فَأَطَاعُوهُ his people قَوْمَهُۥ thus he befooled and mislead فَٱسْتَخَفَّ along
a people قَوْمًا were ever كَانُوا۟ verily they إِنَّهُمْ and they obeyed him
sinners فَٰسِقِينَ ﴿٥٤﴾ who were

50. But when We removed the torment from them, behold, they broke their covenant (that they will believe if We remove the torment from them). **51.** And Fir'aun (Pharaoh) proclaimed among his people (saying): "O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then? **52.** "Am I not better than this one [Mûsâ (Moses)] who is despicable and can scarcely express himself clearly? **53.** "Why then are not golden bracelets bestowed on him, or angels sent along with him?" **54.** Thus he [Fir'aun (Pharaoh)] befooled (and misled) his people, and they obeyed him. Verily, they were ever a people who were *Fâsiqûn* (rebellious, disobedient to Allâh).

فَلَمَّآ ءَاسَفُونَا ٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ ﴿٥٥﴾ فَجَعَلْنَٰهُمْ سَلَفًا وَمَثَلًا لِّلْءَاخِرِينَ ﴿٥٦﴾ ۞ وَلَمَّا
ضُرِبَ ٱبْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾ وَقَالُوٓا۟ ءَأَٰلِهَتُنَا خَيْرٌ أَمْ هُوَ ۚ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًۢا ۚ بَلْ هُمْ
قَوْمٌ خَصِمُونَ ﴿٥٨﴾ إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَٰهُ مَثَلًا لِّبَنِىٓ إِسْرَٰٓءِيلَ ﴿٥٩﴾ وَلَوْ نَشَآءُ لَجَعَلْنَا مِنكُم مَّلَٰٓئِكَةً فِى
ٱلْأَرْضِ يَخْلُفُونَ ﴿٦٠﴾

مِنْهُمْ We punished ٱنتَقَمْنَا they angered Us ءَاسَفُونَا so when فَلَمَّآ
and We فَجَعَلْنَٰهُمْ all أَجْمَعِينَ ﴿٥٥﴾ and drowned them فَأَغْرَقْنَٰهُمْ them
to لِّلْءَاخِرِينَ ﴿٥٦﴾ and an example وَمَثَلًا a precedent سَلَفًا made them
the son of ٱبْنُ is quoted ضُرِبَ and when وَلَمَّا ۞ later generations
مِنْهُ your people قَوْمُكَ behold إِذَا as an example مَثَلًا Mary مَرْيَمَ
are our gods ءَأَٰلِهَتُنَا and say وَقَالُوٓا۟ cry aloud يَصِدُّونَ ﴿٥٧﴾ about it
they quoted the above ضَرَبُوهُ not مَا is he هُوَ or أَمْ better خَيْرٌ
they هُمْ but بَلْ for argument جَدَلًۢا except إِلَّا for you لَكَ example

He (Jesus) هُوَ was not إِنْ a quarrelsome خَصِمُونَ ۝٥٨ people قَوْمٌ are to عَلَيْهِ We granted Our Favour أَنْعَمْنَا a slave عَبْدٌ more than إِلَّا to the children لِبَنِيٓ an example مَثَلًا and We made him وَجَعَلْنَٰهُ him We would have لَجَعَلْنَا We will نَشَآءُ and if وَلَوْ Israel إِسْرَٰٓءِيلَ ۝٥٩ of يَخْلُفُونَ ۝٦٠ the earth ٱلْأَرْضِ on فِى angels مَّلَٰٓئِكَةً among you مِنكُم made to replace you

55. So when they angered Us, We punished them, and drowned them all. **56.** And We made them a precedent (as a lesson for those coming after them), and an example to later generations. **57.** And when the son of Maryam (Mary) is quoted as an example [i.e. 'Îsâ (Jesus) is worshipped like their idols], behold, your people cry aloud (laugh out at the example). **58.** And say: "Are our *âlihah* (gods) better or is he ['Îsâ (Jesus)]?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. (See V.21:98-101) **59.** He ['Îsâ (Jesus)] was not more than a slave. We granted Our Favour to him, and We made him an example for the Children of Israel (i.e. his creation without a father). **60.** And if it were Our Will, We would have [destroyed you (mankind) all, and] made angels to replace you on the earth. (*Tafsir At-Tabarî*)

وَإِنَّهُۥ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَٱتَّبِعُونِ ۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ۝٦١ وَلَا يَصُدَّنَّكُمُ ٱلشَّيْطَٰنُ ۖ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ۝٦٢ وَلَمَّا جَآءَ عِيسَىٰ بِٱلْبَيِّنَٰتِ قَالَ قَدْ جِئْتُكُم بِٱلْحِكْمَةِ وَلِأُبَيِّنَ لَكُم بَعْضَ ٱلَّذِى تَخْتَلِفُونَ فِيهِ ۖ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ۝٦٣

for the Hour لِّلسَّاعَةِ shall be a known sign لَعِلْمٌ and he (Jesus) وَإِنَّهُۥ بِهَا have doubt تَمْتَرُنَّ therefore not فَلَا (Day of Resurrection) path صِرَٰطٌ this is هَٰذَا and follow me (Allah) وَٱتَّبِعُونِ concerning it ٱلشَّيْطَٰنُ hinder you يَصُدَّنَّكُمُ and let not وَلَا the straight مُّسْتَقِيمٌ ۝٦١ وَلَمَّا a plain مُّبِينٌ ۝٦٢ enemy عَدُوٌّ to you لَكُمْ verily he is إِنَّهُۥ Satan قَالَ with (Our) clear proofs بِٱلْبَيِّنَٰتِ Jesus عِيسَىٰ came جَآءَ and when with the بِٱلْحِكْمَةِ I have come to you جِئْتُكُم verily قَدْ he said some of بَعْضَ to you لَكُم and in order to make clear وَلِأُبَيِّنَ wisdom therefore fear فَٱتَّقُوا۟ in which فِيهِ you differ تَخْتَلِفُونَ that which ٱلَّذِى and obey me وَأَطِيعُونِ ۝٦٣ Allah ٱللَّهَ

61. And he [‘Îsâ (Jesus), son of Maryam (Mary)] shall be a known sign for (the
coming of) the Hour (Day of Resurrection) [i.e. ‘Îsâ’s (Jesus) descent on the
earth]. Therefore have no doubt concerning it (i.e. the Day of Resurrection). And
follow Me (Allâh) (i.e. be obedient to Allâh and do what He orders you to do, O
mankind)! This is the Straight Path (of Islâmic Monotheism, leading to Allâh and
to His Paradise). 62. And let not *Shaitân* (Satan) hinder you (from the right
religion, i.e. Islâmic Monotheism). Verily, he (Satan) to you is a plain enemy.
63. And when ‘Îsâ (Jesus) came with (Our) clear Proofs, he said: “I have come to
you with *Al-Hikmah* (Prophethood), and in order to make clear to you some of the
(points) in which you differ. Therefore fear Allâh and obey me.

إِنَّ ٱللَّهَ هُوَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٦٤﴾ فَٱخْتَلَفَ ٱلْأَحْزَابُ مِنۢ بَيْنِهِمْ فَوَيْلٌ لِّلَّذِينَ ظَلَمُوا۟
مِنْ عَذَابِ يَوْمٍ أَلِيمٍ ﴿٦٥﴾ هَلْ يَنظُرُونَ إِلَّا ٱلسَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٦٦﴾ ٱلْأَخِلَّآءُ يَوْمَئِذٍۭ
بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا ٱلْمُتَّقِينَ ﴿٦٧﴾ يَٰعِبَادِ لَا خَوْفٌ عَلَيْكُمُ ٱلْيَوْمَ وَلَآ أَنتُمْ تَحْزَنُونَ ﴿٦٨﴾

and your Lord وَرَبُّكُمْ my Lord رَبِّى He is هُوَ Allah ٱللَّهَ verily إِنَّ
the مُّسْتَقِيمٌ ﴿٦٤﴾ path صِرَٰطٌ this is هَٰذَا so worship Him (Alone) فَٱعْبُدُوهُ
among بَيْنِهِمْ from مِنۢ the sects ٱلْأَحْزَابُ but differed فَٱخْتَلَفَ straight
مِنْ do wrong ظَلَمُوا۟ to those who لِّلَّذِينَ so woe فَوَيْلٌ themselves
يَنظُرُونَ do هَلْ painful أَلِيمٍ ﴿٦٥﴾ Day يَوْمٍ the torment of عَذَابِ from
it shall come تَأْتِيَهُم that أَن for the Hour ٱلسَّاعَةَ only إِلَّا they await
يَشْعُرُونَ ﴿٦٦﴾ not لَا while they وَهُمْ suddenly بَغْتَةً upon them
some of them بَعْضُهُمْ on that Day يَوْمَئِذٍۭ friends ٱلْأَخِلَّآءُ perceive
the pious ٱلْمُتَّقِينَ ﴿٦٧﴾ except إِلَّا will be foes عَدُوٌّ to others لِبَعْضٍ
ٱلْيَوْمَ shall be on you عَلَيْكُمُ fear خَوْفٌ no لَا My worshippers يَٰعِبَادِ
grieve تَحْزَنُونَ ﴿٦٨﴾ shall you أَنتُمْ nor وَلَآ this Day

64. “Verily, Allâh! He is my Lord (God) and your Lord (God). So worship Him
(Alone). This is the (only) Straight Path (i.e. Allâh’s religion of true Islâmic
Monotheism).” 65. But the sects from among themselves differed. So woe to those
who do wrong [by ascribing things to ‘Îsâ (Jesus) that are not true] from the
torment of a painful Day (i.e. the Day of Resurrection)!66. Do they only wait for
the Hour that it shall come upon them suddenly while they perceive not?
67. Friends on that Day will be foes one to another except *Al-Muttaqûn* (the pious.
See V.2:2). 68. (It will be said to the true believers of Islâmic Monotheism): My
worshippers! No fear shall be on you this Day, nor shall you grieve,

ٱلَّذِينَ ءَامَنُوا۟ بِـَٔايَـٰتِنَا وَكَانُوا۟ مُسْلِمِينَ ﴿٦٩﴾ ٱدْخُلُوا۟ ٱلْجَنَّةَ أَنتُمْ وَأَزْوَٰجُكُمْ تُحْبَرُونَ ﴿٧٠﴾ يُطَافُ عَلَيْهِم بِصِحَافٍ
مِّن ذَهَبٍ وَأَكْوَابٍ ۖ وَفِيهَا مَا تَشْتَهِيهِ ٱلْأَنفُسُ وَتَلَذُّ ٱلْأَعْيُنُ ۖ وَأَنتُمْ فِيهَا خَـٰلِدُونَ ﴿٧١﴾ وَتِلْكَ ٱلْجَنَّةُ ٱلَّتِىٓ
أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٧٢﴾

and were وَكَانُوا۟ in Our Verses بِـَٔايَـٰتِنَا believed ءَامَنُوا۟ those who ٱلَّذِينَ
and وَأَزْوَٰجُكُمْ you أَنتُمْ Paradise ٱلْجَنَّةَ enter ٱدْخُلُوا۟ Muslims مُسْلِمِينَ ﴿٦٩﴾
round عَلَيْهِم will be passed يُطَافُ in happiness تُحْبَرُونَ ﴿٧٠﴾ your wives
(there وَفِيهَا and cups وَأَكْوَابٍ gold ذَهَبٍ of مِّن trays بِصِحَافٍ them
the souls ٱلْأَنفُسُ could desire تَشْتَهِيهِ all that مَا will be) therein
and you وَأَنتُمْ the eyes ٱلْأَعْيُنُ and all that could delight in وَتَلَذُّ
the ٱلْجَنَّةُ this is وَتِلْكَ abide forever خَـٰلِدُونَ ﴿٧١﴾ therein فِيهَا will
بِمَا you have been made to inherit أُورِثْتُمُوهَا which ٱلَّتِىٓ Paradise
to do تَعْمَلُونَ ﴿٧٢﴾ you used كُنتُمْ because of (your deeds) which

69. (You) who believed in Our *Ayât* (proofs, verses, lessons, signs, revelations, etc.) and were Muslims (i.e. who submit totally to Allâh's Will, and believe in the Oneness of Allâh — Islâmic Monotheism). **70.** Enter Paradise, you and your wives, in happiness. **71.** Trays of gold and cups will be passed round them; (there will be) therein all that inner selves could desire, and all that eyes could delight in and you will abide therein forever. **72.** This is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).

لَكُمْ فِيهَا فَـٰكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ ﴿٧٣﴾ إِنَّ ٱلْمُجْرِمِينَ فِى عَذَابِ جَهَنَّمَ خَـٰلِدُونَ ﴿٧٤﴾ لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ
مُبْلِسُونَ ﴿٧٥﴾ وَمَا ظَلَمْنَـٰهُمْ وَلَـٰكِن كَانُوا۟ هُمُ ٱلظَّـٰلِمِينَ ﴿٧٦﴾ وَنَادَوْا۟ يَـٰمَـٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۖ قَالَ إِنَّكُم مَّـٰكِثُونَ ﴿٧٧﴾ لَقَدْ
جِئْنَـٰكُم بِٱلْحَقِّ وَلَـٰكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَـٰرِهُونَ ﴿٧٨﴾

of مِّنْهَا in plenty كَثِيرَةٌ fruits فَـٰكِهَةٌ therein فِيهَا for you will be لَكُمْ
the criminals will be ٱلْمُجْرِمِينَ verily إِنَّ you will eat تَأْكُلُونَ ﴿٧٣﴾ which
to abide therein خَـٰلِدُونَ ﴿٧٤﴾ Hell جَهَنَّمَ the torment of عَذَابِ in فِى
for them عَنْهُمْ be lightened يُفَتَّرُ (the torment) will not لَا forever
will be plunged into destruction with مُبْلِسُونَ ﴿٧٥﴾ in it فِيهِ and they وَهُمْ
were كَانُوا۟ but وَلَـٰكِن We wronged them ظَلَمْنَـٰهُمْ and not وَمَا despair

يَٰمَٰلِكُ and they will cry	وَنَادَوْا the wrong-doers	الظَّٰلِمِينَ ﴿٧٦﴾ they	هُمُ		
your رَبُّكَ of us	عَلَيْنَا let make an end	لِيَقْضِ O Malik (keeper of Hell)			
shall abide forever	مَّٰكِثُونَ ﴿٧٧﴾ verily you	إِنَّكُم He will say	قَالَ Lord		
but وَلَٰكِنَّ the truth	بِالْحَقِّ We have brought to you	جِئْنَٰكُم indeed	لَقَدْ		
have hatred	كَٰرِهُونَ ﴿٧٨﴾ for the truth	لِلْحَقِّ most of you	أَكْثَرَكُمْ		

73. Therein for you will be fruits in plenty, of which you will eat (as you desire). 74. Verily, the *Mujrimûn* (criminals, sinners, disbelievers) will be in the torment of Hell to abide therein forever. 75. (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein. 76. We wronged them not, but they were the *Zâlimûn* (polytheists, wrongdoers). 77. And they will cry: "O Malik (Keeper of Hell)! Let your Lord make an end of us." He will say: "Verily, you shall abide forever." 78. Indeed We have brought the truth (Muhammad ﷺ with the Qur'ân) to you, but most of you have a hatred for the truth.

أَمْ أَبْرَمُوٓا أَمْرًا فَإِنَّا مُبْرِمُونَ ﴿٧٩﴾ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَىٰهُم ۚ بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾ قُلْ إِن كَانَ لِلرَّحْمَٰنِ وَلَدٌ فَأَنَا۠ أَوَّلُ الْعَٰبِدِينَ ﴿٨١﴾ سُبْحَٰنَ رَبِّ السَّمَٰوَٰتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٢﴾

then We too فَإِنَّا some plan أَمْرًا have they plotted أَبْرَمُوٓا or أَمْ
not لَا that We أَنَّا do they think يَحْسَبُونَ or أَمْ are planning مُبْرِمُونَ ﴿٧٩﴾
of بَلَىٰ and their private counsel وَنَجْوَىٰهُم their secrets سِرَّهُمْ hear نَسْمَعُ
Our messengers (appointed angels in charge of وَرُسُلُنَا course
كَانَ if إِن say قُلْ recording يَكْتُبُونَ ﴿٨٠﴾ are by them لَدَيْهِمْ mankind)
أَوَّلُ then I am فَأَنَا۠ a son وَلَدٌ the Most Beneficent (Allah) لِلرَّحْمَٰنِ had
رَبِّ Glorified be سُبْحَٰنَ (Allah's) worshippers الْعَٰبِدِينَ ﴿٨١﴾ the first of
the Lord رَبِّ and the earth وَالْأَرْضِ the heavens السَّمَٰوَٰتِ the Lord of
يَصِفُونَ ﴿٨٢﴾ (Exalted be He) from all that عَمَّا the Throne الْعَرْشِ of
they ascribe (to Him)

79. Or have they plotted some plan? Then We too are planning. 80. Or do they think that We hear not their secrets and their private counsel? (Yes We do) and Our messengers (appointed angels in charge of mankind) are by them, to record. 81. Say (O Muhammad ﷺ): "If the Most Gracious (Allâh) had a son (or children as you pretend), then I am the first of (Allâh's) worshippers [who deny and refute

this claim of yours (and the first to believe in Allâh Alone and testify that He has no children)]." (*Tafsir At-Tabarî*) **82.** Glorified be the Lord of the heavens and the earth, the Lord of the Throne! Exalted be He from all that they ascribe (to Him).

فَذَرْهُمْ يَخُوضُوا۟ وَيَلْعَبُوا۟ حَتَّىٰ يُلَٰقُوا۟ يَوْمَهُمُ ٱلَّذِى يُوعَدُونَ ﴿٨٣﴾ وَهُوَ ٱلَّذِى فِى ٱلسَّمَآءِ إِلَٰهٌ وَفِى ٱلْأَرْضِ إِلَٰهٌ ۚ وَهُوَ
ٱلْحَكِيمُ ٱلْعَلِيمُ ﴿٨٤﴾ وَتَبَارَكَ ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا وَعِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٥﴾

and وَيَلْعَبُوا۟ to speak nonsense يَخُوضُوا۟ so leave them (alone) فَذَرْهُمْ
which ٱلَّذِى the Day of theirs يَوْمَهُمُ they meet يُلَٰقُوا۟ until حَتَّىٰ play
Who is ٱلَّذِى it is He (Allah) وَهُوَ they have been promised يُوعَدُونَ ﴿٨٣﴾
the ٱلْأَرْضِ and on وَفِى worshipped إِلَٰهٌ the heaven ٱلسَّمَآءِ in فِى
ٱلْعَلِيمُ ﴿٨٤﴾ the All-Wise ٱلْحَكِيمُ and He is وَهُوَ worshipped إِلَٰهٌ earth
مُلْكُ to Whom لَهُۥ He ٱلَّذِى and blessed be وَتَبَارَكَ the All-Knower
وَمَا and the earth وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ belongs the kingdom of
the عِلْمُ and with Whom is وَعِندَهُۥ between them بَيْنَهُمَا and all that is
you تُرْجَعُونَ ﴿٨٥﴾ and to Whom وَإِلَيْهِ the Hour ٱلسَّاعَةِ knowledge of
(all) will be returned

83. So leave them (alone) to speak nonsense and play until they meet the Day of theirs which they have been promised. **84.** It is He (Allâh) Who is the only *Ilâh* (God to be worshipped) in the heaven and the only *Ilâh* (God to be worshipped) on the earth. And He is the All-Wise, the All-Knower. **85.** And Blessed be He to Whom belongs the kingdom of the heavens and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned.

وَلَا يَمْلِكُ ٱلَّذِينَ يَدْعُونَ مِن دُونِهِ ٱلشَّفَٰعَةَ إِلَّا مَن شَهِدَ بِٱلْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٦﴾ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ
لَيَقُولُنَّ ٱللَّهُ ۖ فَأَنَّىٰ يُؤْفَكُونَ ﴿٨٧﴾ وَقِيلِهِۦ يَٰرَبِّ إِنَّ هَٰٓؤُلَآءِ قَوْمٌ لَّا يُؤْمِنُونَ ﴿٨٨﴾ فَٱصْفَحْ عَنْهُمْ وَقُلْ سَلَٰمٌ ۚ فَسَوْفَ يَعْلَمُونَ ﴿٨٩﴾

they يَدْعُونَ those whom ٱلَّذِينَ have power يَمْلِكُ and not وَلَا
مَن except إِلَّا of intercession ٱلشَّفَٰعَةَ instead of Him مِن دُونِهِ invoke
and they وَهُمْ to the truth بِٱلْحَقِّ bear witness شَهِدَ those who
and if وَلَئِن know (the facts about the oneness of Allah) يَعْلَمُونَ ﴿٨٦﴾
they will لَيَقُولُنَّ created them خَلَقَهُمْ who مَّنْ you ask them سَأَلْتَهُم
are they turned away يُؤْفَكُونَ ﴿٨٧﴾ how then فَأَنَّىٰ Allah ٱللَّهُ surely say

إِنَّ O my Lord يَٰرَبِّ and on his (Prophet Muhammad's) saying وَقِيلِهِۦ
who believe يُؤْمِنُونَ ﴿٨٨﴾ not لَّا a people قَوْمٌ these are هَٰٓؤُلَآءِ verily
Salam سَلَٰمٌ and say وَقُلْ from them عَنْهُمْ so turn away فَٱصْفَحْ
come to know يَعْلَمُونَ ﴿٨٩﴾ but they will فَسَوْفَ (peace)

86. And those whom they invoke instead of Him have no power of intercession — except for those who bear witness to the truth knowingly (i.e. believed in the Oneness of Allâh, and obeyed His Orders), and they know (the facts about the Oneness of Allâh). **87.** And if you ask them who created them, they will surely say: "Allâh." How then are they turned away (from the worship of Allâh Who created them)? **88.** (And Allâh has the knowledge) of (Prophet Muhammad's) saying: "O my Lord! Verily, these are a people who believe not!" **89.** So turn away from them (O Muhammad ﷺ), and say: *Salâm* (peace)! But they will come to know.

سُورَةُ الدُّخَانِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

حمٓ ﴿١﴾ وَٱلْكِتَٰبِ ٱلْمُبِينِ ﴿٢﴾ إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةٍ مُّبَٰرَكَةٍ إِنَّا كُنَّا مُنذِرِينَ ﴿٣﴾ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴿٤﴾
أَمْرًا مِّنْ عِندِنَآ إِنَّا كُنَّا مُرْسِلِينَ ﴿٥﴾ رَحْمَةً مِّن رَّبِّكَ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦﴾ رَبِّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَآ
إِن كُنتُم مُّوقِنِينَ ﴿٧﴾

إِنَّآ the manifest ٱلْمُبِينِ ﴿١﴾ By the Book وَٱلْكِتَٰبِ Ha Mim حمٓ ﴿١﴾
إِنَّا a blessed مُّبَٰرَكَةٍ night لَيْلَةٍ in فِى sent it down أَنزَلْنَٰهُ verily We
is يُفْرَقُ Therein فِيهَا warning مُنذِرِينَ ﴿٣﴾ are ever كُنَّا verily We
a command أَمْرًا wise حَكِيمٍ ﴿٤﴾ matter أَمْرٍ every كُلُّ distinguished
sending مُرْسِلِينَ ﴿٥﴾ are ever كُنَّا verily We إِنَّا Us عِندِنَآ from مِّنْ
إِنَّهُۥ your Lord رَّبِّكَ from مِّن (as) Mercy رَحْمَةً (the messengers)
the All-Knower ٱلْعَلِيمُ ﴿٦﴾ the All-Hearer ٱلسَّمِيعُ He is هُوَ verily
and وَمَا and the earth وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ the Lord of رَبِّ
مُّوقِنِينَ ﴿٧﴾ you (but) كُنتُم if إِن between them بَيْنَهُمَآ all that is
have faith with certainity

Sûrat Ad-Dukhân
(The Smoke) XLIV

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. *Hâ-Mîm.* [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.] **2.** By the manifest Book (this Qur'ân) that makes things clear. **3.** We sent it (this Qur'ân) down on a blessed night [(i.e. the Night of *Al-Qadr, Sûrah* No. 97) in the month of Ramadân — the 9th month of the Islâmic calendar]. Verily, We are ever warning (mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship). **4.** Therein (that night) is decreed every matter of ordainments. **5.** As a Command (or this Qur'ân or the Decree of every matter) from Us. Verily, We are ever sending (the Messengers), **6.** (As) a mercy from your Lord. Verily, He is the All-Hearer, the All-Knower. **7.** The Lord of the heavens and the earth and all that is between them, if you (but) have a faith with certainty.

لَآ إِلَٰهَ إِلَّا هُوَ يُحْيِۦ وَيُمِيتُ رَبُّكُمْ وَرَبُّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ ﴿٨﴾ بَلْ هُمْ فِى شَكٍّ يَلْعَبُونَ ﴿٩﴾ فَٱرْتَقِبْ يَوْمَ تَأْتِى
ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ ﴿١٠﴾ يَغْشَى ٱلنَّاسَ هَٰذَا عَذَابٌ أَلِيمٌ ﴿١١﴾ رَّبَّنَا ٱكْشِفْ عَنَّا ٱلْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾ أَنَّىٰ لَهُمُ
ٱلذِّكْرَىٰ وَقَدْ جَآءَهُمْ رَسُولٌ مُّبِينٌ ﴿١٣﴾ ثُمَّ تَوَلَّوْا۟ عَنْهُ وَقَالُوا۟ مُعَلَّمٌ مَّجْنُونٌ ﴿١٤﴾

it is He Who gives life يُحْيِۦ He هُوَ but إِلَّا true god إِلَٰهَ no لَآ
ءَابَآئِكُمُ and the Lord of وَرَبُّ your Lord رَبُّكُمْ and causes death وَيُمِيتُ
doubt شَكٍّ in فِى they هُمْ nay بَلْ before ٱلْأَوَّلِينَ ﴿٨﴾ your fathers
تَأْتِى for the Day when يَوْمَ then wait you فَٱرْتَقِبْ play يَلْعَبُونَ ﴿٩﴾
يَغْشَى a visible مُّبِينٍ ﴿١٠﴾ smoke بِدُخَانٍ the sky ٱلسَّمَآءُ will bring forth
a أَلِيمٌ ﴿١١﴾ torment عَذَابٌ this is هَٰذَا the people ٱلنَّاسَ covering
the ٱلْعَذَابَ from us عَنَّا remove ٱكْشِفْ Our Lord رَّبَّنَا painful
how أَنَّىٰ We shall become believers مُؤْمِنُونَ ﴿١٢﴾ really we إِنَّا torment
when verily وَقَدْ an admonition ٱلذِّكْرَىٰ there be for them لَهُمُ can
﴿١٣﴾ مُّبِينٌ a Messenger رَسُولٌ has already come to them جَآءَهُمْ
عَنْهُ they had turned away تَوَلَّوْا۟ then ثُمَّ explaining things clearly
a mad man مَّجْنُونٌ ﴿١٤﴾ one taught مُعَلَّمٌ and said وَقَالُوا۟ from him

8. *Lâ ilaha illâ Huwa* (none has the right to be worshipped but He). It is He Who gives life and causes death — your Lord and the Lord of your forefathers. **9.** Nay! They play about in doubt. **10.** Then wait you for the Day when the sky will bring forth a visible smoke, **11.** Covering the people, this is a painful torment. **12.** (They will say): "Our Lord! Remove the torment from us, really we shall become believers!" **13.** How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly has already come to them. **14.** Then they had turned away from him (Messenger Muhammad ﷺ) and said: (He is) one taught (by a human being), a mad man!"

إِنَّا كَاشِفُوا الْعَذَابِ قَلِيلًا ۚ إِنَّكُمْ عَائِدُونَ ﴿١٥﴾ يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنتَقِمُونَ ﴿١٦﴾ ۞ وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ
فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٧﴾ أَنْ أَدُّوا إِلَيَّ عِبَادَ اللَّهِ ۖ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٨﴾ وَأَن لَّا تَعْلُوا عَلَى اللَّهِ ۖ إِنِّي آتِيكُم
بِسُلْطَانٍ مُّبِينٍ ﴿١٩﴾ وَإِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ أَن تَرْجُمُونِ ﴿٢٠﴾

for a قَلِيلًا the torment الْعَذَابِ shall remove كَاشِفُوا verily We إِنَّا
on the Day when يَوْمَ will return عَائِدُونَ ﴿١٥﴾ verily you إِنَّكُمْ while
إِنَّا the greatest الْكُبْرَىٰ with grasp الْبَطْشَةَ We shall seize نَبْطِشُ
فَتَنَّا and indeed ۞ وَلَقَدْ will exact retribution مُنتَقِمُونَ ﴿١٦﴾ verily We
وَجَاءَهُمْ Pharaoh's فِرْعَوْنَ people قَوْمَ before them قَبْلَهُمْ We tried
أَنْ a noble كَرِيمٌ ﴿١٧﴾ a messenger رَسُولٌ when there came to them
إِنِّي Allah اللَّهِ the slaves of عِبَادَ to me إِلَيَّ restore أَدُّوا saying
worthy of all أَمِينٌ ﴿١٨﴾ a messenger رَسُولٌ to you لَكُمْ verily I am
اللَّهِ against عَلَى exalt (yourselves) تَعْلُوا not لَّا and that وَأَن trust
with authority بِسُلْطَانٍ I have come to you آتِيكُم truly إِنِّي Allah
in my بِرَبِّي seek refuge عُذْتُ and truly I وَإِنِّي a manifest مُّبِينٍ ﴿١٩﴾
you stone me تَرْجُمُونِ ﴿٢٠﴾ lest أَن and your Lord وَرَبِّكُمْ Lord

15. Verily, We shall remove the torment for a while. Verily, you will revert (to disbelief). **16.** On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution. **17.** And indeed We tried before them Fir'aun's (Pharaoh's) people, when there came to them a noble Messenger [i.e. Mûsâ (Moses) عليه السلام], **18.** Saying: "Deliver to me the slaves of Allâh (i.e. the Children of Israel). Verily, I am to you a Messenger worthy of all trust. **19.** "And exalt not yourselves against Allâh. Truly, I have come to you with a manifest authority. **20.** "And truly, I seek refuge with my Lord and your Lord, lest you should stone me (or call me a sorcerer or kill me).

وَإِن لَّمْ تُؤْمِنُوا لِي فَاعْتَزِلُونِ ﴿٢١﴾ فَدَعَا رَبَّهُۥٓ أَنَّ هَٰٓؤُلَآءِ قَوْمٌ مُّجْرِمُونَ ﴿٢٢﴾ فَأَسْرِ بِعِبَادِى لَيْلًا إِنَّكُم مُّتَّبَعُونَ ﴿٢٣﴾ وَاتْرُكِ
الْبَحْرَ رَهْوًا ۖ إِنَّهُمْ جُندٌ مُّغْرَقُونَ ﴿٢٤﴾ كَمْ تَرَكُوا مِن جَنَّٰتٍ وَعُيُونٍ ﴿٢٥﴾ وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾ وَنَعْمَةٍ كَانُوا فِيهَا
فَٰكِهِينَ ﴿٢٧﴾ كَذَٰلِكَ ۖ وَأَوْرَثْنَٰهَا قَوْمًا ءَاخَرِينَ ﴿٢٨﴾ فَمَا بَكَتْ عَلَيْهِمُ السَّمَآءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ ﴿٢٩﴾ وَلَقَدْ نَجَّيْنَا بَنِىٓ
إِسْرَٰٓءِيلَ مِنَ الْعَذَابِ الْمُهِينِ ﴿٣٠﴾ مِن فِرْعَوْنَ ۚ إِنَّهُۥ كَانَ عَالِيًا مِّنَ الْمُسْرِفِينَ ﴿٣١﴾ وَلَقَدِ اخْتَرْنَٰهُمْ عَلَىٰ عِلْمٍ عَلَى
الْعَٰلَمِينَ ﴿٣٢﴾

then keep away فَاعْتَزِلُونِ ﴿٢١﴾ me لِي you believe تُؤْمِنُوا not لَّمْ but if وَإِن
رَبَّهُۥٓ so he (Moses) called upon فَدَعَا from me and leave me alone
a people who are قَوْمٌ these are هَٰٓؤُلَآءِ (saying) indeed أَنَّ his Lord
with My بِعِبَادِى (Allah said) depart you فَأَسْرِ criminals مُّجْرِمُونَ ﴿٢٢﴾
will be pursued مُّتَّبَعُونَ ﴿٢٣﴾ surely you إِنَّكُم by night لَيْلًا slaves
إِنَّهُمْ as it is (quiet and divided) رَهْوًا the sea الْبَحْرَ and leave وَاتْرُكِ
how many كَمْ to be drowned مُّغْرَقُونَ ﴿٢٤﴾ a host جُندٌ verily they are
وَزُرُوعٍ and springs وَعُيُونٍ ﴿٢٥﴾ gardens جَنَّٰتٍ of مِن did they leave تَرَكُوا
and وَنَعْمَةٍ goodly ﴿٢٦﴾ كَرِيمٍ and places وَمَقَامٍ and corn-fields
كَذَٰلِكَ to take delight فَٰكِهِينَ ﴿٢٧﴾ in it فِيهَا they used كَانُوا comforts
other ءَاخَرِينَ ﴿٢٨﴾ people قَوْمًا and We made inherit them وَأَوْرَثْنَٰهَا thus
and وَالْأَرْضُ the heavens السَّمَآءُ for them عَلَيْهِمُ wept بَكَتْ and not فَمَا
and وَلَقَدْ they given a respite مُنظَرِينَ ﴿٢٩﴾ were كَانُوا nor وَمَا the earth
from مِنَ Israel إِسْرَٰٓءِيلَ the children of بَنِىٓ We saved نَجَّيْنَا indeed
Pharaoh فِرْعَوْنَ from مِن the humiliating الْمُهِينِ ﴿٣٠﴾ torment الْعَذَابِ
the الْمُسْرِفِينَ ﴿٣١﴾ and was of مِّنَ arrogant عَالِيًا was كَانَ verily He إِنَّهُۥ
We chose them (the children اخْتَرْنَٰهُمْ and verily وَلَقَدِ transgressors
the الْعَٰلَمِينَ ﴿٣٢﴾ above عَلَى knowledge عِلْمٍ with عَلَىٰ of Israel)
worlds

21. "But if you believe me not, then keep away from me and leave me alone." **22.** (But they were aggressive) so he [Mûsâ (Moses)] called upon his Lord (saying): "These are indeed the people who are *Mujrimûn* (disbelievers, polytheists, sinners, criminals)." **23.** (Allâh said): "Depart you with My slaves by night. Surely, you will be pursued. **24.** "And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned." **25.** How many of gardens and

springs that they [Fir'aun's (Pharaoh's) people] left behind, **26.** And green crops (fields) and goodly places, **27.** And comforts of life wherein they used to take delight! **28.** Thus (it was)! And We made other people inherit them (i.e. We made the Children of Israel to inherit the kingdom of Egypt). **29.** And the heavens and the earth wept not for them, nor were they given respite. **30.** And indeed We saved the Children of Israel from the humiliating torment, **31.** From Fir'aun (Pharaoh); verily, he was arrogant and was of the *Musrifûn* (those who transgress beyond bound in spending and other things and commit great sins). **32.** And We chose them (the Children of Israel) above the *'Âlamîn* (mankind and jinn) [during the time of Mûsâ (Moses)] with knowledge,

وَءَاتَيْنَٰهُم مِّنَ ٱلْءَايَٰتِ مَا فِيهِ بَلَٰٓؤٌا۟ مُّبِينٌ ﴿٣٣﴾ إِنَّ هَٰٓؤُلَآءِ لَيَقُولُونَ ﴿٣٤﴾ إِنْ هِىَ إِلَّا مَوْتَتُنَا ٱلْأُولَىٰ وَمَا نَحْنُ
بِمُنشَرِينَ ﴿٣٥﴾ فَأْتُوا۟ بِـَٔابَآئِنَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٣٦﴾ أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ أَهْلَكْنَٰهُمْ ۖ إِنَّهُمْ كَانُوا۟
مُجْرِمِينَ ﴿٣٧﴾ وَمَا خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا لَٰعِبِينَ ﴿٣٨﴾ مَا خَلَقْنَٰهُمَآ إِلَّا بِٱلْحَقِّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا
يَعْلَمُونَ ﴿٣٩﴾

in which فِيهِ what مَا signs ٱلْءَايَٰتِ of مِّنَ and granted them وَءَاتَيْنَٰهُم
these people هَٰٓؤُلَآءِ verily إِنَّ a plain مُّبِينٌ ﴿٣٣﴾ there was trial بَلَٰٓؤٌا۟
our مَوْتَتُنَا but إِلَّا it is هِىَ not إِنْ are saying لَيَقُولُونَ ﴿٣٤﴾ (Quraish)
be بِمُنشَرِينَ ﴿٣٥﴾ we shall نَحْنُ and not وَمَا first ٱلْأُولَىٰ death
كُنتُمْ if إِن our fore-fathers بِـَٔابَآئِنَآ then bring back فَأْتُوا۟ resurrected
قَوْمُ or أَمْ better خَيْرٌ are they أَهُمْ speak the truth صَٰدِقِينَ ﴿٣٦﴾ you
before them مِن قَبْلِهِمْ and those وَٱلَّذِينَ Tubba تُبَّعٍ the people of
were كَانُوا۟ because they indeed إِنَّهُمْ We destroyed them أَهْلَكْنَٰهُمْ
the ٱلسَّمَٰوَٰتِ We created خَلَقْنَا and not وَمَا criminals مُجْرِمِينَ ﴿٣٧﴾
between بَيْنَهُمَا and all that is وَمَا and the earth وَٱلْأَرْضَ heavens
إِلَّا We created them خَلَقْنَٰهُمَآ not مَا for mere play لَٰعِبِينَ ﴿٣٨﴾ them
not لَا most of them أَكْثَرَهُمْ but وَلَٰكِنَّ with truth بِٱلْحَقِّ except
know يَعْلَمُونَ ﴿٣٩﴾

33. And granted them signs in which there was a plain trial. **34.** Verily, these (Quraish) people are saying: **35.** "There is nothing but our first death, and we shall not be resurrected. **36.** "Then bring back our forefathers, if you speak the truth!" **37.** Are they better or the people of Tubba' and those before them? We destroyed them because they were indeed *Mujrimûn* (disbelievers, polytheists, sinners,

criminals). 38. And We created not the heavens and the earth, and all that is between them, for mere play. 39. We created them not except with truth (i.e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones), but most of them know not.

إِنَّ يَوْمَ ٱلْفَصْلِ مِيقَٰتُهُمْ أَجْمَعِينَ ﴿٤٠﴾ يَوْمَ لَا يُغْنِى مَوْلًى عَن مَّوْلًى شَيْـًٔا وَلَا هُمْ يُنصَرُونَ ﴿٤١﴾ إِلَّا مَن رَّحِمَ ٱللَّهُ
إِنَّهُۥ هُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٤٢﴾ إِنَّ شَجَرَتَ ٱلزَّقُّومِ ﴿٤٣﴾ طَعَامُ ٱلْأَثِيمِ ﴿٤٤﴾ كَٱلْمُهْلِ يَغْلِى فِى ٱلْبُطُونِ ﴿٤٥﴾
كَغَلْىِ ٱلْحَمِيمِ ﴿٤٦﴾ خُذُوهُ فَٱعْتِلُوهُ إِلَىٰ سَوَآءِ ٱلْجَحِيمِ ﴿٤٧﴾ ثُمَّ صُبُّوا۟ فَوْقَ رَأْسِهِۦ مِنْ عَذَابِ ٱلْحَمِيمِ ﴿٤٨﴾ ذُقْ
إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْكَرِيمُ ﴿٤٩﴾ إِنَّ هَٰذَا مَا كُنتُم بِهِۦ تَمْتَرُونَ ﴿٥٠﴾ إِنَّ ٱلْمُتَّقِينَ فِى مَقَامٍ أَمِينٍ ﴿٥١﴾

is the time مِيقَٰتُهُمْ judgement ٱلْفَصْلِ the Day of يَوْمَ verily إِنَّ
يُغْنِى not لَا the Day when يَوْمَ all of them ﴿٤٠﴾ أَجْمَعِينَ appointed for
شَيْـًٔا a relative مَّوْلًى for عَن Maulan (a near relative) مَوْلًى can avail
can they receive help ﴿٤١﴾ يُنصَرُونَ they هُمْ and not وَلَا in aught
verily إِنَّهُۥ Allah ٱللَّهُ has Mercy رَّحِمَ him whom مَن except إِلَّا
إِنَّ the Most Merciful ﴿٤٢﴾ ٱلرَّحِيمُ the All-Mighty ٱلْعَزِيزُ He is هُوَ
will be the food طَعَامُ Zaqqum ﴿٤٣﴾ ٱلزَّقُّومِ the tree of شَجَرَتَ verily
فِى it will boil يَغْلِى like boiling oil كَٱلْمُهْلِ the sinners ﴿٤٤﴾ ٱلْأَثِيمِ of
scalding ﴿٤٦﴾ ٱلْحَمِيمِ like the boiling of كَغَلْىِ the bellies ﴿٤٥﴾ ٱلْبُطُونِ in
إِلَىٰ and drag him فَٱعْتِلُوهُ (it will be said) seize him خُذُوهُ water
pour صُبُّوا۟ then ثُمَّ blazing Fire ﴿٤٧﴾ ٱلْجَحِيمِ the midst of سَوَآءِ into
﴿٤٨﴾ ٱلْحَمِيمِ the torment of عَذَابِ from مِنْ his head رَأْسِهِۦ over فَوْقَ
you أَنتَ verily you إِنَّكَ taste you (this) ذُقْ boiling water
verily إِنَّ the noble ﴿٤٩﴾ ٱلْكَرِيمُ the mighty ٱلْعَزِيزُ (pretended to be)
doubt ﴿٥٠﴾ تَمْتَرُونَ about it بِهِۦ you used to كُنتُم what مَا this is هَٰذَا
﴿٥١﴾ أَمِينٍ place of مَقَامٍ in فِى the pious will be ٱلْمُتَّقِينَ verily إِنَّ
security (Paradise)

40. Verily, the Day of Judgement (when Allâh will judge between the creatures) is the time appointed for all of them — 41. The Day when a *Maula* (a near relative) cannot avail a *Maula* (a near relative) in aught, and no help can they receive, 42. Except him on whom Allâh has mercy. Verily, He is the All-Mighty, the Most

Merciful. **43.** Verily, the tree of *Zaqqûm* **44.** Will be the food of the sinners.
45. Like boiling oil, it will boil in the bellies, **46.** Like the boiling of scalding water. **47.** (It will be said:) "Seize him and drag him into the midst of blazing Fire,
48. "Then pour over his head the torment of boiling water. **49.** "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous! **50.** "Verily, this is that whereof you used to doubt!" **51.** Verily, the *Muttaqûn* (the pious. See V.2:2) will be in place of Security (Paradise)

فِي جَنَّٰتٖ وَعُيُونٖ ﴿٥٢﴾ يَلۡبَسُونَ مِن سُندُسٖ وَإِسۡتَبۡرَقٖ مُّتَقَٰبِلِينَ ﴿٥٣﴾ كَذَٰلِكَ وَزَوَّجۡنَٰهُم بِحُورٍ عِينٖ ﴿٥٤﴾
يَدۡعُونَ فِيهَا بِكُلِّ فَٰكِهَةٍ ءَامِنِينَ ﴿٥٥﴾ لَا يَذُوقُونَ فِيهَا ٱلۡمَوۡتَ إِلَّا ٱلۡمَوۡتَةَ ٱلۡأُولَىٰۖ وَوَقَىٰهُمۡ عَذَابَ
ٱلۡجَحِيمِ ﴿٥٦﴾ فَضۡلٗا مِّن رَّبِّكَۚ ذَٰلِكَ هُوَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ﴿٥٧﴾ فَإِنَّمَا يَسَّرۡنَٰهُ بِلِسَانِكَ لَعَلَّهُمۡ يَتَذَكَّرُونَ ﴿٥٨﴾ فَٱرۡتَقِبۡ
إِنَّهُم مُّرۡتَقِبُونَ ﴿٥٩﴾

مِن dressed يَلۡبَسُونَ and springs وَعُيُونٖ ﴿٥٢﴾ Gardens جَنَّٰتٖ among فِي
مُّتَقَٰبِلِينَ ﴿٥٣﴾ and (also) in thick silk وَإِسۡتَبۡرَقٖ fine silk سُندُسٖ in
and We shall وَزَوَّجۡنَٰهُم so, (it will be) كَذَٰلِكَ facing each other
with wide عِينٖ ﴿٥٤﴾ to Houris (female fair ones) بِحُورٍ marry them
for every kind بِكُلِّ therein فِيهَا they will call يَدۡعُونَ lovely eyes
يَذُوقُونَ not لَا in peace and security ءَامِنِينَ ﴿٥٥﴾ fruit فَٰكِهَةٍ of
death ٱلۡمَوۡتَةَ except إِلَّا death ٱلۡمَوۡتَ therein فِيهَا they will taste
the عَذَابَ and He will save them from وَوَقَىٰهُمۡ the first ٱلۡأُولَىٰ
from مِّن as a Bounty فَضۡلٗا the blazing Fire ٱلۡجَحِيمِ ﴿٥٦﴾ torment of
the ٱلۡعَظِيمُ ﴿٥٧﴾ success ٱلۡفَوۡزُ will be هُوَ that ذَٰلِكَ your Lord رَّبِّكَ
We have made this (Quran) easy يَسَّرۡنَٰهُ certainly فَإِنَّمَا supreme
يَتَذَكَّرُونَ ﴿٥٨﴾ in order that they may لَعَلَّهُمۡ in your tongue بِلِسَانِكَ
are مُّرۡتَقِبُونَ ﴿٥٩﴾ verily they (too) إِنَّهُم wait then فَٱرۡتَقِبۡ remember
waiting

52. Among Gardens and Springs, **53.** Dressed in fine silk and (also) in thick silk, facing each other, **54.** So (it will be). And We shall marry them to *Hûr* (fair females) with wide lovely eyes. **55.** They will call therein for every kind of fruit in peace and security; **56.** They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire, **57.** As a bounty from your Lord! That will be the supreme success! **58.** Certainly, We have made this (Qur'ân) easy in your tongue, in order that they may remember.
59. Wait then (O Muhammad ﷺ); verily, they (too) are waiting.

سُورَةُ الجَاثِيَة

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

حمٓ ﴿١﴾ تَنزِيلُ ٱلۡكِتَٰبِ مِنَ ٱللَّهِ ٱلۡعَزِيزِ ٱلۡحَكِيمِ ﴿٢﴾ إِنَّ فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ لَأٓيَٰتٖ لِّلۡمُؤۡمِنِينَ ﴿٣﴾ وَفِي خَلۡقِكُمۡ وَمَا يَبُثُّ مِن دَآبَّةٍ
ءَايَٰتٞ لِّقَوۡمٖ يُوقِنُونَ ﴿٤﴾ وَٱخۡتِلَٰفِ ٱلَّيۡلِ وَٱلنَّهَارِ وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن رِّزۡقٖ فَأَحۡيَا بِهِ ٱلۡأَرۡضَ بَعۡدَ مَوۡتِهَا وَتَصۡرِيفِ ٱلرِّيَٰحِ
ءَايَٰتٞ لِّقَوۡمٖ يَعۡقِلُونَ ﴿٥﴾ تِلۡكَ ءَايَٰتُ ٱللَّهِ نَتۡلُوهَا عَلَيۡكَ بِٱلۡحَقِّۖ فَبِأَيِّ حَدِيثِۭ بَعۡدَ ٱللَّهِ وَءَايَٰتِهِۦ يُؤۡمِنُونَ ﴿٦﴾

is from مِنَ the Book ٱلۡكِتَٰبِ the revelation of تَنزِيلُ Ha-Mim ﴿١﴾ حمٓ
فِي verily إِنَّ the All-Wise ﴿٢﴾ ٱلۡحَكِيمِ the All-Mighty ٱلۡعَزِيزِ Allah ٱللَّهِ
﴿٣﴾ لِّلۡمُؤۡمِنِينَ are signs لَأٓيَٰتٖ and the earth وَٱلۡأَرۡضِ the heavens ٱلسَّمَٰوَٰتِ in
يَبُثُّ and what وَمَا your creation خَلۡقِكُمۡ and in وَفِي for the believers
for لِّقَوۡمٖ are signs ءَايَٰتٞ moving creatures دَآبَّةٖ of مِن He scattered
and the وَٱخۡتِلَٰفِ have faith with certainty ﴿٤﴾ يُوقِنُونَ people who
أَنزَلَ and what وَمَآ and the day وَٱلنَّهَارِ the night ٱلَّيۡلِ separation of
provision رِّزۡقٖ of مِن the sky ٱلسَّمَآءِ from مِنَ Allah ٱللَّهُ sends down
its مَوۡتِهَا after بَعۡدَ the earth ٱلۡأَرۡضَ therewith بِهِ and revives فَأَحۡيَا
are the ءَايَٰتٞ the winds ٱلرِّيَٰحِ and in turning about of وَتَصۡرِيفِ death
are ءَايَٰتُ these تِلۡكَ understand ﴿٥﴾ يَعۡقِلُونَ for a people who لِّقَوۡمٖ signs
بِٱلۡحَقِّ to you عَلَيۡكَ which We recite نَتۡلُوهَا Allah ٱللَّهِ the Signs of
Allah ٱللَّهِ after بَعۡدَ speech حَدِيثِۭ then in which فَبِأَيِّ with truth
will they believe ﴿٦﴾ يُؤۡمِنُونَ and His Signs وَءَايَٰتِهِۦ

Sûrat Al-Jâthiyah
(The Kneeling) (XLV)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. *Hâ-Mîm*. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.] **2.** The revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Wise. **3.** Verily, in the heavens and the earth are signs for the believers. **4.** And in your creation, and what He scattered (through the earth) of moving (living) creatures are signs for people who have Faith with certainty. **5.** And in the alternation of night and day, and the provision (rain) that Allâh sends down from the sky, and revives therewith the earth after its

death, and in the turning about of the winds (i.e. sometimes towards the east or north, and sometimes towards the south or west sometimes bringing glad tidings of rain and sometimes bringing the torment), are signs for a people who understand. **6.** These are the *Ayât* (proofs, evidences, verses, lessons, revelations, etc.) of Allâh, which We recite to you (O Muhammad ﷺ) with truth. Then in which speech after Allâh and His *Ayât* will they believe?

وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ ﴿٧﴾ يَسْمَعُ ءَايَٰتِ ٱللَّهِ تُتْلَىٰ عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٨﴾ وَإِذَا عَلِمَ مِنْ
ءَايَٰتِنَا شَيْـًٔا ٱتَّخَذَهَا هُزُوًا أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٩﴾ مِّن وَرَآئِهِمْ جَهَنَّمُ وَلَا يُغْنِى عَنْهُم مَّا كَسَبُوا۟ شَيْـًٔا وَلَا مَا ٱتَّخَذُوا۟
مِن دُونِ ٱللَّهِ أَوْلِيَآءَ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠﴾

ءَايَٰتِ who hears يَسْمَعُ sinful أَثِيمٍ ﴿٧﴾ liar أَفَّاكٍ to every لِّكُلِّ woe وَيْلٌ
يُصِرُّ yet ثُمَّ to him عَلَيْهِ recited تُتْلَىٰ Allah ٱللَّهِ the Verses of
he heard them يَسْمَعْهَا not لَّمْ as if كَأَن with pride مُسْتَكْبِرًا persists
and وَإِذَا a painful أَلِيمٍ ﴿٨﴾ torment بِعَذَابٍ so announce to him فَبَشِّرْهُ
ٱتَّخَذَهَا something شَيْـًٔا Our Verses ءَايَٰتِنَا of مِنْ he learns عَلِمَ when
عَذَابٌ there will be لَهُمْ for such أُو۟لَٰٓئِكَ as a jest هُزُوًا he takes them
جَهَنَّمُ behind them there is مِّن وَرَآئِهِمْ a humiliating مُّهِينٌ ﴿٩﴾ torment
that which مَّا to them عَنْهُم will be of profit يُغْنِى and not وَلَا Hell
they ٱتَّخَذُوا۟ what مَا nor وَلَا anything شَيْـًٔا they have earned كَسَبُوا۟
وَلَهُمْ as friends, protectors أَوْلِيَآءَ Allah ٱللَّهِ besides مِن دُونِ have taken
a great عَظِيمٌ ﴿١٠﴾ torment عَذَابٌ and theirs will be

7. Woe to every sinful liar **8.** Who hears the Verses of Allâh (being) recited to him, yet persists with pride as if he heard them not. So announce to him a painful torment! **9.** And when he learns something of Our Verses (this Qur'ân), he makes them a jest. For such there will be a humiliating torment. **10.** In front of them there is Hell. And that which they have earned will be of no profit to them, nor (will be of any profit to them) those whom they have taken as *Auliyâ'* (protectors, helpers) besides Allâh. And theirs will be a great torment.

هَٰذَا هُدًى وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٌ ﴿١١﴾ ۞ ٱللَّهُ ٱلَّذِى سَخَّرَ لَكُمُ ٱلْبَحْرَ لِتَجْرِىَ ٱلْفُلْكُ فِيهِ بِأَمْرِهِۦ
وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾ وَسَخَّرَ لَكُم مَّا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ جَمِيعًا مِّنْهُ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ
يَتَفَكَّرُونَ ﴿١٣﴾ قُل لِّلَّذِينَ ءَامَنُوا۟ يَغْفِرُوا۟ لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ ٱللَّهِ لِيَجْزِىَ قَوْمًۢا بِمَا كَانُوا۟ يَكْسِبُونَ ﴿١٤﴾ مَنْ عَمِلَ
صَٰلِحًا فَلِنَفْسِهِۦ وَمَنْ أَسَآءَ فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٥﴾

disbelieve كَفَرُوا and those who وَٱلَّذِينَ a guidance هُدًى this is هَٰذَا
عَذَابٌ for them there is لَهُمۡ their Lord رَبِّهِمۡ in the Signs of بِـَٔايَٰتِ
it ٱلَّذِي Allah ٱللَّهُ a painful أَلِيمٌ (11) filth, dirt رِّجۡزٍ of مِّن torment
that لِتَجۡرِيَ the sea ٱلۡبَحۡرَ to you لَكُمُ has subjected سَخَّرَ is He Who
by His Command بِأَمۡرِهِۦ through it فِيهِ the ships ٱلۡفُلۡكُ may sail
and وَلَعَلَّكُمۡ His Bounty فَضۡلِهِۦ of مِن and that you may seek وَلِتَبۡتَغُواْ
to لَكُم and has subjected وَسَخَّرَ be thankful تَشۡكُرُونَ (12) that you may
فِي and all that is وَمَا the heavens ٱلسَّمَٰوَٰتِ in فِي all that is مَّا you
in فِي verily إِنَّ from Him مِّنۡهُ it is all جَمِيعًا the earth ٱلۡأَرۡضِ in
think يَتَفَكَّرُونَ (13) for a people who لِّقَوۡمٍ are signs لَأٓيَٰتٍ that ذَٰلِكَ
to يَغۡفِرُواْ have believed ءَامَنُواْ to (those who) لِّلَّذِينَ say قُل deeply
the Days of أَيَّامَ hope for يَرۡجُونَ not لَا those who لِلَّذِينَ forgive
according بِمَا people قَوۡمًا that He may recompense لِيَجۡزِيَ Allah ٱللَّهِ
عَمِلَ whosoever مَنۡ earning يَكۡسِبُونَ (14) they were كَانُواْ to what
and وَمَنۡ it is for his ownself فَلِنَفۡسِهِۦ a good deed صَٰلِحًا does
ثُمَّ it is against it (his ownself) فَعَلَيۡهَا does evil أَسَآءَ whosoever
you will be made to return تُرۡجَعُونَ (15) your Lord رَبِّكُمۡ to إِلَىٰ then

11. This (Qur'ân) is a guidance. And those who disbelieve in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, for them there is a painful torment of *Rijz* (a severe kind of punishment). **12.** Allâh, it is He Who has subjected to you the sea, that ships may sail through it by His Command, and that you may seek of His Bounty, and that you may be thankful. **13.** And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply. **14.** Say (O Muhammad ﷺ) to the believers to forgive those who (harm them and) hope not for the Days of Allâh (i.e. His Recompense), that He may recompense people, according to what they have earned (i.e. to punish these disbelievers who harm the believers). **15.** Whosoever does a good deed, it is for his own self, and whosoever does evil, it is against (his own self). Then to your Lord you will be made to return.

وَلَقَدۡ ءَاتَيۡنَا بَنِيٓ إِسۡرَٰٓءِيلَ ٱلۡكِتَٰبَ وَٱلۡحُكۡمَ وَٱلنُّبُوَّةَ وَرَزَقۡنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلۡنَٰهُمۡ عَلَى ٱلۡعَٰلَمِينَ (16) وَءَاتَيۡنَٰهُم
بَيِّنَٰتٍ مِّنَ ٱلۡأَمۡرِ فَمَا ٱخۡتَلَفُوٓاْ إِلَّا مِنۢ بَعۡدِ مَا جَآءَهُمُ ٱلۡعِلۡمُ بَغۡيَۢا بَيۡنَهُمۡ إِنَّ رَبَّكَ يَقۡضِي بَيۡنَهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ فِيمَا

كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿١٧﴾ ثُمَّ جَعَلْنَٰكَ عَلَىٰ شَرِيعَةٍ مِّنَ ٱلْأَمْرِ فَٱتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَآءَ ٱلَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾

Israel إِسْرَٰٓءِيلَ the children of بَنِىٓ We gave ءَاتَيْنَا and indeed وَلَقَدْ
and the understanding of the scripture وَٱلْحُكْمَ the scripture ٱلْكِتَٰبَ
from مِّنَ and We provided them وَرَزَقْنَٰهُم and the prophethood وَٱلنُّبُوَّةَ
above عَلَى and We preferred them وَفَضَّلْنَٰهُمْ the good things ٱلطَّيِّبَٰتِ
بَيِّنَٰتٍ and We gave them وَءَاتَيْنَٰهُم all the worlds (mankind) ٱلْعَٰلَمِينَ ﴿١٦﴾
they ٱخْتَلَفُوٓا۟ and not فَمَا matters ٱلْأَمْرِ of مِّنَ clear proofs
ٱلْعِلْمُ came to them جَآءَهُمُ what مَا after مِنۢ بَعْدِ until إِلَّا differed
among themselves بَيْنَهُمْ through transgression بَغْيًۢا the knowledge
يَوْمَ between them بَيْنَهُمْ will judge يَقْضِى your Lord رَبَّكَ verily إِنَّ
they used كَانُوا۟ about that فِيمَا Resurrection ٱلْقِيَٰمَةِ on the Day of
We have put you جَعَلْنَٰكَ then ثُمَّ differ يَخْتَلِفُونَ ﴿١٧﴾ therein فِيهِ to
so فَٱتَّبِعْهَا commandment ٱلْأَمْرِ of مِّنَ a plain way شَرِيعَةٍ on عَلَىٰ
those ٱلَّذِينَ the desires of أَهْوَآءَ follow تَتَّبِعْ and not وَلَا follow it
know يَعْلَمُونَ ﴿١٨﴾ not لَا who

16. And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them above the *'Âlamîn* (mankind and jinn of their time, during that period), **17.** And gave them clear proofs in matters [by revealing to them the Taurât (Torah)]. And they differed not until after the knowledge came to them, through envy among themselves. Verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ. **18.** Then We have put you (O Muhammad ﷺ) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of Islâmic Monotheism)]. So follow you that (Islâmic Monotheism and its laws), and follow not the desires of those who know not. (*Tafsir At-Tabarî*)

إِنَّهُمْ لَن يُغْنُوا۟ عَنكَ مِنَ ٱللَّهِ شَيْـًٔا ۚ وَإِنَّ ٱلظَّٰلِمِينَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۖ وَٱللَّهُ وَلِىُّ ٱلْمُتَّقِينَ ﴿١٩﴾ هَٰذَا بَصَٰٓئِرُ لِلنَّاسِ
وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ ﴿٢٠﴾ أَمْ حَسِبَ ٱلَّذِينَ ٱجْتَرَحُوا۟ ٱلسَّيِّـَٔاتِ أَن نَّجْعَلَهُمْ كَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟
ٱلصَّٰلِحَٰتِ سَوَآءً مَّحْيَاهُمْ وَمَمَاتُهُمْ ۚ سَآءَ مَا يَحْكُمُونَ ﴿٢١﴾ وَخَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ وَلِتُجْزَىٰ كُلُّ
نَفْسٍۭ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾

against مِنَ you عَنكَ can avail يُغْنُوا never لَن verily they إِنَّهُمْ
the wrongdoers ٱلظَّٰلِمِينَ and verily وَإِنَّ anything شَيْـًٔا Allah ٱللَّهِ
but Allah وَٱللَّهُ of others بَعْضٍ are friends أَوْلِيَآءُ some of them بَعْضُهُمْ
this هَٰذَا of the pious people ٱلْمُتَّقِينَ (19) the Friend, Protector وَلِىُّ is
and وَهُدًى for mankind لِلنَّاسِ a clear insight and evidence بَصَٰٓئِرُ is
who يُوقِنُونَ (20) for people لِّقَوْمٍ and a mercy وَرَحْمَةٌ a guidance
those who ٱلَّذِينَ think حَسِبَ or do أَمْ have faith with certainty
We shall make them نَّجْعَلَهُمْ that أَن evil deeds ٱلسَّيِّـَٔاتِ earn ٱجْتَرَحُوا
ٱلصَّٰلِحَٰتِ and do وَعَمِلُوا believe ءَامَنُوا equal with those who كَٱلَّذِينَ
وَمَمَاتُهُمْ in their present life مَّحْيَاهُمْ equal سَوَآءً righteous good deeds
judgement يَحْكُمُونَ (21) what مَا worst is سَآءَ and after their death
the heavens ٱلسَّمَٰوَٰتِ Allah ٱللَّهُ and created وَخَلَقَ they make
in order that may be وَلِتُجْزَىٰ with truth بِٱلْحَقِّ and the earth وَٱلْأَرْضَ
it has كَسَبَتْ what بِمَا person نَفْسٍۭ each كُلُّ recompensed
will be wronged يُظْلَمُونَ (22) not لَا and they وَهُمْ earned

19. Verily, they can avail you nothing against Allâh (if He wants to punish you). Verily, the *Zâlimûn* (polytheists, wrongdoers) are *Auliyâ'* (protectors, helpers) of one another, but Allâh is the *Walî* (Helper, Protector) of the *Muttaqûn* (the pious. See V.2:2). **20.** This (Qur'ân) is a clear insight and evidence for mankind, and a guidance and a mercy for people who have Faith with certainty. **21.** Or do those who earn evil deeds think that We shall hold them equal with those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make. **22.** And Allâh has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged.

أَفَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ وَأَضَلَّهُ ٱللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِۦ وَقَلْبِهِۦ وَجَعَلَ عَلَىٰ بَصَرِهِۦ غِشَٰوَةً فَمَن يَهْدِيهِ مِنۢ بَعْدِ ٱللَّهِ ۚ
أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾ وَقَالُوا۟ مَا هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَآ إِلَّا ٱلدَّهْرُ ۚ وَمَا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا
يَظُنُّونَ ﴿٢٤﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ مَّا كَانَ حُجَّتَهُمْ إِلَّآ أَن قَالُوا۟ ٱئْتُوا۟ بِـَٔابَآئِنَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٥﴾

هَوَىٰهُ as his god إِلَٰهَهُۥ takes ٱتَّخَذَ him who مَنِ Have you seen أَفَرَءَيْتَ
عِلْمٍ upon عَلَىٰ Allah ٱللَّهُ and left him astray وَأَضَلَّهُ his own lust

and his وَقَلْبِهِۦ his hearing سَمْعِهِۦ over عَلَىٰ and sealed وَخَتَمَ knowing
who فَمَن a cover غِشَٰوَةً his sight بَصَرِهِۦ on عَلَىٰ and put وَجَعَلَ heart
will you not أَفَلَا Allah ٱللَّهِ after مِنۢ بَعْدِ will guide him يَهْدِيهِ then
there is هِىَ nothing مَا and they say وَقَالُوا۟ remember ﴿٢٣﴾ تَذَكَّرُونَ then
and we وَنَحْيَا we die نَمُوتُ this world ٱلدُّنْيَا our life of حَيَاتُنَا but إِلَّا
the time ٱلدَّهْرُ except إِلَّا destroys us يُهْلِكُنَآ and nothing وَمَا live
إِنْ any knowledge مِنْ عِلْمٍ of that بِذَٰلِكَ they have لَهُم and not وَمَا
تُتْلَىٰ and when وَإِذَا are guessing ﴿٢٤﴾ يَظُنُّونَ only إِلَّا they هُمْ verily
كَانَ not مَّا clear بَيِّنَٰتٍ Our Verses ءَايَٰتُنَا to them عَلَيْهِمْ are recited
ٱئْتُوا۟ they say قَالُوا۟ that أَن except إِلَّآ their argument حُجَّتَهُمْ is
﴿٢٥﴾ صَٰدِقِينَ you are كُنتُمْ if إِن our (dead) fathers بِـَٔابَآئِنَآ bring back
truthful

23. Have you seen him who takes his own lust (vain desires) as his *ilâh* (god)? And Allâh knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allâh? Will you not then remember? 24. And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except *Ad-Dahr* (time). And they have no knowledge of it, they only conjecture. 25. And when Our Clear Verses are recited to them, their argument is no other than that they say: "Bring back our (dead) fathers, if you are truthful!"

قُلِ ٱللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَا رَيْبَ فِيهِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٢٦﴾ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ ۚ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يَوْمَئِذٍ يَخْسَرُ ٱلْمُبْطِلُونَ ﴿٢٧﴾ وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً ۚ كُلُّ أُمَّةٍ تُدْعَىٰٓ إِلَىٰ كِتَٰبِهَا ٱلْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ
تَعْمَلُونَ ﴿٢٨﴾ هَٰذَا كِتَٰبُنَا يَنطِقُ عَلَيْكُم بِٱلْحَقِّ ۚ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٩﴾ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟
ٱلصَّٰلِحَٰتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِى رَحْمَتِهِۦ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْمُبِينُ ﴿٣٠﴾

causes you يُمِيتُكُمْ then ثُمَّ gives you life يُحْيِيكُمْ Allah ٱللَّهُ say قُلِ
the Day of يَوْمِ to إِلَىٰ He will assemble you يَجْمَعُكُمْ then ثُمَّ to die
but وَلَٰكِنَّ about it فِيهِ doubt رَيْبَ there is no لَا Resurrection ٱلْقِيَٰمَةِ
and to وَلِلَّهِ know ﴿٢٦﴾ يَعْلَمُونَ not لَا mankind ٱلنَّاسِ most of أَكْثَرَ
and وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ the kingdom of مُلْكُ Allah belongs

ٱلسَّاعَةُ will be established تَقُومُ and on the Day that وَيَوْمَ the earth
the ﴿٢٧﴾ ٱلْمُبْطِلُونَ shall lose يَخْسَرُ on that Day يَوْمَئِذٍ the Hour
nation أُمَّةٍ each كُلَّ and you will see وَتَرَىٰ followers of falsehood
will be called تُدْعَىٰٓ nation أُمَّةٍ each كُلُّ humbled to their knees جَاثِيَةً
you shall be تُجْزَوْنَ this Day ٱلْيَوْمَ its Record كِتَـٰبِهَا to إِلَىٰ
this هَـٰذَا do ﴿٢٨﴾ تَعْمَلُونَ you used to كُنتُمْ for what مَا recompensed
إِنَّا with truth بِٱلْحَقِّ about you عَلَيْكُم speaks يَنطِقُ Our Record كِتَـٰبُنَا
you used to كُنتُمْ what مَا recording نَسْتَنسِخُ were كُنَّا verily We
وَعَمِلُوا۟ believed ءَامَنُوا۟ those who ٱلَّذِينَ then as for فَأَمَّا do ﴿٢٩﴾ تَعْمَلُونَ
رَبُّهُمْ will admit them فَيُدْخِلُهُمْ righteous good deeds ٱلصَّـٰلِحَـٰتِ and did
ٱلْفَوْزُ will be هُوَ that ذَٰلِكَ His Mercy رَحْمَتِهِۦ in فِى their Lord
the evident ﴿٣٠﴾ ٱلْمُبِينُ success

26. Say (to them): "Allâh gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not." **27.** And to Allâh belongs the kingdom of the heavens and the earth. And on the Day that the Hour will be established — on that Day the followers of falsehood (polytheists, disbelievers, worshippers of false deities) shall lose (everything). **28.** And you will see each nation humbled to their knees (kneeling), each nation will be called to its Record (of deeds). This Day you shall be recompensed for what you used to do. **29.** This Our Record speaks about you with truth. Verily, We were recording what you used to do (i.e. Our angels used to record your deeds). **30.** Then, as for those who believed (in the Oneness of Allâh — Islâmic Monotheism) and did righteous good deeds, their Lord will admit them to His Mercy. That will be the evident success.

وَأَمَّا ٱلَّذِينَ كَفَرُوٓا۟ أَفَلَمْ تَكُنْ ءَايَـٰتِى تُتْلَىٰ عَلَيْكُمْ فَٱسْتَكْبَرْتُمْ وَكُنتُمْ قَوْمًا مُّجْرِمِينَ ﴿٣١﴾ وَإِذَا قِيلَ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَٱلسَّاعَةُ لَا
رَيْبَ فِيهَا قُلْتُم مَّا نَدْرِى مَا ٱلسَّاعَةُ إِن نَّظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُسْتَيْقِنِينَ ﴿٣٢﴾ وَبَدَا لَهُمْ سَيِّـَٔاتُ مَا عَمِلُوا۟ وَحَاقَ بِهِم مَّا
كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٣٣﴾

were not أَفَلَمْ تَكُنْ disbelieved كَفَرُوٓا۟ those who ٱلَّذِينَ but as for وَأَمَّا
but you were فَٱسْتَكْبَرْتُمْ to you عَلَيْكُمْ recited تُتْلَىٰ My Verses ءَايَـٰتِى
criminals ﴿٣١﴾ مُّجْرِمِينَ a people who were قَوْمًا and you were وَكُنتُمْ proud

Allah's ٱللَّهِ promise وَعْدَ verily إِنَّ it was said قِيلَ and when وَإِذَا
فِيهَا (any) doubt رَيْبَ not لَا and the Hour وَٱلسَّاعَةُ is the truth حَقٌّ
the ٱلسَّاعَةُ what is مَا We know نَدْرِى not مَّا you said قُلْتُم about it
وَمَا as conjecture ظَنًّا only إِلَّا We think it نَّظُنُّ verily إِن Hour
and وَبَدَا ❁ have firm convincing belief بِمُسْتَيْقِنِينَ ﴿٣٢﴾ we نَحْنُ and not
they did عَمِلُوا۟ what مَا the evil of سَيِّـَٔاتُ to them لَهُمْ will appear
that مَّا about them بِهِم and will be completely encircled وَحَاقَ
mock يَسْتَهْزِءُونَ ﴿٣٣﴾ at it بِهِۦ they used to كَانُوا۟ which

31. But as for those who disbelieved (it will be said to them): "Were not Our Verses recited to you? But you were proud, and you were a people who were *Mujrimûn* (polytheists, disbelievers, sinners, criminals)." **32.** And when it was said: "Verily, Allâh's Promise is the truth, and there is no doubt about the coming of the Hour," you said: "We know not what is the Hour: we do not think it but as a conjecture, and we have no firm convincing belief (therein)." **33.** And the evil of what they did will appear to them, and that which they used to mock at will completely encircle them.

وَقِيلَ ٱلْيَوْمَ نَنسَىٰكُمْ كَمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا وَمَأْوَىٰكُمُ ٱلنَّارُ وَمَا لَكُم مِّن نَّٰصِرِينَ ﴿٣٤﴾ ذَٰلِكُم بِأَنَّكُمُ ٱتَّخَذْتُمْ ءَايَٰتِ ٱللَّهِ هُزُوًا
وَغَرَّتْكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا ۚ فَٱلْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٣٥﴾ فَلِلَّهِ ٱلْحَمْدُ رَبِّ ٱلسَّمَٰوَٰتِ وَرَبِّ ٱلْأَرْضِ رَبِّ
ٱلْعَٰلَمِينَ ﴿٣٦﴾ وَلَهُ ٱلْكِبْرِيَآءُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٣٧﴾

كَمَا We will forget you نَنسَىٰكُمْ this Day ٱلْيَوْمَ and it will be said وَقِيلَ
this هَٰذَا Day of yours يَوْمِكُمْ the meeting of لِقَآءَ you forgot نَسِيتُمْ as
لَكُم and there is not وَمَا is the Fire ٱلنَّارُ and your abode وَمَأْوَىٰكُمُ
because you بِأَنَّكُمُ this is ذَٰلِكُم helpers نَّٰصِرِينَ ﴿٣٤﴾ any مِّن for you
وَغَرَّتْكُمُ in mockery هُزُوًا Allah ٱللَّهِ the revelations of ءَايَٰتِ took ٱتَّخَذْتُمْ
so this فَٱلْيَوْمَ the world ٱلدُّنْيَا the life of ٱلْحَيَوٰةُ and deceived you
from there (Hell) مِنْهَا they shall be taken out يُخْرَجُونَ not لَا Day
so to Allah فَلِلَّهِ be allowed excuses يُسْتَعْتَبُونَ ﴿٣٥﴾ they هُمْ nor وَلَا
the ٱلسَّمَٰوَٰتِ the Lord of رَبِّ is all the praises and thanks ٱلْحَمْدُ
and the Lord of رَبِّ the earth ٱلْأَرْضِ and the Lord of وَرَبِّ heavens

in في	is the Majesty ٱلْكِبْرِيَآءُ	and His وَلَهُ	the worlds ٱلْعَٰلَمِينَ ﴿٣٦﴾
the ٱلْعَزِيزُ	and He is وَهُوَ	and the earth وَٱلْأَرْضِ	the heavens ٱلسَّمَٰوَٰتِ
		the All-Wise ٱلْحَكِيمُ ﴿٣٧﴾	All-Mighty

34. And it will be said: "This Day We will forget you as you forgot the Meeting of this Day of yours. And your abode is the Fire, and there is none to help you." **35.** This, because you took the revelations of Allâh (this Qur'ân) in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there (Hell), nor shall they be returned to the worldly life (so that they repent to Allâh, and beg His Pardon for their sins). **36.** So all the praises and thanks be to Allâh, the Lord of the heavens and the Lord of the earth, and the Lord of the *'Âlamîn* (mankind, jinn and all that exists). **37.** And His (Alone) is the Majesty in the heavens and the earth, and He is the All-Mighty, the All-Wise.

سُورَةُ الأَحْقَافِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

حمٓ ۝١ تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ۝٢ مَا خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ وَأَجَلٍ مُّسَمًّى ۚ
وَٱلَّذِينَ كَفَرُوا۟ عَمَّآ أُنذِرُوا۟ مُعْرِضُونَ ۝٣ قُلْ أَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ أَرُونِى مَاذَا خَلَقُوا۟ مِنَ ٱلْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِى
ٱلسَّمَٰوَٰتِ ۖ ٱئْتُونِى بِكِتَٰبٍ مِّن قَبْلِ هَٰذَآ أَوْ أَثَٰرَةٍ مِّنْ عِلْمٍ إِن كُنتُمْ صَٰدِقِينَ ۝٤

from مِنَ the Book ٱلْكِتَٰبِ the revelation of تَنزِيلُ Ha-Mim حمٓ ۝١
خَلَقْنَا not مَا the All-Wise ٱلْحَكِيمِ ۝٢ the All-Mighty ٱلْعَزِيزِ - Allah ٱللَّهِ
and all وَمَا and the earth وَٱلْأَرْضَ the heavens ٱلسَّمَٰوَٰتِ We created
and وَأَجَلٍ with truth بِٱلْحَقِّ except إِلَّا between them بَيْنَهُمَآ that is
disbelieve كَفَرُوا۟ and those who وَٱلَّذِينَ an appointed مُّسَمًّى for term
turn مُعْرِضُونَ ۝٣ they are warned أُنذِرُوا۟ from that whereof عَمَّآ
مِن دُونِ you invoke تَدْعُونَ what مَّا do you see أَرَءَيْتُم say قُلْ away
have they خَلَقُوا۟ what مَاذَا show me أَرُونِى Allah ٱللَّهِ besides
a share شِرْكٌ have they لَهُمْ or أَمْ the earth ٱلْأَرْضِ of مِنَ created
a Book (revealed) بِكِتَٰبٍ bring me ٱئْتُونِى the heavens ٱلسَّمَٰوَٰتِ in فِى
عِلْمٍ of مِّنْ some trace أَثَٰرَةٍ or أَوْ this هَٰذَآ before مِّن قَبْلِ
truthful صَٰدِقِينَ ۝٤ you are كُنتُمْ if إِن knowledge

Sûrat Al-Ahqâf
(The Curved Sand-hills) (XLVI)

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Hâ-Mîm*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.]**2.** The revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Wise. **3.** We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve, turn away from that whereof they are warned. **4.** Say (O Muhammad ﷺ to these pagans): "Think you about all that you invoke besides Allâh? Show me. What have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed before this), or some trace of knowledge (in support of your claims), if you are truthful!"

وَمَنْ أَضَلُّ مِمَّن يَدْعُواْ مِن دُونِ ٱللَّهِ مَن لَّا يَسْتَجِيبُ لَهُۥٓ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ وَهُمْ عَن دُعَآئِهِمْ غَٰفِلُونَ ﴿٥﴾ وَإِذَا حُشِرَ ٱلنَّاسُ
كَانُواْ لَهُمْ أَعْدَآءً وَكَانُواْ بِعِبَادَتِهِمْ كَٰفِرِينَ ﴿٦﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ كَفَرُواْ لِلْحَقِّ لَمَّا جَآءَهُمْ هَٰذَا سِحْرٌ
مُّبِينٌ ﴿٧﴾ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ قُلْ إِنِ ٱفْتَرَيْتُهُۥ فَلَا تَمْلِكُونَ لِى مِنَ ٱللَّهِ شَيْـًٔا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِۦ شَهِيدًۢا بَيْنِى
وَبَيْنَكُمْ وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٨﴾

calls يَدْعُواْ than one who مِمَّن more astray أَضَلُّ and who is وَمَنْ
answer يَسْتَجِيبُ will not لَّا one who مَن Allah ٱللَّهِ besides مِن دُونِ
and who وَهُمْ Resurrection ٱلْقِيَٰمَةِ the Day of يَوْمِ till إِلَىٰ him لَهُۥٓ
and وَإِذَا unaware غَٰفِلُونَ ﴿٥﴾ their calls to them دُعَآئِهِمْ of عَن are
لَهُمْ they will become كَانُواْ mankind ٱلنَّاسُ are gathered حُشِرَ when
their worshiping بِعِبَادَتِهِمْ and will وَكَانُواْ enemies أَعْدَآءً for them
ءَايَٰتُنَا to them عَلَيْهِمْ are recited تُتْلَىٰ and when وَإِذَا deny كَٰفِرِينَ ﴿٦﴾
disbelieve كَفَرُواْ those who ٱلَّذِينَ say قَالَ clear بَيِّنَٰتٍ Our verses
is سِحْرٌ this هَٰذَا it reaches them جَآءَهُمْ when لَمَّا in the truth لِلْحَقِّ
he has fabricated ٱفْتَرَىٰهُ say they يَقُولُونَ or أَمْ plain مُّبِينٌ ﴿٧﴾ magic
تَمْلِكُونَ still not فَلَا I have fabricated it ٱفْتَرَيْتُهُۥ if إِنِ say قُلْ it
شَيْـًٔا Allah ٱللَّهِ against مِنَ to support me لِى you have power
you say تُفِيضُونَ of what بِمَا knows better أَعْلَمُ He هُوَ anything
is He بِهِۦ Sufficient كَفَىٰ concerning it فِيهِ among yourselves
وَهُوَ and between you وَبَيْنَكُمْ between me بَيْنِى for a witness شَهِيدًۢا
the Most Merciful ٱلرَّحِيمُ ﴿٨﴾ the Oft-Forgiving ٱلْغَفُورُ and He is

5. And who is more astray than one who calls on (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? 6. And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping. 7. And when Our Clear Verses are recited to them, the disbelievers say of the truth (this Qur'ân) when it reaches them: "This is plain magic!" 8. Or say they: "He (Muhammad ﷺ) has fabricated it." Say: "If I have fabricated it, still you have no power to support me against Allâh. He knows best of what you say among yourselves concerning it (i.e. this Qur'ân)! Sufficient is He as a witness between me and you! And He is the Oft-Forgiving, the Most Merciful."

قُلْ مَا كُنتُ بِدْعًا مِّنَ ٱلرُّسُلِ وَمَآ أَدْرِى مَا يُفْعَلُ بِى وَلَا بِكُمْ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ وَمَآ أَنَا۠ إِلَّا نَذِيرٌ مُّبِينٌ ﴿٩﴾ قُلْ أَرَءَيْتُمْ إِن كَانَ مِنْ عِندِ ٱللَّهِ وَكَفَرْتُم بِهِۦ وَشَهِدَ شَاهِدٌ مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ مِثْلِهِۦ فَـَٔامَنَ وَٱسْتَكْبَرْتُمْ ۖ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٠﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوا۟ لَوْ كَانَ خَيْرًا مَّا سَبَقُونَآ إِلَيْهِ ۚ وَإِذْ لَمْ يَهْتَدُوا۟ بِهِۦ فَسَيَقُولُونَ هَٰذَآ إِفْكٌ قَدِيمٌ ﴿١١﴾

the ٱلرُّسُلِ among مِّنَ a new thing بِدْعًا I am كُنتُ not مَا say قُلْ
will be done يُفْعَلُ what مَا I know أَدْرِى and not وَمَآ Messengers
but إِلَّا I follow أَتَّبِعُ only إِنْ with you بِكُمْ nor وَلَا with me بِى
I am أَنَا۠ and not وَمَآ to me إِلَىَّ is revealed يُوحَىٰٓ that which مَا
إِن do you see أَرَءَيْتُمْ say قُلْ a plain مُّبِينٌ ﴿٩﴾ warner نَذِيرٌ but إِلَّا
it بِهِۦ and you deny وَكَفَرْتُم Allah ٱللَّهِ from مِنْ عِندِ this is كَانَ if
the children of بَنِىٓ among مِّنۢ a witness شَاهِدٌ and testifies وَشَهِدَ
so he believed فَـَٔامَنَ the like thereof مِثْلِهِۦ to عَلَىٰ Israel إِسْرَٰٓءِيلَ
not لَا Allah ٱللَّهَ verily إِنَّ while you are too proud وَٱسْتَكْبَرْتُمْ
وَقَالَ wrong-doers ٱلظَّٰلِمِينَ ﴿١٠﴾ the people who are ٱلْقَوْمَ guides يَهْدِى
to those who لِلَّذِينَ disbelieve كَفَرُوا۟ those who ٱلَّذِينَ and say
سَبَقُونَآ not مَّا a good thing خَيْرًا been كَانَ had it لَوْ believe ءَامَنُوا۟
يَهْتَدُوا۟ not لَمْ and when وَإِذْ there to إِلَيْهِ they have preceded us
they say فَسَيَقُولُونَ by it بِهِۦ they have (let themselves be) guided
an ancient قَدِيمٌ ﴿١١﴾ lie إِفْكٌ this is هَٰذَآ

9. Say (O Muhammad ﷺ):"I am not a new thing among the Messengers (of Allâh, i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner." **10.** Say: "Tell me! If this (Qur'ân) is from Allâh and you deny it, and a witness from among the Children of Israel ('Abdullâh bin Salâm رضي الله عنه) testifies that [this Qur'ân is from Allâh like the Taurât (Torah)], and he believed (embraced Islâm) while you are too proud (to believe)." Verily, Allâh guides not the people who are *Zâlimûn* (polytheists, disbelievers and wrong-doing). **11.** And those who disbelieve (the strong and wealthy) say of those who believe (the weak and poor): "Had it (Islâmic Monotheism to which Muhammad ﷺ is inviting mankind) been a good thing, they (the weak and poor) would not have preceded us thereto!" And when they have not let themselves be guided by it (this Qur'ân), they say: "This is

an ancient lie!"

وَمِن قَبْلِهِۦ كِتَٰبُ مُوسَىٰٓ إِمَامًا وَرَحْمَةً وَهَٰذَا كِتَٰبٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنذِرَ ٱلَّذِينَ ظَلَمُوا۟ وَبُشْرَىٰ
لِلْمُحْسِنِينَ ﴿١٢﴾ إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾ أُو۟لَٰٓئِكَ أَصْحَٰبُ
ٱلْجَنَّةِ خَٰلِدِينَ فِيهَا جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٤﴾

مُوسَىٰٓ the Scripture of كِتَٰبُ before this was قَبْلِهِۦ and from وَمِن
كِتَٰبٌ and this is وَهَٰذَا and a mercy وَرَحْمَةً as a guide إِمَامًا Moses
in the Arabic عَرَبِيًّا language لِّسَانًا a confirming مُّصَدِّقٌ Book
and as glad وَبُشْرَىٰ do wrong ظَلَمُوا۟ those who ٱلَّذِينَ to warn لِّيُنذِرَ
those who ٱلَّذِينَ verily إِنَّ to the good doers لِلْمُحْسِنِينَ ﴿١٢﴾ tidings
and thereafter ثُمَّ (only) Allah ٱللَّهُ our Lord is رَبُّنَا say قَالُوا۟
on them عَلَيْهِمْ fear خَوْفٌ shall be no فَلَا stood straight ٱسْتَقَٰمُوا۟
the أَصْحَٰبُ such shall be أُو۟لَٰٓئِكَ grieve يَحْزَنُونَ ﴿١٣﴾ they هُمْ nor وَلَا
a جَزَآءًۢ therein فِيهَا abiding خَٰلِدِينَ Paradise ٱلْجَنَّةِ dwellers of
do يَعْمَلُونَ ﴿١٤﴾ they used to كَانُوا۟ for what بِمَا reward

12. And before this was the Scripture of Mûsâ (Moses) as a guide and a mercy. And this is a confirming Book (the Qur'ân) in the Arabic language, to warn those who do wrong, and as glad tidings to the *Muhsinûn* (good-doers. See the footnote of V.9:120). **13.** Verily, those who say: "Our Lord is (only) Allâh," and thereafter stand firm (on the Islâmic Faith of Monotheism), on them shall be no fear, nor shall they grieve. **14.** Such shall be the dwellers of Paradise, abiding therein (forever) — a reward for what they used to do.

وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ إِحْسَٰنًا حَمَلَتْهُ أُمُّهُۥ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمْلُهُۥ وَفِصَٰلُهُۥ ثَلَٰثُونَ شَهْرًا حَتَّىٰٓ إِذَا بَلَغَ أَشُدَّهُۥ
وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِىٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِىٓ أَنْعَمْتَ عَلَىَّ وَعَلَىٰ وَٰلِدَىَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَصْلِحْ
لِى فِى ذُرِّيَّتِىٓ إِنِّى تُبْتُ إِلَيْكَ وَإِنِّى مِنَ ٱلْمُسْلِمِينَ ﴿١٥﴾

to his parents بِوَٰلِدَيْهِ on man ٱلْإِنسَٰنَ and We have enjoined وَوَصَّيْنَا
كُرْهًا His mother أُمُّهُۥ bears him حَمَلَتْهُ to be dutiful and kind إِحْسَٰنًا
with كُرْهًا and she brings him forth وَوَضَعَتْهُ with hardships
and the weaning of وَفِصَٰلُهُۥ and the bearing of him وَحَمْلُهُۥ hardships

he attains بَلَغَ when إِذَا till حَتَّىٰ months شَهْرًا is thirty ثَلَٰثُونَ him
he قَالَ years سَنَةً forty أَرْبَعِينَ and reaches وَبَلَغَ full strength أَشُدَّهُۥ
I may أَشْكُرَ that أَنْ grant me the power أَوْزِعْنِىٓ my Lord رَبِّ says
you have أَنْعَمْتَ which ٱلَّتِىٓ for your favours نِعْمَتَكَ be grateful
and وَأَنْ my parents وَٰلِدَىَّ and upon وَعَلَىٰ upon me عَلَىَّ bestowed
such as please تَرْضَىٰهُ righteous deeds صَٰلِحًا I may do أَعْمَلَ that
my off spring ذُرِّيَّتِىٓ in فِى for me لِى and make good وَأَصْلِحْ you
مِنَ and truly I am وَإِنِّى to you إِلَيْكَ I have turned تُبْتُ truly إِنِّى
the Muslims ٱلْمُسْلِمِينَ ١٥ from

15. And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)."

أُوْلَٰٓئِكَ ٱلَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا۟ وَنَتَجَاوَزُ عَن سَيِّـَٔاتِهِمْ فِىٓ أَصْحَٰبِ ٱلْجَنَّةِ وَعْدَ ٱلصِّدْقِ ٱلَّذِى كَانُوا۟ يُوعَدُونَ ١٦
وَٱلَّذِى قَالَ لِوَٰلِدَيْهِ أُفٍّ لَّكُمَآ أَتَعِدَانِنِىٓ أَنْ أُخْرَجَ وَقَدْ خَلَتِ ٱلْقُرُونُ مِن قَبْلِى وَهُمَا يَسْتَغِيثَانِ ٱللَّهَ وَيْلَكَ ءَامِنْ إِنَّ
وَعْدَ ٱللَّهِ حَقٌّ فَيَقُولُ مَا هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ١٧ أُوْلَٰٓئِكَ ٱلَّذِينَ حَقَّ عَلَيْهِمُ ٱلْقَوْلُ فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم
مِّنَ ٱلْجِنِّ وَٱلْإِنسِ إِنَّهُمْ كَانُوا۟ خَٰسِرِينَ ١٨

from whom عَنْهُمْ We shall accept نَتَقَبَّلُ those ٱلَّذِينَ they are أُوْلَٰٓئِكَ
عَن and overlook وَنَتَجَاوَزُ their deeds عَمِلُوا۟ of مَا the best أَحْسَنَ
ٱلْجَنَّةِ the dwellers of أَصْحَٰبِ among فِىٓ their evil deeds سَيِّـَٔاتِهِمْ from
they كَانُوا۟ which ٱلَّذِى truth ٱلصِّدْقِ a promise of وَعْدَ Paradise
لِوَٰلِدَيْهِ says قَالَ but he who وَٱلَّذِى been promised يُوعَدُونَ ١٦ have
do you hold أَتَعِدَانِنِىٓ upon you both لَّكُمَآ Fie أُفٍّ to his parents
and وَقَدْ I shall be raised up أُخْرَجَ that أَنْ out the promise to me
وَهُمَا before me مِن قَبْلِى generations ٱلْقُرُونُ passed away خَلَتِ surely

ءَامِنْ Woe to you وَيْلَكَ Allah ٱللَّهَ invoke يَسْتَغِيثَانِ while they
فَيَقُولُ is true حَقٌّ Allah ٱللَّهِ the promise of وَعْدَ verily إِنَّ believe
the tales of أَسَٰطِيرُ but إِلَّآ this is هَٰذَآ nothing مَا but he says
is justified حَقَّ those ٱلَّذِينَ they are أُو۟لَٰٓئِكَ the ancients ٱلْأَوَّلِينَ ﴿١٧﴾
قَدْ generations أُمَمٍ among فِىٓ the word ٱلْقَوْلُ against whom عَلَيْهِمُ
مِّنَ before them قَبْلِهِم from مِن that have passed away خَلَتْ verily
were كَانُوا۟ verily they إِنَّهُمْ and mankind وَٱلْإِنسِ jinns ٱلْجِنِّ of the
the losers خَٰسِرِينَ ﴿١٨﴾

16. They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise — a promise of truth, which they have been promised. **17.** But he who says to his parents: "Fie upon you both! Do you hold out the promise to me that I shall be raised up (again) when generations before me have passed away (without rising)?" While they (father and mother) invoke Allâh for help (and rebuke their son): "Woe to you! Believe! Verily, the Promise of Allâh is true." But he says: "This is nothing but the tales of the ancient." **18.** They are those against whom the Word (of torment) is justified among the previous generations of jinn and mankind that have passed away. Verily, they are ever the losers.

وَلِكُلٍّ دَرَجَٰتٌ مِّمَّا عَمِلُوا۟ ۖ وَلِيُوَفِّيَهُمْ أَعْمَٰلَهُمْ وَهُمْ لَا يُظْلَمُونَ ﴿١٩﴾ وَيَوْمَ يُعْرَضُ ٱلَّذِينَ كَفَرُوا۟ عَلَى ٱلنَّارِ أَذْهَبْتُمْ طَيِّبَٰتِكُمْ فِى
حَيَاتِكُمُ ٱلدُّنْيَا وَٱسْتَمْتَعْتُم بِهَا فَٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ بِمَا كُنتُمْ تَسْتَكْبِرُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَبِمَا كُنتُمْ
تَفْسُقُونَ ﴿٢٠﴾ ۞ وَٱذْكُرْ أَخَا عَادٍ إِذْ أَنذَرَ قَوْمَهُۥ بِٱلْأَحْقَافِ وَقَدْ خَلَتِ ٱلنُّذُرُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦٓ أَلَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ
إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٢١﴾

according to that مِّمَّا degrees دَرَجَٰتٌ and for all there will be وَلِكُلٍّ
that He may recompense them in full وَلِيُوَفِّيَهُمْ they did عَمِلُوا۟ which
be يُظْلَمُونَ ﴿١٩﴾ not لَا and they will وَهُمْ for their deeds أَعْمَٰلَهُمْ
those ٱلَّذِينَ will be exposed يُعْرَضُ on the Day when وَيَوْمَ wronged
you received أَذْهَبْتُمْ the Fire ٱلنَّارِ to عَلَى disbelieve كَفَرُوا۟ who
the world ٱلدُّنْيَا your life of حَيَاتِكُمُ in فِى your good things طَيِّبَٰتِكُمْ
now this فَٱلْيَوْمَ therein بِهَا and you took your pleasure وَٱسْتَمْتَعْتُم

ٱلْهُونِ a torment of عَذَابَ you shall be recompensed تُجْزَوْنَ Day
in فِى arrogant تَسْتَكْبِرُونَ you were كُنتُمْ because بِمَا humiliation
كُنتُمْ and because وَبِمَا the right ٱلْحَقِّ without بِغَيْرِ the land ٱلْأَرْضِ
أَخَا and remember وَٱذْكُرْ rebel and disobey تَفْسُقُونَ ﴿٢٠﴾ you used to
his people قَوْمَهُۥ he warned أَنذَرَ when إِذْ Ad عَادٍ the brother of
there have passed خَلَتِ and surely وَقَدْ in the sand hills بِٱلْأَحْقَافِ
and after him وَمِنْ خَلْفِهِۦٓ before him مِنۢ بَيْنِ يَدَيْهِ warners ٱلنُّذُرُ away
أَخَافُ truly إِنِّىٓ Allah ٱللَّهَ but إِلَّا you worship تَعْبُدُوٓا۟ that not أَلَّا
عَظِيمٍ ﴿٢١﴾ Day يَوْمٍ the torment of عَذَابَ for you عَلَيْكُمْ I fear
a mighty

19. And for all, there will be degrees according to that which they did, that He (Allâh) may recompense them in full for their deeds. And they will not be wronged. **20.** On the Day when those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism) will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein. Now this Day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel against Allâh's Command (disobey Allâh). **21.** And remember (Hûd) the brother of 'Âd, when he warned his people in *Al-Ahqâf* (the curved sand-hills in the southern part of Arabian Peninsula). And surely, there have passed away warners before him and after him (saying): "Worship none but Allâh; truly, I fear for you the torment of a mighty Day (i.e. the Day of Resurrection)."

قَالُوٓا۟ أَجِئْتَنَا لِتَأْفِكَنَا عَنْ ءَالِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّـٰدِقِينَ ﴿٢٢﴾ قَالَ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَأُبَلِّغُكُم مَّآ
أُرْسِلْتُ بِهِۦ وَلَـٰكِنِّىٓ أَرَىٰكُمْ قَوْمًا تَجْهَلُونَ ﴿٢٣﴾ فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا۟ هَـٰذَا عَارِضٌ مُّمْطِرُنَا ۚ بَلْ هُوَ مَا
ٱسْتَعْجَلْتُم بِهِۦ ۖ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٤﴾

عَنْ to turn us لِتَأْفِكَنَا have you come to us أَجِئْتَنَا they said قَالُوٓا۟
تَعِدُنَآ that which بِمَا then bring us فَأْتِنَا our gods ءَالِهَتِنَا away from
the ٱلصَّـٰدِقِينَ ﴿٢٢﴾ one of مِنَ you are كُنتَ if إِن you threaten us
ٱللَّهِ is with عِندَ the knowledge ٱلْعِلْمُ only إِنَّمَا He said قَالَ truthful
I have been أُرْسِلْتُ what مَّآ and I convey to you وَأُبَلِّغُكُم Allah

a قَوْمًا see that you are أَرَىٰكُمْ but I وَلَٰكِنِّيٓ wherewith بِهِۦ sent
they رَأَوْهُ then when فَلَمَّا given to ignorance تَجْهَلُونَ ﴿٢٣﴾ people
their أَوْدِيَتِهِمْ coming towards مُّسْتَقْبِلَ as a dense cloud عَارِضًا saw it
bringing us مُّمْطِرُنَا a cloud عَارِضٌ this is هَٰذَا they said قَالُوا۟ valleys
you were asking ٱسْتَعْجَلْتُم that which مَا but it is هُوَ nay بَلْ rain
torment عَذَابٌ wherein is فِيهَا a wind رِيحٌ it بِهِۦ to be hastened
a painful أَلِيمٌ ﴿٢٤﴾

22. They said: "Have you come to turn us away from our *âlihah* (gods)? Then bring us that with which you threaten us, if you are one of the truthful!" **23.** He said: "The knowledge (of the time of its coming) is with Allâh only. And I convey to you that wherewith I have been sent, but I see that you are a people given to ignorance!" **24.** Then, when they saw it as a dense cloud coming towards their valleys, they said: "This is a cloud bringing us rain!" Nay, but it is that (torment) which you were asking to be hastened — a wind wherein is a painful torment!

تُدَمِّرُ كُلَّ شَيْءٍۭ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا۟ لَا يُرَىٰٓ إِلَّا مَسَٰكِنُهُمْ ۚ كَذَٰلِكَ نَجْزِى ٱلْقَوْمَ ٱلْمُجْرِمِينَ ﴿٢٥﴾ وَلَقَدْ مَكَّنَّٰهُمْ فِيمَآ إِن
مَّكَّنَّٰكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَٰرًا وَأَفْـِٔدَةً فَمَآ أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَآ أَبْصَٰرُهُمْ وَلَآ أَفْـِٔدَتُهُم مِّن شَىْءٍ إِذْ
كَانُوا۟ يَجْحَدُونَ بِـَٔايَٰتِ ٱللَّهِ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٢٦﴾

by the command of بِأَمْرِ thing شَيْءٍۭ every كُلَّ destroying تُدَمِّرُ
يُرَىٰٓ nothing لَا so they became such that فَأَصْبَحُوا۟ its Lord رَبِّهَا
thus do كَذَٰلِكَ their dwellings مَسَٰكِنُهُمْ except إِلَّا could be seen
criminals ٱلْمُجْرِمِينَ ﴿٢٥﴾ the people who are ٱلْقَوْمَ We recompense نَجْزِى
فِيمَآ We had firmly established them مَكَّنَّٰهُمْ and indeed وَلَقَدْ
wherewith فِيهِ We have established you مَّكَّنَّٰكُمْ not إِن with that
and وَأَبْصَٰرًا hearing سَمْعًا for them لَهُمْ and We had assigned وَجَعَلْنَا
them عَنْهُمْ availed أَغْنَىٰ but not فَمَآ and hearts وَأَفْـِٔدَةً seeing
أَفْـِٔدَتُهُم nor وَلَآ their seeing أَبْصَٰرُهُمْ nor وَلَآ their hearing سَمْعُهُمْ
they used to كَانُوا۟ since إِذْ thing شَىْءٍ any مِّن their hearts
and completely وَحَاقَ Allah ٱللَّهِ the Signs of بِـَٔايَٰتِ deny يَجْحَدُونَ

بِهِۦ they used to كَانُوا۟ by that which مَّا they were بِهِم encircled
mock يَسْتَهْزِءُونَ ﴿٢٦﴾ at it

25. Destroying everything by the Command of its Lord! So they became such that nothing could be seen except their dwellings! Thus do We recompense the people who are *Mujrimûn* (polytheists, disbelievers, sinners)! **26.** And indeed We had firmly established them with that wherewith We have not established you (O Quraish)! And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts; but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the *Ayât* (Allâh's Prophets and their Prophethood, proofs, evidences, verses, signs, revelations, etc.) of Allâh, and they were completely encircled by that which they used to mock at!

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُم مِّنَ ٱلْقُرَىٰ وَصَرَّفْنَا ٱلْـَٔايَـٰتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾ فَلَوْلَا نَصَرَهُمُ ٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ
قُرْبَانًا ءَالِهَةًۢ ۖ بَلْ ضَلُّوا۟ عَنْهُمْ ۚ وَذَٰلِكَ إِفْكُهُمْ وَمَا كَانُوا۟ يَفْتَرُونَ ﴿٢٨﴾ وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ
ٱلْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوٓا۟ أَنصِتُوا۟ ۖ فَلَمَّا قُضِىَ وَلَّوْا۟ إِلَىٰ قَوْمِهِم مُّنذِرِينَ ﴿٢٩﴾

round حَوْلَكُم what مَا We have destroyed أَهْلَكْنَا and indeed وَلَقَدْ
and We have shown (them) in وَصَرَّفْنَا of towns مِّنَ ٱلْقُرَىٰ about you
يَرْجِعُونَ ﴿٢٧﴾ that they might لَعَلَّهُمْ the Signs ٱلْـَٔايَـٰتِ various ways
those whom ٱلَّذِينَ help them نَصَرَهُمُ then why did not فَلَوْلَا return
as a way of قُرْبَانًا Allah ٱللَّهِ besides مِن دُونِ they had taken ٱتَّخَذُوا۟
but they vanished ضَلُّوا۟ Nay بَلْ for gods ءَالِهَةًۢ approach
their lie إِفْكُهُمْ and that was وَذَٰلِكَ from them عَنْهُمْ completely
وَإِذْ inventing يَفْتَرُونَ ﴿٢٨﴾ they had been كَانُوا۟ and that which وَمَا
of مِّنَ a party نَفَرًا towards you إِلَيْكَ We sent صَرَفْنَآ and when
when فَلَمَّا the Quran ٱلْقُرْءَانَ listening to يَسْتَمِعُونَ the jinns ٱلْجِنِّ
أَنصِتُوا۟ they said قَالُوٓا۟ they stood in the presence thereof حَضَرُوهُ
they وَلَّوْا۟ it was finished قُضِىَ and when فَلَمَّا listen in silence
as warners مُّنذِرِينَ ﴿٢٩﴾ their people قَوْمِهِم to إِلَىٰ returned

27. And indeed We have destroyed towns (populations) round about you, and We have (repeatedly) shown (them) the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in various ways that they might return (to the truth and believe in the Oneness of Allâh — Islâmic Monotheism). **28.** Then why did those whom they

had taken for *âlihah* (gods) besides Allâh, as a way of approach (to Allâh) not help them? Nay, but they vanished completely from them (when there came the torment). And that was their lie, and their inventions which they had been inventing (before their destruction). **29.** And (remember) when We sent towards you (Muhammad ﷺ) a group (three to ten persons) of the jinn, (quietly) listening to the Qur'ân. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners.

قَالُوا يَٰقَوۡمَنَآ إِنَّا سَمِعۡنَا كِتَٰبًا أُنزِلَ مِنۢ بَعۡدِ مُوسَىٰ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِ يَهۡدِيٓ إِلَى ٱلۡحَقِّ وَإِلَىٰ طَرِيقٖ
مُّسۡتَقِيمٖ ٣٠ يَٰقَوۡمَنَآ أَجِيبُواْ دَاعِيَ ٱللَّهِ وَءَامِنُواْ بِهِۦ يَغۡفِرۡ لَكُم مِّن ذُنُوبِكُمۡ وَيُجِرۡكُم مِّنۡ عَذَابٍ أَلِيمٖ ٣١ وَمَن لَّا
يُجِبۡ دَاعِيَ ٱللَّهِ فَلَيۡسَ بِمُعۡجِزٖ فِي ٱلۡأَرۡضِ وَلَيۡسَ لَهُۥ مِن دُونِهِۦٓ أَوۡلِيَآءُۚ أُوْلَٰٓئِكَ فِي ضَلَٰلٖ مُّبِينٍ ٣٢

have heard سَمِعۡنَا verily we إِنَّا O our people يَٰقَوۡمَنَآ they said قَالُوا
مُصَدِّقٗا Moses مُوسَىٰ after مِنۢ بَعۡدِ sent down أُنزِلَ a Book كِتَٰبًا
to إِلَى it guides يَهۡدِيٓ came before it بَيۡنَ يَدَيۡهِ what لِّمَا confirming
O يَٰقَوۡمَنَآ a straight مُّسۡتَقِيمٖ ٣٠ path طَرِيقٖ and to وَإِلَىٰ the truth ٱلۡحَقِّ
and وَءَامِنُواْ Allah's ٱللَّهِ caller دَاعِيَ respond to أَجِيبُواْ our people
مِّن you لَكُم He (Allah) will forgive يَغۡفِرۡ in him بِهِۦ believe
عَذَابٍ from مِّنۡ and will save you وَيُجِرۡكُم your sins ذُنُوبِكُمۡ from
يُجِبۡ does not لَّا and whosoever وَمَن a painful أَلِيمٖ ٣١ torment
escape بِمُعۡجِزٖ he cannot فَلَيۡسَ Allah's ٱللَّهِ caller دَاعِيَ respond to
مِن دُونِهِۦٓ for him لَهُۥ and there will not be وَلَيۡسَ earth ٱلۡأَرۡضِ on فِي
ضَلَٰلٖ in فِي those are أُوْلَٰٓئِكَ protecting friends أَوۡلِيَآءُ besides Allah
manifest مُّبِينٍ ٣٢ error

30. They said: "O our people! Verily, we have heard a Book (this Qur'ân) sent down after Mûsâ (Moses), confirming what came before it, it guides to the truth and to the Straight Path (i.e. Islâm). **31.** O our people! Respond (with obedience) to Allâh's Caller (i.e. Allâh's Messenger Muhammad ﷺ), and believe in him (i.e. believe in that which Muhammad ﷺ has brought from Allâh and follow him). He (Allâh) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire). **32.** And whosoever does not respond to Allâh's Caller, he cannot escape on earth, and there will be no *Auliyâ'* (lords, helpers, supporters, protectors) for him besides Allâh (from Allâh's punishment). Those are in manifest error.

أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَـٰدِرٍ عَلَىٰٓ أَن يُحْـِۧىَ ٱلْمَوْتَىٰ ۚ بَلَىٰٓ إِنَّهُۥ عَلَىٰ كُلِّ
شَىْءٍ قَدِيرٌ ﴿٣٣﴾ وَيَوْمَ يُعْرَضُ ٱلَّذِينَ كَفَرُوا۟ عَلَى ٱلنَّارِ أَلَيْسَ هَـٰذَا بِٱلْحَقِّ ۖ قَالُوا۟ بَلَىٰ وَرَبِّنَا ۚ قَالَ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ
تَكْفُرُونَ ﴿٣٤﴾ فَٱصْبِرْ كَمَا صَبَرَ أُو۟لُوا۟ ٱلْعَزْمِ مِنَ ٱلرُّسُلِ وَلَا تَسْتَعْجِل لَّهُمْ ۚ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوٓا۟ إِلَّا
سَاعَةً مِّن نَّهَارٍۭ ۚ بَلَـٰغٌ ۚ فَهَلْ يُهْلَكُ إِلَّا ٱلْقَوْمُ ٱلْفَـٰسِقُونَ ﴿٣٥﴾

خَلَقَ Who ٱلَّذِى Allah ٱللَّهَ that أَنَّ see يَرَوْا۟ do they not أَوَلَمْ
and was وَلَمْ and the earth وَٱلْأَرْضَ the heavens ٱلسَّمَـٰوَٰتِ created
to عَلَىٰٓ أَن is able بِقَـٰدِرٍ by their creation بِخَلْقِهِنَّ wearied يَعْىَ not
كُلِّ over عَلَىٰ He surely إِنَّهُۥ yes بَلَىٰٓ the dead ٱلْمَوْتَىٰ give life يُحْـِۧىَ
يُعْرَضُ and on the Day when وَيَوْمَ is able قَدِيرٌ ﴿٣٣﴾ things شَىْءٍ all
the ٱلنَّارِ to عَلَى disbelieve كَفَرُوا۟ those who ٱلَّذِينَ will be exposed
بَلَىٰ they will say قَالُوا۟ the truth بِٱلْحَقِّ this هَـٰذَا is not أَلَيْسَ Fire
ٱلْعَذَابَ then taste فَذُوقُوا۟ He will say قَالَ by our Lord وَرَبِّنَا yes
disbelieve تَكْفُرُونَ ﴿٣٤﴾ you used to كُنتُمْ because بِمَا the torment
ٱلْعَزْمِ those of أُو۟لُوا۟ endured صَبَرَ as كَمَا therefore be patient فَٱصْبِرْ
تَسْتَعْجِل and do not وَلَا the Messengers ٱلرُّسُلِ of مِنَ strong will
on the Day when يَوْمَ as if they had كَأَنَّهُمْ about them لَّهُمْ haste
لَمْ they are promised يُوعَدُونَ that which مَا they will see يَرَوْنَ
نَّهَارٍ of مِّن an hour سَاعَةً more than (but) إِلَّا stayed يَلْبَثُوٓا۟ not
any be يُهْلَكُ but shall فَهَلْ a clear Message بَلَـٰغٌ a single day
sinners ٱلْفَـٰسِقُونَ ﴿٣٥﴾ the people who are ٱلْقَوْمُ except إِلَّا destroyed

33. Do they not see that Allâh, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things. **34.** And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): "Is this not the truth?" They will say: "Yes, by our Lord!" He will say: "Then taste the torment, because you used to disbelieve!" **35.** Therefore be patient (O Muhammad ﷺ) as did the Messengers of strong will and be in no haste about them (disbelievers). On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind! this Qur'ân is sufficient as) a clear Message (or proclamation to save yourself from destruction). But shall any be destroyed except the people who are *Al-Fâsiqûn*

(rebellious against Allâh's Command, disobedient to Allâh)?

سُورَةُ مُحَمَّدٍ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ ﴿١﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ
الْحَقُّ مِن رَّبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ﴿٢﴾ ذَٰلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِن
رَّبِّهِمْ كَذَٰلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ ﴿٣﴾

from عَن and hinder (men) وَصَدُّوا disbelieve كَفَرُوا those who الَّذِينَ
their أَعْمَالَهُمْ ﴿١﴾ He will make vain أَضَلَّ Allah اللَّهِ the path of سَبِيلِ
الصَّالِحَاتِ and do وَعَمِلُوا believe آمَنُوا and those who وَالَّذِينَ deeds
is نُزِّلَ in that which بِمَا and believe وَآمَنُوا righteous good deeds
مِن the truth الْحَقُّ for it is وَهُوَ Muhammad مُحَمَّدٍ to عَلَىٰ sent down
سَيِّئَاتِهِمْ from them عَنْهُمْ He will expiate كَفَّرَ their Lord رَّبِّهِمْ from
that is ذَٰلِكَ their state بَالَهُمْ ﴿٢﴾ and will make good وَأَصْلَحَ their sins
الْبَاطِلَ follow اتَّبَعُوا disbelieve كَفَرُوا those who الَّذِينَ because بِأَنَّ
الْحَقَّ follow اتَّبَعُوا believe آمَنُوا those who الَّذِينَ while وَأَنَّ falsehood
set forth يَضْرِبُ thus does كَذَٰلِكَ their Lord رَّبِّهِمْ from مِن the truth
their parables أَمْثَالَهُمْ ﴿٣﴾ for mankind لِلنَّاسِ Allah اللَّهُ

Sûrat Muhammad
(Muhammad (صلى الله عليه وسلم)
or *Sûrat Al-Qitâl* (The Fighting) (XLVII)

In the Name of Allâh
the Most Gracious, the Most Merciful

1. Those who disbelieve (in the Oneness of Allâh, and in the Message of Prophet Muhammad ﷺ, and hinder (men) from the path of Allâh (Islâmic Monotheism), He will render their deeds vain. **2.** But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad (ﷺ) — for it is the truth from their Lord — He will expiate from them their sins, and will make good their state. **3.** That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allâh set forth for mankind their parables.

فَإِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُوا۟ فَضَرْبَ ٱلرِّقَابِ حَتَّىٰٓ إِذَآ أَثْخَنتُمُوهُمْ فَشُدُّوا۟ ٱلْوَثَاقَ فَإِمَّا مَنًّۢا بَعْدُ وَإِمَّا فِدَآءً حَتَّىٰ تَضَعَ ٱلْحَرْبُ أَوْزَارَهَا ۚ ذَٰلِكَ ۛ
وَلَوْ يَشَآءُ ٱللَّهُ لَٱنتَصَرَ مِنْهُمْ وَلَٰكِن لِّيَبْلُوَا۟ بَعْضَكُم بِبَعْضٍ ۗ وَٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ فَلَن يُضِلَّ أَعْمَٰلَهُمْ ﴿٤﴾ سَيَهْدِيهِمْ وَيُصْلِحُ
بَالَهُمْ ﴿٥﴾ وَيُدْخِلُهُمُ ٱلْجَنَّةَ عَرَّفَهَا لَهُمْ ﴿٦﴾

فَضَرْبَ disbelieve كَفَرُوا۟ those who ٱلَّذِينَ you meet لَقِيتُمُ so when فَإِذَا
you have أَثْخَنتُمُوهُمْ when إِذَآ till حَتَّىٰٓ their necks ٱلرِّقَابِ so strike at
a ٱلْوَثَاقَ then bind firmly فَشُدُّوا۟ killed and wounded many of them
فِدَآءً or وَإِمَّا thereafter بَعْدُ for generosity مَنًّۢا either فَإِمَّا bond
its burden أَوْزَارَهَا the war ٱلْحَرْبُ lays down تَضَعَ until حَتَّىٰ ransom
He Himself لَٱنتَصَرَ Allah ٱللَّهُ had willed يَشَآءُ but if وَلَوْ thus ذَٰلِكَ
in لِّيَبْلُوَا۟ but وَلَٰكِن over them مِنْهُمْ could certainly have won
and وَٱلَّذِينَ with others بِبَعْضٍ some of you بَعْضَكُم order to test
ٱللَّهِ the Way (cause) of سَبِيلِ in فِى are killed قُتِلُوا۟ those who
their deeds ﴿٤﴾ أَعْمَٰلَهُمْ He let be lost يُضِلَّ will never فَلَن Allah
their ﴿٥﴾ بَالَهُمْ and set right (good) وَيُصْلِحُ He will guide them سَيَهْدِيهِمْ
He عَرَّفَهَا Paradise (which) ٱلْجَنَّةَ and admit them to وَيُدْخِلُهُمُ state
to them ﴿٦﴾ لَهُمْ has made it known

4. So, when you meet (in fight — *Jihâd* in Allâh's Cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islâm), until war lays down its burden. Thus [you are ordered by Allâh to continue in carrying out *Jihâd* against the disbelievers till they embrace Islâm and are saved from the punishment in the Hell-fire or at least come under your protection], but if it had been Allâh's Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the way of Allâh, He will never let their deeds be lost. **5.** He will guide them and set right their state. **6.** And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise better than they used to know their homes in the world). (*Tafsir Ibn Kathir*)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تَنصُرُوا۟ ٱللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾ وَٱلَّذِينَ كَفَرُوا۟ فَتَعْسًا لَّهُمْ وَأَضَلَّ أَعْمَٰلَهُمْ ﴿٨﴾ ذَٰلِكَ بِأَنَّهُمْ

كَرِهُوا مَا أَنزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴿٩﴾ ۞ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ۚ دَمَّرَ اللَّهُ
عَلَيْهِمْ ۖ وَلِلْكَافِرِينَ أَمْثَالُهَا ﴿١٠﴾ ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَىٰ لَهُمْ ﴿١١﴾

اللَّهَ you help تَنصُرُوا if إِن believe آمَنُوا who الَّذِينَ O you يَا أَيُّهَا
your ﴿٧﴾ أَقْدَامَكُمْ and make firm وَيُثَبِّتْ He will help you يَنصُرْكُمْ Allah
is destruction فَتَعْسًا disbelieve كَفَرُوا and those who وَالَّذِينَ foothold
their ﴿٨﴾ أَعْمَالَهُمْ and (Allah) will make vain وَأَضَلَّ for them لَّهُمْ
that which مَا hate كَرِهُوا because they بِأَنَّهُمْ that is ذَٰلِكَ deeds
so He has made fruitless فَأَحْبَطَ Allah اللَّهُ has sent down أَنزَلَ
فِي they travelled يَسِيرُوا have not أَفَلَمْ ۞ their deeds ﴿٩﴾ أَعْمَالَهُمْ
عَاقِبَةُ was كَانَ how كَيْفَ and seen فَيَنظُرُوا the earth الْأَرْضِ through
اللَّهُ destroyed دَمَّرَ before them مِن قَبْلِهِمْ those الَّذِينَ the end of
and for the disbelievers وَلِلْكَافِرِينَ over them عَلَيْهِمْ Allah
is the مَوْلَى Allah اللَّهَ because بِأَنَّ that is ذَٰلِكَ its likeness ﴿١٠﴾ أَمْثَالُهَا
the الْكَافِرِينَ and وَأَنَّ believe آمَنُوا those who الَّذِينَ Protector of
they have ﴿١١﴾ لَهُمْ Protector مَوْلَىٰ no لَا disbelievers

7. O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. **8.** But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism), for them is destruction, and (Allâh) will make their deeds vain. **9.** That is because they hate that which Allâh has sent down (this Qur'ân and Islâmic laws); so He has made their deeds fruitless. **10.** Have they not travelled through the earth and seen what was the end of those before them? Allâh destroyed them completely, and a similar (fate awaits) the disbelievers. **11.** That is because Allâh is the *Maulâ* (Lord, Master, Helper, Protector) of those who believe, and the disbelievers have no *Maulâ* (lord, master, helper, protector).

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۖ وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ
الْأَنْعَامُ وَالنَّارُ مَثْوًى لَّهُمْ ﴿١٢﴾ وَكَأَيِّن مِّن قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ الَّتِي أَخْرَجَتْكَ أَهْلَكْنَاهُمْ فَلَا نَاصِرَ لَهُمْ ﴿١٣﴾ أَفَمَن
كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ كَمَن زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُم ﴿١٤﴾

آمَنُوا those who الَّذِينَ will admit يُدْخِلُ Allah اللَّهَ certainly إِنَّ
to جَنَّاتٍ righteous good deeds الصَّالِحَاتِ and do وَعَمِلُوا believe

and وَٱلَّذِينَ rivers ٱلْأَنْهَٰرُ under them مِن تَحْتِهَا flowing تَجْرِى Gardens
and وَيَأْكُلُونَ enjoy themselves يَتَمَتَّعُونَ disbelieve كَفَرُوا۟ those who
will be مَثْوًى and the Fire وَٱلنَّارُ cattle ٱلْأَنْعَٰمُ eat تَأْكُلُ as كَمَا eat
أَشَدُّ is هِىَ a town مِّن قَرْيَةٍ and many وَكَأَيِّن for them لَّهُمْ ﴿١٢﴾ abode
which ٱلَّتِىٓ your town قَرْيَتِكَ than مِّنْ in strength قُوَّةً stronger
فَلَا We have destroyed them أَهْلَكْنَٰهُمْ has driven you out أَخْرَجَتْكَ
كَانَ is he who أَفَمَن them لَهُمْ ﴿١٣﴾ to help نَاصِرَ and there was none
like who كَمَن his Lord رَّبِّهِۦ from مِّن a clear proof بَيِّنَةٍ on عَلَىٰ is
his deeds عَمَلِهِۦ the evil of سُوٓءُ for whom لَهُۥ is beautified زُيِّنَ
their own lusts أَهْوَآءَهُم ﴿١٤﴾ while they follow وَٱتَّبَعُوٓا۟

12. Certainly Allâh will admit those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, to Gardens under which rivers flow (Paradise); while those who disbelieve enjoy themselves and eat as cattle eat; and the Fire will be their abode. **13.** And many a town, stronger than your town (Makkah) (O Muhammad ﷺ) which has driven you out We have destroyed. And there was none to help them. **14.** Is he who is on a clear proof from his Lord, like those for whom their evil deeds that they do are beautified for them, while they follow their own lusts (evil desires)?

مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ فِيهَآ أَنْهَٰرٌ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ وَأَنْهَٰرٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُۥ وَأَنْهَٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّٰرِبِينَ
وَأَنْهَٰرٌ مِّنْ عَسَلٍ مُّصَفًّى وَلَهُمْ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ كَمَنْ هُوَ خَٰلِدٌ فِى ٱلنَّارِ وَسُقُوا۟ مَآءً حَمِيمًا فَقَطَّعَ
أَمْعَآءَهُمْ ﴿١٥﴾ وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ حَتَّىٰٓ إِذَا خَرَجُوا۟ مِنْ عِندِكَ قَالُوا۟ لِلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ مَاذَا قَالَ ءَانِفًا أُو۟لَٰٓئِكَ ٱلَّذِينَ طَبَعَ
ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَٱتَّبَعُوٓا۟ أَهْوَآءَهُمْ ﴿١٦﴾

have been وُعِدَ which ٱلَّتِى Paradise ٱلْجَنَّةِ the description of مَّثَلُ
مِّن are rivers أَنْهَٰرٌ is that in it فِيهَآ those who fear ٱلْمُتَّقُونَ promised
and rivers وَأَنْهَٰرٌ stagnant or stinking ءَاسِنٍ not غَيْرِ water مَّآءٍ of
of which the taste طَعْمُهُۥ changes يَتَغَيَّرْ not لَّمْ milk لَّبَنٍ of مِّن
to those لِّلشَّٰرِبِينَ delicious لَّذَّةٍ wine خَمْرٍ of مِّنْ and rivers وَأَنْهَٰرٌ
وَلَهُمْ clarified مُّصَفًّى honey عَسَلٍ of مِّنْ and rivers وَأَنْهَٰرٌ who drink
fruit ٱلثَّمَرَٰتِ every kind of كُلِّ of مِن therein فِيهَا and for them

like those كَمَنْ their Lord رَّبِّهِمْ from مِّن and forgiveness وَمَغْفِرَةٌ
and be وَسُقُوا۟ the Fire ٱلنَّارِ in فِى shall dwell for ever خَٰلِدٌ who هُوَ
so that it cuts up فَقَطَّعَ boiling حَمِيمًا water مَآءً given to drink
are some who مَّن and among them وَمِنْهُم their bowels أَمْعَآءَهُمْ ﴿١٥﴾
مِنْ they go out خَرَجُوا۟ when إِذَا till حَتَّىٰٓ to you إِلَيْكَ listen يَسْتَمِعُ
have أُوتُوا۟ to those who لِلَّذِينَ they say قَالُوا۟ with you عِندِكَ from
just now ءَانِفًا has he said قَالَ what مَاذَا knowledge ٱلْعِلْمَ received
قُلُوبِهِمْ on عَلَىٰ Allah ٱللَّهُ has sealed طَبَعَ are those ٱلَّذِينَ such أُو۟لَٰٓئِكَ
their lusts أَهْوَآءَهُمْ ﴿١٦﴾ and they follow وَٱتَّبَعُوٓا۟ their hearts

15. The description of Paradise which the *Muttaqûn* (the pious. See V.2:2) have been promised (is that) in it are rivers of water the taste and smell of which are not changed, rivers of milk of which the taste never changes, rivers of wine delicious to those who drink, and rivers of clarified honey (clear and pure) therein for them is every kind of fruit, and forgiveness from their Lord. (Are these) like those who shall dwell for ever in the Fire and be given to drink boiling water so that it cuts up their bowels? **16.** And among them are some who listen to you (O Muhammad ﷺ) till when they go out from you, they say to those who have received knowledge: "What has he said just now? Such are men whose hearts Allâh has sealed, and they follow their lusts (evil desires).

وَٱلَّذِينَ ٱهْتَدَوْا۟ زَادَهُمْ هُدًى وَءَاتَىٰهُمْ تَقْوَىٰهُمْ ﴿١٧﴾ فَهَلْ يَنظُرُونَ إِلَّا ٱلسَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً فَقَدْ جَآءَ أَشْرَاطُهَا فَأَنَّىٰ لَهُمْ إِذَا
جَآءَتْهُمْ ذِكْرَىٰهُمْ ﴿١٨﴾ فَٱعْلَمْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ وَٱسْتَغْفِرْ لِذَنۢبِكَ وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ وَٱللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ
وَمَثْوَىٰكُمْ ﴿١٩﴾

He increases زَادَهُمْ accept guidance ٱهْتَدَوْا۟ and those who وَٱلَّذِينَ
تَقْوَىٰهُمْ ﴿١٧﴾ and bestows on them وَءَاتَىٰهُمْ in guidance هُدًى them
the ٱلسَّاعَةَ other than إِلَّا await يَنظُرُونَ do they then فَهَلْ their piety
فَقَدْ suddenly بَغْتَةً it should come upon them تَأْتِيَهُم that أَن Hour
how فَأَنَّىٰ some of its portents أَشْرَاطُهَا have come جَآءَ but indeed
came to them جَآءَتْهُمْ when إِذَا for them لَهُمْ (is it benefit) then
no لَآ that there is أَنَّهُۥ so know فَٱعْلَمْ their reminders ذِكْرَىٰهُمْ ﴿١٨﴾
and ask forgiveness وَٱسْتَغْفِرْ Allah ٱللَّهُ but إِلَّا (true) god إِلَٰهَ

وَٱلۡمُؤۡمِنَٰتِۗ and also for believing men وَلِلۡمُؤۡمِنِينَ for your sins لِذَنۢبِكَ
مُتَقَلَّبَكُمۡ knows well يَعۡلَمُ and Allah وَٱللَّهُ and believing women
and your place of rest وَمَثۡوَىٰكُمۡ ١٩ your moving about

17. While as for those who accept guidance, He increases their guidance and bestows on them their piety. **18.** Do they then await (anything) other than the Hour that it should come upon them suddenly? But some of its portents (indications and signs) have already come; and when it (actually) is on them, how can they benefit then by their reminder? **19.** So know (O Muhammad ﷺ) that *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allâh knows well your moving about, and your place of rest (in your homes).

وَيَقُولُ ٱلَّذِينَ ءَامَنُواْ لَوۡلَا نُزِّلَتۡ سُورَةٞۖ فَإِذَآ أُنزِلَتۡ سُورَةٞ مُّحۡكَمَةٞ وَذُكِرَ فِيهَا ٱلۡقِتَالُ رَأَيۡتَ ٱلَّذِينَ فِي قُلُوبِهِم
مَّرَضٞ يَنظُرُونَ إِلَيۡكَ نَظَرَ ٱلۡمَغۡشِيِّ عَلَيۡهِ مِنَ ٱلۡمَوۡتِۖ فَأَوۡلَىٰ لَهُمۡ ٢٠ طَاعَةٞ وَقَوۡلٞ مَّعۡرُوفٞۚ فَإِذَا عَزَمَ ٱلۡأَمۡرُ فَلَوۡ
صَدَقُواْ ٱللَّهَ لَكَانَ خَيۡرٗا لَّهُمۡ ٢١ فَهَلۡ عَسَيۡتُمۡ إِن تَوَلَّيۡتُمۡ أَن تُفۡسِدُواْ فِي ٱلۡأَرۡضِ وَتُقَطِّعُوٓاْ أَرۡحَامَكُمۡ ٢٢ أُوْلَٰٓئِكَ
ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ فَأَصَمَّهُمۡ وَأَعۡمَىٰٓ أَبۡصَٰرَهُمۡ ٢٣

why is not لَوۡلَا believe ءَامَنُواْ those who ٱلَّذِينَ and says وَيَقُولُ
is sent down أُنزِلَتۡ but when فَإِذَآ a Surah سُورَةٞ sent down نُزِّلَتۡ
therein فِيهَا and is mentioned وَذُكِرَ a decisive مُّحۡكَمَةٞ a surah سُورَةٞ
whose قُلُوبِهِم in فِي those ٱلَّذِينَ you will see رَأَيۡتَ fighting ٱلۡقِتَالُ
with a نَظَرَ at you إِلَيۡكَ looking يَنظُرُونَ is a disease مَّرَضٞ hearts
but it فَأَوۡلَىٰ death ٱلۡمَوۡتِ from مِنَ one fainting ٱلۡمَغۡشِيِّ عَلَيۡهِ look of
and words وَقَوۡلٞ obedience طَاعَةٞ for them لَهُمۡ ٢٠ was better
فَلَوۡ the matter ٱلۡأَمۡرُ is resolved عَزَمَ and when فَإِذَا good مَّعۡرُوفٞ
it would لَكَانَ Allah ٱللَّهَ they had been true to صَدَقُواْ then if
عَسَيۡتُمۡ would then فَهَلۡ for them لَّهُمۡ ٢١ better خَيۡرٗا have been
that أَن you were given the authority تَوَلَّيۡتُمۡ if إِن you might
and severe وَتُقَطِّعُوٓاْ the land ٱلۡأَرۡضِ in فِي you do mischief تُفۡسِدُواْ
are they whom ٱلَّذِينَ such أُوْلَٰٓئِكَ your ties of kinship أَرۡحَامَكُمۡ ٢٢
so that He has made them فَأَصَمَّهُمۡ Allah ٱللَّهُ has cursed them لَعَنَهُمُ
their sight أَبۡصَٰرَهُمۡ ٢٣ and blinded وَأَعۡمَىٰٓ deaf

أَفَلَا يَتَدَبَّرُونَ ٱلۡقُرۡءَانَ أَمۡ عَلَىٰ قُلُوبٍ أَقۡفَالُهَآ ﴿٢٤﴾ إِنَّ ٱلَّذِينَ ٱرۡتَدُّواْ عَلَىٰٓ أَدۡبَٰرِهِم مِّنۢ بَعۡدِ مَا تَبَيَّنَ لَهُمُ ٱلۡهُدَى
ٱلشَّيۡطَٰنُ سَوَّلَ لَهُمۡ وَأَمۡلَىٰ لَهُمۡ ﴿٢٥﴾ ذَٰلِكَ بِأَنَّهُمۡ قَالُواْ لِلَّذِينَ كَرِهُواْ مَا نَزَّلَ ٱللَّهُ سَنُطِيعُكُمۡ فِي بَعۡضِ
ٱلۡأَمۡرِۖ وَٱللَّهُ يَعۡلَمُ إِسۡرَارَهُمۡ ﴿٢٦﴾ فَكَيۡفَ إِذَا تَوَفَّتۡهُمُ ٱلۡمَلَٰٓئِكَةُ يَضۡرِبُونَ وُجُوهَهُمۡ وَأَدۡبَٰرَهُمۡ ﴿٢٧﴾ ذَٰلِكَ
بِأَنَّهُمُ ٱتَّبَعُواْ مَآ أَسۡخَطَ ٱللَّهَ وَكَرِهُواْ رِضۡوَٰنَهُۥ فَأَحۡبَطَ أَعۡمَٰلَهُمۡ ﴿٢٨﴾

the Quran ٱلۡقُرۡءَانَ think deeply in يَتَدَبَّرُونَ do they not then أَفَلَا
verily إِنَّ their locks ﴿٢٤﴾ أَقۡفَالُهَآ (their) hearts قُلُوبٍ on عَلَىٰ or أَمۡ
مِّنۢ their backs أَدۡبَٰرِهِم on عَلَىٰٓ have turned ٱرۡتَدُّواْ those who ٱلَّذِينَ
ٱلۡهُدَى to them لَهُمُ has been manifested تَبَيَّنَ what مَا after بَعۡدِ
وَأَمۡلَىٰ for them لَهُمۡ has beautified سَوَّلَ Satan ٱلشَّيۡطَٰنُ the guidance
this is ذَٰلِكَ them (their term) ﴿٢٥﴾ لَهُمۡ and (Allah) prolonged
مَا hate كَرِهُواْ to those who لِلَّذِينَ said قَالُواْ because they بِأَنَّهُمۡ
we will obey سَنُطِيعُكُمۡ Allah ٱللَّهُ has sent down نَزَّلَ what
يَعۡلَمُ and Allah وَٱللَّهُ the matter ٱلۡأَمۡرِ part of بَعۡضِ in فِي you
تَوَفَّتۡهُمُ when إِذَا then how فَكَيۡفَ their secrets ﴿٢٦﴾ إِسۡرَارَهُمۡ knows
striking يَضۡرِبُونَ the angels ٱلۡمَلَٰٓئِكَةُ will take their souls at death
بِأَنَّهُمُ that is ذَٰلِكَ and their backs ﴿٢٧﴾ وَأَدۡبَٰرَهُمۡ their faces وُجُوهَهُمۡ
Allah ٱللَّهَ angered أَسۡخَطَ what مَآ followed ٱتَّبَعُواْ because they
so He فَأَحۡبَطَ what pleased Him رِضۡوَٰنَهُۥ and they hated وَكَرِهُواْ
their deeds ﴿٢٨﴾ أَعۡمَٰلَهُمۡ made wasted

20. Those who believe say: "Why is not a *Sûrah* (chapter of the Qur'ân) sent down (for us)? But when a decisive *Sûrah* (explaining and ordering things) is sent down, and fighting (*Jihâd* — holy fighting in Allâh's Cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allâh and to obey Him). **21.** Obedience (to Allâh) and good words (were better for them). And when the matter (preparation for *Jihâd*) is resolved on, then if they had been true to Allâh, it would have been better for them. **22.** Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? **23.** Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight.

24. Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)? **25.** Verily, those who have turned back (have apostatised) as disbelievers after the guidance has been manifested to them — *Shaitân* (Satan) has beautified for them (their false hopes), and (Allâh) prolonged their term (age). **26.** This is because they said to those who hate what Allâh has sent down: "We will obey you in part of the matter." But Allâh knows their secrets. **27.** Then how (will it be) when the angels will take their souls at death, smiting their faces and their backs? **28.** That is because they followed that which angered Allâh and hated that which pleased Him. So, He made their deeds fruitless.

أَمْ حَسِبَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ أَن لَّن يُخْرِجَ ٱللَّهُ أَضْغَٰنَهُمْ ﴿٢٩﴾ وَلَوْ نَشَآءُ لَأَرَيْنَٰكَهُمْ فَلَعَرَفْتَهُم بِسِيمَٰهُمْ
وَلَتَعْرِفَنَّهُمْ فِى لَحْنِ ٱلْقَوْلِ ۚ وَٱللَّهُ يَعْلَمُ أَعْمَٰلَكُمْ ﴿٣٠﴾ وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ ٱلْمُجَٰهِدِينَ مِنكُمْ وَٱلصَّٰبِرِينَ وَنَبْلُوَا۟
أَخْبَارَكُمْ ﴿٣١﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ وَشَآقُّوا۟ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْهُدَىٰ لَن يَضُرُّوا۟ ٱللَّهَ شَيْـًٔا
وَسَيُحْبِطُ أَعْمَٰلَهُمْ ﴿٣٢﴾

whose قُلُوبِهِم in فِى those who ٱلَّذِينَ think حَسِبَ or do أَمْ
bring to يُخْرِجَ will never لَّن that أَن is a disease مَّرَضٌ hearts
نَشَآءُ and if وَلَوْ their hidden ill-wills أَضْغَٰنَهُمْ ﴿٢٩﴾ Allah ٱللَّهُ light
فَلَعَرَفْتَهُم We would have shown them to you لَأَرَيْنَٰكَهُمْ We willed
وَلَتَعْرِفَنَّهُمْ by their marks بِسِيمَٰهُمْ and you would have known them
their ٱلْقَوْلِ the tone of لَحْنِ by فِى but surely you will know them
all your deeds أَعْمَٰلَكُمْ ﴿٣٠﴾ knows يَعْلَمُ and Allah وَٱللَّهُ speech
We know نَعْلَمَ till حَتَّىٰ and surely We shall try you وَلَنَبْلُوَنَّكُمْ
and the وَٱلصَّٰبِرِينَ (of you) مِنكُمْ those who strive hard ٱلْمُجَٰهِدِينَ
إِنَّ your facts أَخْبَارَكُمْ ﴿٣١﴾ and We shall test وَنَبْلُوَا۟ patient ones
and hinder (men) وَصَدُّوا۟ disbelieve كَفَرُوا۟ those who ٱلَّذِينَ verily
the ٱلرَّسُولَ and oppose وَشَآقُّوا۟ Allah ٱللَّهِ the path of سَبِيلِ from عَن
has been (clearly) تَبَيَّنَ what مَا after مِنۢ بَعْدِ Messenger
will لَن the guidance ٱلْهُدَىٰ to them لَهُمُ manifested (shown)
but He وَسَيُحْبِطُ in the least شَيْـًٔا Allah ٱللَّهَ they hurt يَضُرُّوا۟ never
their deeds أَعْمَٰلَهُمْ ﴿٣٢﴾ will make fruitless

29. Or do those in whose hearts is a disease (of hypocrisy), think that Allâh will not bring to light all their hidden ill-wills? **30.** Had We willed, We could have

shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech! And Allâh knows (all) your deeds. 31. And surely, We shall try you till We test those who strive hard (for the Cause of Allâh) and *As-Sâbirûn* (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful). 32. Verily, those who disbelieve, and hinder (men) from the Path of Allâh (i.e. Islâm), and oppose the Messenger (ﷺ) (by standing against him and hurting him), after the guidance has been clearly shown to them, they will not harm Allâh in the least, but He will make their deeds fruitless,

۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَلَا تُبْطِلُوٓا۟ أَعْمَٰلَكُمْ ﴿٣٣﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ ثُمَّ
مَاتُوا۟ وَهُمْ كُفَّارٌ فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ ﴿٣٤﴾ فَلَا تَهِنُوا۟ وَتَدْعُوٓا۟ إِلَى ٱلسَّلْمِ وَأَنتُمُ ٱلْأَعْلَوْنَ وَٱللَّهُ مَعَكُمْ وَلَن يَتِرَكُمْ
أَعْمَٰلَكُمْ ﴿٣٥﴾ إِنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا لَعِبٌ وَلَهْوٌ ۚ وَإِن تُؤْمِنُوا۟ وَتَتَّقُوا۟ يُؤْتِكُمْ أُجُورَكُمْ وَلَا يَسْـَٔلْكُمْ أَمْوَٰلَكُمْ ﴿٣٦﴾

وَأَطِيعُوا۟ Allah ٱللَّهَ obey أَطِيعُوا۟ believe ءَامَنُوٓا۟ who ٱلَّذِينَ O you ۞ يَٰٓأَيُّهَا
render vain تُبْطِلُوٓا۟ and not وَلَا the Messenger ٱلرَّسُولَ and obey
disbelieve كَفَرُوا۟ those who ٱلَّذِينَ verily إِنَّ your deeds أَعْمَٰلَكُمْ ﴿٣٣﴾
ثُمَّ Allah ٱللَّهِ the path of سَبِيلِ from عَن and hinder (men) وَصَدُّوا۟
will فَلَن are disbelievers كُفَّارٌ while they وَهُمْ die مَاتُوا۟ then
تَهِنُوا۟ so be not فَلَا them ﴿٣٤﴾ لَهُمْ Allah ٱللَّهُ forgive يَغْفِرَ never
while you وَأَنتُمُ peace ٱلسَّلْمِ for إِلَى and ask (not) وَتَدْعُوٓا۟ weak
وَلَن is with you مَعَكُمْ and Allah وَٱللَّهُ have the upper hand ٱلْأَعْلَوْنَ
your ﴿٣٥﴾ أَعْمَٰلَكُمْ decrease the reward of يَتِرَكُمْ and will never
لَعِبٌ this world ٱلدُّنْيَا the life of ٱلْحَيَوٰةُ is but إِنَّمَا (good) deeds
and وَتَتَّقُوا۟ you believe تُؤْمِنُوا۟ but if وَإِن and pastime وَلَهْوٌ play
your أُجُورَكُمْ He will grant you يُؤْتِكُمْ fear Allah and avoid evil
your wealth ﴿٣٦﴾ أَمْوَٰلَكُمْ ask you يَسْـَٔلْكُمْ and will not وَلَا wages

33. O you who believe! Obey Allâh, and obey the Messenger (Muhammad ﷺ) and render not vain your deeds. 34. Verily, those who disbelieve, and hinder (men) from the path of Allâh (i.e. Islâm); then die while they are disbelievers — Allâh will not forgive them. 35. So, be not weak and ask not for peace (from the enemies of Islâm) while you are having the upper hand. Allâh is with you, and He will never decrease the reward of your good deeds. 36. The life of this world is but play and pastime; but if you believe (in the Oneness of Allâh — Islâmic

Monotheism), and fear Allâh, and avoid evil, He will grant you your wages, and will not ask you your wealth.

إِن يَسْـَٔلْكُمُوهَا فَيُحْفِكُمْ تَبْخَلُوا۟ وَيُخْرِجْ أَضْغَـٰنَكُمْ ﴿٣٧﴾ هَـٰٓأَنتُمْ هَـٰٓؤُلَآءِ تُدْعَوْنَ لِتُنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ
فَمِنكُم مَّن يَبْخَلُ وَمَن يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَن نَّفْسِهِۦ ۚ وَٱللَّهُ ٱلْغَنِىُّ وَأَنتُمُ ٱلْفُقَرَآءُ ۚ وَإِن تَتَوَلَّوْا۟ يَسْتَبْدِلْ
قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوٓا۟ أَمْثَـٰلَكُم ﴿٣٨﴾

and press you فَيُحْفِكُمْ He were to ask you of it يَسْـَٔلْكُمُوهَا if إِن
and He will bring out وَيُخْرِجْ you would covetously withold تَبْخَلُوا۟
those who هَـٰٓؤُلَآءِ behold you are هَـٰٓأَنتُمْ your ill-wills ﴿٣٧﴾ أَضْغَـٰنَكُمْ
ٱللَّهِ the cause of سَبِيلِ in فِى to spend لِتُنفِقُوا۟ are called تُدْعَوْنَ
are stingy يَبْخَلُ are some who مَّن yet among you فَمِنكُم Allah
he is يَبْخَلُ then only فَإِنَّمَا is stingy يَبْخَلْ and whoever وَمَن
is Rich ٱلْغَنِىُّ but Allah وَٱللَّهُ his ownself نَّفْسِهِۦ of عَن stingy
you turn away تَتَوَلَّوْا۟ and if وَإِن are poor ٱلْفُقَرَآءُ and you وَأَنتُمُ
ثُمَّ besides you غَيْرَكُمْ people قَوْمًا He will exchange you يَسْتَبْدِلْ
your likes ﴿٣٨﴾ أَمْثَـٰلَكُم they will be يَكُونُوٓا۟ not لَا then

37. If He were to ask you of it, and press you, you would covetously withhold, and He will bring out all your (secret) ill-wills. **38.** Behold! You are those who are called to spend in the Cause of Allâh, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his own self. But Allâh is Rich (Free of all needs), and you (mankind) are poor. And if you turn away (from Islâm and the obedience to Allâh), He will exchange you for some other people and they will not be your likes.

سُورَةُ الفَتْح

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾ لِّيَغْفِرَ لَكَ ٱللَّهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُۥ عَلَيْكَ وَيَهْدِيَكَ صِرَٰطًا مُّسْتَقِيمًا ﴿٢﴾
وَيَنصُرَكَ ٱللَّهُ نَصْرًا عَزِيزًا ﴿٣﴾ هُوَ ٱلَّذِىٓ أَنزَلَ ٱلسَّكِينَةَ فِى قُلُوبِ ٱلْمُؤْمِنِينَ لِيَزْدَادُوٓا۟ إِيمَـٰنًا مَّعَ إِيمَـٰنِهِمْ ۗ وَلِلَّهِ جُنُودُ
ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿٤﴾ لِّيُدْخِلَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَـٰتِ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَا
وَيُكَفِّرَ عَنْهُمْ سَيِّـَٔاتِهِمْ ۚ وَكَانَ ذَٰلِكَ عِندَ ٱللَّهِ فَوْزًا عَظِيمًا ﴿٥﴾

victory فَتْحًا to you لَكَ We have given victory فَتَحْنَا verily إِنَّا
مَا تَقَدَّمَ Allah ٱللَّهُ you لَكَ that may forgive لِّيَغْفِرَ a manifest (١) مُّبِينًا
will be تَأَخَّرَ and what وَمَا your sins ذَنۢبِكَ of مِن what passed
وَيَهْدِيَكَ on you عَلَيْكَ His favour نِعْمَتَهُۥ and complete وَيُتِمَّ future
and وَيَنصُرَكَ the straight (٢) مُّسْتَقِيمًا path صِرَٰطًا and guide you on
He it هُوَ with strong (٣) عَزِيزًا help نَصْرًا Allah ٱللَّهُ may help you
قُلُوبِ into فِى the tranquility ٱلسَّكِينَةَ sent down أَنزَلَ Who ٱلَّذِىٓ is
that they may grow لِيَزْدَادُوٓا۟ the believers ٱلْمُؤْمِنِينَ the hearts of
and to وَلِلَّهِ their faith إِيمَٰنِهِمْ along with مَّعَ in faith إِيمَٰنًا more
and وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ the armies of جُنُودُ Allah belong
(٤) حَكِيمًا All-Knower عَلِيمًا Allah ٱللَّهُ and is Ever وَكَانَ the earth
the believing men ٱلْمُؤْمِنِينَ that He may admit لِّيُدْخِلَ All-Wise
flowing تَجْرِى to gardens جَنَّٰتٍ and the believing women وَٱلْمُؤْمِنَٰتِ
therein فِيهَا to abide forever خَٰلِدِينَ rivers ٱلْأَنْهَٰرُ under them مِن تَحْتِهَا
وَكَانَ their sins سَيِّـَٔاتِهِمْ from them عَنْهُمْ and to expiate وَيُكَفِّرَ
(٥) عَظِيمًا success فَوْزًا Allah ٱللَّهِ with عِندَ that ذَٰلِكَ and is
a supreme

Sûrat Al-Fath
(The Victory) (XLVIII)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Verily, We have given you (O Muhammad ﷺ) a manifest victory. **2.** That Allâh may forgive you your sins of the past and the future, and complete His Favour on you, and guide you on the Straight Path, **3.** And that Allâh may help you with strong help. **4.** He it is Who sent down *As-Sakînah* (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allâh belong the hosts of the heavens and the earth, and Allâh is Ever All-Knower, All-Wise. **5.** That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise) to abide therein forever, and He may expiate from them their sins; and that is with Allâh a supreme success,

وَيُعَذِّبَ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكَٰتِ ٱلظَّآنِّينَ بِٱللَّهِ ظَنَّ ٱلسَّوْءِ ۚ عَلَيْهِمْ دَآئِرَةُ ٱلسَّوْءِ ۖ
وَغَضِبَ ٱللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا ﴿٦﴾ وَلِلَّهِ جُنُودُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ عَزِيزًا
حَكِيمًا ﴿٧﴾ إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾

the hypocrites men ٱلْمُنَٰفِقِينَ and that He may punish وَيُعَذِّبَ
وَٱلْمُشْرِكَٰتِ and also the polytheists men وَٱلْمُشْرِكِينَ and women وَٱلْمُنَٰفِقَٰتِ
thought ظَنَّ about Allah بِٱللَّهِ who think ٱلظَّآنِّينَ and women
a disgraceful ٱلسَّوْءِ torment دَآئِرَةُ for them is عَلَيْهِمْ evil ٱلسَّوْءِ
and He وَلَعَنَهُمْ is upon them عَلَيْهِمْ Allah ٱللَّهُ and the Anger وَغَضِبَ
Hell جَهَنَّمَ for them لَهُمْ and prepared وَأَعَدَّ has cursed them
and to وَلِلَّهِ that destination مَصِيرًا ﴿٦﴾ and worst indeed is وَسَآءَتْ
and وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ the armies of جُنُودُ Allah belong
حَكِيمًا ﴿٧﴾ All-Mighty عَزِيزًا Allah ٱللَّهُ and is Ever وَكَانَ the earth
as a witness شَٰهِدًا We have sent you أَرْسَلْنَٰكَ verily إِنَّآ All-Wise
and as a warner وَنَذِيرًا ﴿٨﴾ and a bearer of glad tidings وَمُبَشِّرًا

6. And that He may punish the *Munâfiqûn* (hypocrites) men and women, and also the *Mushrikûn* men and women, who think evil thoughts about Allâh, for them is a disgraceful torment. And the Anger of Allâh is upon them, and He has cursed them and prepared Hell for them — and worst indeed is that destination. **7.** And to Allâh belong the hosts of the heavens and the earth. And Allâh is Ever All-Paneful, All-Wise. **8.** Verily, We have sent you (O Muhammad ﷺ) as a witness, as a bearer of glad tidings, and as a warner.

لِّتُؤْمِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٩﴾ إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا
يُبَايِعُونَ ٱللَّهَ يَدُ ٱللَّهِ فَوْقَ أَيْدِيهِمْ ۚ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِۦ ۖ وَمَنْ أَوْفَىٰ بِمَا عَٰهَدَ عَلَيْهُ ٱللَّهَ فَسَيُؤْتِيهِ أَجْرًا
عَظِيمًا ﴿١٠﴾

and وَرَسُولِهِۦ in Allah بِٱللَّهِ in order that you may believe لِّتُؤْمِنُوا۟
and honour وَتُوَقِّرُوهُ and that you assist him وَتُعَزِّرُوهُ His Messenger
بُكْرَةً and (that you) glorify Allah's praises وَتُسَبِّحُوهُ him
those who ٱلَّذِينَ verily إِنَّ and afternoon وَأَصِيلًا ﴿٩﴾ morning

they give يُبَايِعُونَ only إِنَّمَا they give allegiance to you يُبَايِعُونَكَ
is over فَوْقَ Allah ٱللَّهِ the Hand of يَدُ to Allah ٱللَّهَ allegiance
breaks his pledge نَّكَثَ then whosoever فَمَن their hands أَيْدِيهِمْ
and وَمَنْ his own (harm) نَفْسِهِۦ to عَلَىٰ breaks يَنكُثُ only فَإِنَّمَا
عَلَيْهُ he has covenented عَٰهَدَ what بِمَا fulfils أَوْفَىٰ whosoever
reward أَجْرًا He will bestow on him فَسَيُؤْتِيهِ Allah ٱللَّهَ with
a great عَظِيمًا ﴿١٠﴾

9. In order that you (O mankind) may believe in Allâh and His Messenger (ﷺ), and that you assist and honour him (ﷺ), and (that you) glorify (Allâh's) praises morning and afternoon. 10. Verily, those who give *Bai'ah* (pledge) to you (O Muhammad ﷺ) they are giving *Bai'ah* (pledge) to Allâh. The Hand of Allâh is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfils what he has covenanted with Allâh, He will bestow on him a great reward.

سَيَقُولُ لَكَ ٱلْمُخَلَّفُونَ مِنَ ٱلْأَعْرَابِ شَغَلَتْنَآ أَمْوَٰلُنَا وَأَهْلُونَا فَٱسْتَغْفِرْ لَنَا يَقُولُونَ بِأَلْسِنَتِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ
قُلْ فَمَن يَمْلِكُ لَكُم مِّنَ ٱللَّهِ شَيْـًٔا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًۢا بَلْ كَانَ ٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرًۢا ﴿١١﴾ بَلْ ظَنَنتُمْ أَن
لَّن يَنقَلِبَ ٱلرَّسُولُ وَٱلْمُؤْمِنُونَ إِلَىٰٓ أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذَٰلِكَ فِى قُلُوبِكُمْ وَظَنَنتُمْ ظَنَّ ٱلسَّوْءِ وَكُنتُمْ قَوْمًۢا
بُورًا ﴿١٢﴾

مِنَ those who lagged behind ٱلْمُخَلَّفُونَ to you لَكَ will say سَيَقُولُ
our possessions أَمْوَٰلُنَا occupied us شَغَلَتْنَآ the bedouins ٱلْأَعْرَابِ of
for us لَنَا so ask forgiveness فَٱسْتَغْفِرْ and our families وَأَهْلُونَا
فِى is not لَيْسَ what مَّا with their tongues بِأَلْسِنَتِهِم they say يَقُولُونَ
on لَكُم has يَمْلِكُ who then فَمَن say قُلْ their hearts قُلُوبِهِمْ in
if إِنْ any (power) thing شَيْـًٔا Allah ٱللَّهِ with مِّنَ your behalf
نَفْعًۢا you بِكُمْ intends أَرَادَ or أَوْ hurt ضَرًّا you بِكُمْ He intends أَرَادَ
تَعْمَلُونَ of what بِمَا Allah ٱللَّهُ is Ever كَانَ nay, but بَلْ benefit
that أَن you thought ظَنَنتُمْ Nay but بَلْ All-Aware ﴿١١﴾ خَبِيرًۢا you do
and وَٱلْمُؤْمِنُونَ the Messenger ٱلرَّسُولُ return يَنقَلِبَ would (never) لَّن
and وَزُيِّنَ never أَبَدًا their families أَهْلِيهِمْ to إِلَىٰٓ the believers

وَظَنَنتُمْ your hearts قُلُوبِكُمْ in فِى that ذَٰلِكَ was made fair-seeming
and you become وَكُنتُمْ evil ٱلسَّوْءِ thought ظَنَّ and you thought
useless/going for destruction بُورًا ﴿١٢﴾ a people قَوْمًا

11. Those of the bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allâh, if He intends you hurt or intends you benefit? Nay, but Allâh is Ever All-Aware of what you do. **12.** "Nay, but you thought that the Messenger (ﷺ) and the believers would never return to their families, and that was made fair-seeming in your hearts, and you did think an evil thought and you became a useless people going for destruction."

وَمَن لَّمْ يُؤْمِنۢ بِٱللَّهِ وَرَسُولِهِۦ فَإِنَّآ أَعْتَدْنَا لِلْكَٰفِرِينَ سَعِيرًا ﴿١٣﴾ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ يَغْفِرُ لِمَن يَشَآءُ
وَيُعَذِّبُ مَن يَشَآءُ ۚ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿١٤﴾ سَيَقُولُ ٱلْمُخَلَّفُونَ إِذَا ٱنطَلَقْتُمْ إِلَىٰ مَغَانِمَ
لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ ۖ يُرِيدُونَ أَن يُبَدِّلُوا۟ كَلَٰمَ ٱللَّهِ ۚ قُل لَّن تَتَّبِعُونَا كَذَٰلِكُمْ قَالَ ٱللَّهُ مِن قَبْلُ ۖ
فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا ۚ بَلْ كَانُوا۟ لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٥﴾

in Allah بِٱللَّهِ believed يُؤْمِنۢ has not لَّمْ and whosoever وَمَن
We have أَعْتَدْنَا then verily فَإِنَّآ and His Messenger وَرَسُولِهِۦ
وَلِلَّهِ a blazing Fire سَعِيرًا ﴿١٣﴾ for the disbelievers لِلْكَٰفِرِينَ prepared
the heavens ٱلسَّمَٰوَٰتِ the sovereignty of مُلْكُ and to Allah belongs
He wills يَشَآءُ whom لِمَن He forgives يَغْفِرُ and the earth وَٱلْأَرْضِ
and is وَكَانَ He wills يَشَآءُ whom مَن and punishes وَيُعَذِّبُ
سَيَقُولُ Most Merciful رَّحِيمًا ﴿١٤﴾ Oft-Forgiving غَفُورًا Allah ٱللَّهُ Ever
ٱنطَلَقْتُمْ when إِذَا those who lagged behind ٱلْمُخَلَّفُونَ will say
ذَرُونَا to take them لِتَأْخُذُوهَا the spoils مَغَانِمَ to إِلَىٰ you set forth
يُبَدِّلُوا۟ to أَن they want يُرِيدُونَ follow you نَتَّبِعْكُمْ allow us to
تَتَّبِعُونَا you shall not لَّن say قُل Allah's ٱللَّهِ words كَلَٰمَ change
مِن قَبْلُ Allah ٱللَّهُ has said قَالَ thus كَذَٰلِكُمْ follow us
you envy تَحْسُدُونَنَا nay بَلْ then they will say فَسَيَقُولُونَ beforehand
إِلَّا they understand يَفْقَهُونَ not لَا were كَانُوا۟ nay but بَلْ us
a little قَلِيلًا ﴿١٥﴾ except

13. And whosoever does not believe in Allâh and His Messenger (Muhammad ﷺ), then verily, We have prepared for the disbelievers a blazing Fire. **14.** And to Allâh belongs the sovereignty of the heavens and the earth. He forgives whom He wills, and punishes whom He wills. And Allâh is Ever Oft-Forgiving, Most Merciful. **15.** Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you." They want to change Allâh's Words. Say: "You shall not follow us; thus Allâh has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.

قُل لِّلْمُخَلَّفِينَ مِنَ ٱلْأَعْرَابِ سَتُدْعَوْنَ إِلَىٰ قَوْمٍ أُو۟لِى بَأْسٍ شَدِيدٍ تُقَـٰتِلُونَهُمْ أَوْ يُسْلِمُونَ ۖ فَإِن تُطِيعُوا۟ يُؤْتِكُمُ ٱللَّهُ أَجْرًا
حَسَنًا ۖ وَإِن تَتَوَلَّوْا۟ كَمَا تَوَلَّيْتُم مِّن قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾ لَّيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ وَلَا عَلَى ٱلْأَعْرَجِ حَرَجٌ وَلَا
عَلَى ٱلْمَرِيضِ حَرَجٌ ۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ يُدْخِلْهُ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ ۖ وَمَن يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾

the ٱلْأَعْرَابِ of مِنَ to those who lagged behind لِّلْمُخَلَّفِينَ say قُل
a قَوْمٍ to (fight against) إِلَىٰ you shall be called سَتُدْعَوْنَ bedouins
you shall تُقَـٰتِلُونَهُمْ great شَدِيدٍ warfare بَأْسٍ given to أُو۟لِى people
تُطِيعُوا۟ then if فَإِن they shall surrender يُسْلِمُونَ or أَوْ fight them
a fair حَسَنًا reward أَجْرًا Allah ٱللَّهُ will give you يُؤْتِكُمُ you obey
you did turn away تَوَلَّيْتُم as كَمَا you turn away تَتَوَلَّوْا۟ but if وَإِن
with أَلِيمًا ﴿١٦﴾ torment عَذَابًا He will punish you يُعَذِّبْكُمْ before مِّن قَبْلُ
blame حَرَجٌ the blind ٱلْأَعْمَىٰ upon عَلَى not is there لَّيْسَ a painful
blame or حَرَجٌ the lame ٱلْأَعْرَجِ upon عَلَى nor is there وَلَا or sin
blame or sin حَرَجٌ the sick ٱلْمَرِيضِ upon عَلَى nor is there وَلَا sin
and His وَرَسُولَهُۥ Allah ٱللَّهَ obeys يُطِعِ and whosoever وَمَن
تَجْرِى Gardens جَنَّـٰتٍ He will admit him to يُدْخِلْهُ Messenger
and وَمَن rivers ٱلْأَنْهَـٰرُ beneath them تَحْتِهَا from مِن flowing
عَذَابًا He will punish him يُعَذِّبْهُ turns back يَتَوَلَّ whosoever
with a painful أَلِيمًا ﴿١٧﴾ torment

16. Say (O Muhammad ﷺ) to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allâh will give you a fair reward; but if you turn away as you did turn away before, He will punish you with a painful torment." **17.** No blame or sin is there upon the blind, nor is there blame or sin

upon the lame, nor is there blame or sin upon the sick (that they go not for fighting). And whosoever obeys Allâh and His Messenger (Muhammad ﷺ), He will admit him to Gardens beneath which rivers flow (Paradise); and whosoever turns back, He will punish him with a painful torment.

۞ لَّقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ
فَتْحًا قَرِيبًا ﴿١٨﴾ وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾ وَعَدَكُمُ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا
فَعَجَّلَ لَكُمْ هَٰذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنكُمْ وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُّسْتَقِيمًا ﴿٢٠﴾

الْمُؤْمِنِينَ with عَنِ Allah اللَّهُ was pleased رَضِيَ Indeed ۞ لَّقَدْ
they gave the allegiance to you يُبَايِعُونَكَ when إِذْ the believers
was in فِي what مَا He knew فَعَلِمَ the tree الشَّجَرَةِ under تَحْتَ
the tranquility السَّكِينَةَ and He sent down فَأَنزَلَ their hearts قُلُوبِهِمْ
victory فَتْحًا and He rewarded them وَأَثَابَهُمْ upon them عَلَيْهِمْ
that يَأْخُذُونَهَا abundant كَثِيرَةً and spoils وَمَغَانِمَ with a near قَرِيبًا ﴿١٨﴾
All-Mighty عَزِيزًا Allah اللَّهُ and is Ever وَكَانَ they will capture
spoils مَغَانِمَ Allah اللَّهُ has promised you وَعَدَكُمُ All-Wise حَكِيمًا ﴿١٩﴾
and He has فَعَجَّلَ that you will capture تَأْخُذُونَهَا abundant كَثِيرَةً
أَيْدِيَ and He has restrained وَكَفَّ this هَٰذِهِ for you لَكُمْ hastened
آيَةً that it may be وَلِتَكُونَ from you عَنكُمْ men النَّاسِ the hands of
and that He may guide وَيَهْدِيَكُمْ for the believers لِّلْمُؤْمِنِينَ a sign
a Straight مُّسْتَقِيمًا ﴿٢٠﴾ path صِرَاطًا you to

18. Indeed, Allâh was pleased with the believers when they gave the *Bai'ah* (pledge) to you (O Muhammad ﷺ) under the tree, He knew what was in their hearts, and He sent down *As-Sakînah* (calmness and tranquillity) upon them, and He rewarded them with a near victory. 19. And abundant spoils that they will capture. And Allâh is Ever All-Mighty, All-Wise. 20. Allâh has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the believers, and that He may guide you to the Straight Path.

وَأُخْرَىٰ لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا ۚ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾ وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوُا
الْأَدْبَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٢٢﴾ سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِن قَبْلُ ۖ وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٣﴾
وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِن بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾

within your power تَقْدِرُوا۟ are not yet لَمْ and others which وَأُخْرَىٰ
them بِهَا ۚ Allah ٱللَّهُ encompasses أَحَاطَ indeed قَدْ over it عَلَيْهَا
﴿٢١﴾ قَدِيرًا things شَىْءٍ all كُلِّ over عَلَىٰ Allah ٱللَّهُ and is Ever وَكَانَ
كَفَرُوا۟ those who ٱلَّذِينَ fight against you قَٰتَلَكُمُ and if وَلَوْ Able
ثُمَّ their backs ٱلْأَدْبَٰرَ they would have turned لَوَلَّوُا۟ disbelieve
a protecting وَلِيًّا they would have found يَجِدُونَ neither لَا then
ٱللَّهِ that has been way of سُنَّةَ a helper ﴿٢٢﴾ نَصِيرًا nor وَلَا friend
before مِن قَبْلُ passed away خَلَتْ already قَدْ which ٱلَّتِى Allah
Allah ٱللَّهِ in the way of لِسُنَّةِ find تَجِدَ and you will never وَلَن
withheld كَفَّ who ٱلَّذِى and He it is وَهُوَ any change ﴿٢٣﴾ تَبْدِيلًا
عَنْهُم and your hands وَأَيْدِيَكُمْ from you عَنكُمْ their hands أَيْدِيَهُمْ
that أَنْ after مِنۢ بَعْدِ Makkah مَكَّةَ in the midst of بِبَطْنِ from them
and is Ever وَكَانَ over them عَلَيْهِمْ ۚ He had made you victors أَظْفَرَكُمْ
the All-Seer ﴿٢٤﴾ بَصِيرًا you do تَعْمَلُونَ of what بِمَا Allah ٱللَّهُ

21. And other (victories and much booty He promises you) which are not yet within your power; indeed Allâh compasses them. And Allâh is Ever Able to do all things. **22.** And if those who disbelieve fight against you, they certainly would have turned their backs; then they would have found neither a *Walî* (protector, guardian) nor a helper. **23.** That has been the way of Allâh already with those who passed away before. And you will not find any change in the way of Allâh. **24.** And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allâh is Ever the All-Seer of what you do.

هُمُ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوكُمْ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ وَٱلْهَدْىَ مَعْكُوفًا أَن يَبْلُغَ مَحِلَّهُۥ ۚ وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَآءٌ
مُّؤْمِنَٰتٌ لَّمْ تَعْلَمُوهُمْ أَن تَطَـُٔوهُمْ فَتُصِيبَكُم مِّنْهُم مَّعَرَّةٌۢ بِغَيْرِ عِلْمٍ ۖ لِّيُدْخِلَ ٱللَّهُ فِى رَحْمَتِهِۦ مَن يَشَآءُ ۚ لَوْ تَزَيَّلُوا۟
لَعَذَّبْنَا ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾

and وَصَدُّوكُمْ disbelieved كَفَرُوا۟ the ones who ٱلَّذِينَ they are هُمُ
وَٱلْهَدْىَ the sacred ٱلْحَرَامِ the mosque ٱلْمَسْجِدِ from عَنِ hindered you
reaching يَبْلُغَ from أَن detained مَعْكُوفًا and the sacrifice animals

men رِجَالٌ had there not been وَلَوْلَا their place of sacrifice مَحِلَّهُۥ
did not لَّمْ believing مُّؤْمِنَٰتٌ and women وَنِسَآءٌ believing مُّؤْمِنُونَ
you might kill them تَطَـُٔوهُمْ that أَن whom you know تَعْلَمُوهُمْ
and on whose مِّنْهُم would have been committed by you فَتُصِيبَكُم
that لِّيُدْخِلَ knowledge عِلْمٍ without بِغَيْرِ a sin مَّعَرَّةٌۢ account
يَشَآءُ whom مَن His Mercy رَحْمَتِهِۦ into فِى Allah ٱللَّهُ might enter
We لَعَذَّبْنَا they should have been apart تَزَيَّلُوا۟ if لَوْ He wills
مِنْهُمْ disbelieved كَفَرُوا۟ those who ٱلَّذِينَ would have punished
with painful ﴿٢٥﴾ أَلِيمًا torment عَذَابًا of them

25. They are the ones who disbelieved (in the Oneness of Allâh — Islâmic Monotheism) and hindered you from *Al-Masjid Al-Harâm* (at Makkah) and detained the sacrificial animals, from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allâh might bring into His Mercy whom He wills — if they (the believers and the disbelievers) had been apart, We verily, would have punished those of them who disbelieved with painful torment.

إِذْ جَعَلَ ٱلَّذِينَ كَفَرُوا۟ فِى قُلُوبِهِمُ ٱلْحَمِيَّةَ حَمِيَّةَ ٱلْجَٰهِلِيَّةِ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ
وَأَلْزَمَهُمْ كَلِمَةَ ٱلتَّقْوَىٰ وَكَانُوٓا۟ أَحَقَّ بِهَا وَأَهْلَهَا ۚ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٢٦﴾ لَّقَدْ صَدَقَ ٱللَّهُ رَسُولَهُ
ٱلرُّءْيَا بِٱلْحَقِّ ۖ لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۖ فَعَلِمَ مَا لَمْ
تَعْلَمُوا۟ فَجَعَلَ مِن دُونِ ذَٰلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾

in فِى disbelieve كَفَرُوا۟ those who ٱلَّذِينَ had put جَعَلَ when إِذْ
the pride حَمِيَّةَ pride and haughtiness ٱلْحَمِيَّةَ their hearts قُلُوبِهِمُ
then sent فَأَنزَلَ the time of ignorance ٱلْجَٰهِلِيَّةِ and haughtiness of
His رَسُولِهِۦ upon عَلَىٰ His tranquility سَكِينَتَهُۥ Allah ٱللَّهُ down
and وَأَلْزَمَهُمْ the believers ٱلْمُؤْمِنِينَ and upon وَعَلَى Messenger
and they وَكَانُوٓا۟ piety ٱلتَّقْوَىٰ the word of كَلِمَةَ made them stick to
وَكَانَ and worthy of it وَأَهْلَهَا to it بِهَا well entitled أَحَقَّ were
the ﴿٢٦﴾ عَلِيمًا thing شَىْءٍ of every بِكُلِّ Allah ٱللَّهُ and is Ever

His رَسُولَهُ Allah ٱللَّهُ shall fulfil صَدَقَ indeed لَّقَدْ All-Knower
in بِٱلْحَقِّ true vision (which he showed him) ٱلرُّءْيَا Messenger's
the Mosque ٱلْمَسْجِدَ certainly you shall enter لَتَدْخُلُنَّ very truth
مُحَلِّقِينَ secure ءَامِنِينَ Allah ٱللَّهُ wills شَآءَ if إِن the sacred ٱلْحَرَامَ
and having your head وَمُقَصِّرِينَ your heads رُءُوسَكُمْ having shaved
what مَا He knew فَعَلِمَ fear تَخَافُونَ having no لَا hair cut short
besides مِن دُونِ and He granted فَجَعَلَ you knew تَعْلَمُوا۟ not لَمْ
a near ﴿٢٧﴾ قَرِيبًا victory فَتْحًا that ذَٰلِكَ

26. When those who disbelieve had put in their hearts pride and haughtiness — the pride and haughtiness of the time of ignorance, — then Allâh sent down His *Sakînah* (calmness and tranquillity) upon His Messenger (ﷺ) and upon the believers, and made them stick to the word of piety (i.e. none has the right to be worshipped but Allâh); and they were well entitled to it and worthy of it. And Allâh is the All-Knower of everything. **27.** Indeed Allâh shall fulfil the true vision which He showed to His Messenger (ﷺ) [i.e. the Prophet ﷺ saw a dream that he has entered Makkah along with his Companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter *Al-Masjid Al-Harâm*, if Allâh wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory.

هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ ۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ﴿٢٨﴾ مُّحَمَّدٌ رَّسُولُ ٱللَّهِ ۚ
وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ ۖ تَرَىٰهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا ۖ سِيمَاهُمْ فِى وُجُوهِهِم
مِّنْ أَثَرِ ٱلسُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِى ٱلتَّوْرَىٰةِ ۚ وَمَثَلُهُمْ فِى ٱلْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْـَٔهُۥ فَـَٔازَرَهُۥ فَٱسْتَغْلَظَ فَٱسْتَوَىٰ عَلَىٰ سُوقِهِۦ
يُعْجِبُ ٱلزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ ۗ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًۢا ﴿٢٩﴾

His Messenger رَسُولَهُۥ has sent أَرْسَلَ Who ٱلَّذِىٓ He it is هُوَ
لِيُظْهِرَهُۥ truth ٱلْحَقِّ and the religion of وَدِينِ with guidance بِٱلْهُدَىٰ
all كُلِّهِۦ religions ٱلدِّينِ over عَلَى that He may make it superior
مُّحَمَّدٌ as Witness ﴿٢٨﴾ شَهِيدًا is Allah بِٱللَّهِ and All-Sufficient وَكَفَىٰ
and those وَٱلَّذِينَ Allah ٱللَّهِ is the Messenger of رَّسُولُ Muhammad
ٱلْكُفَّارِ against عَلَى are severe أَشِدَّآءُ with him مَعَهُۥٓ who are

you تَرَىٰهُمْ among themselves بَيْنَهُمْ and merciful رُحَمَآءُ disbelievers
يَبْتَغُونَ and falling down prostrate سُجَّدًا bowing رُكَّعًا see them
and Good وَرِضْوَٰنًا Allah ٱللَّهِ from مِّنَ Bounty فَضْلًا seeking
مِّنْ their faces وُجُوهِهِم is on فِى the mark of them سِيمَاهُمْ Pleasure
their مَثَلُهُمْ this is ذَٰلِكَ prostration ٱلسُّجُودِ the traces of أَثَرِ from
فِى and their description وَمَثَلُهُمْ the Torah ٱلتَّوْرَىٰةِ in فِى description
sends forth أَخْرَجَ is like a seed which كَزَرْعٍ the Gospel ٱلْإِنجِيلِ in
it then becomes فَٱسْتَغْلَظَ then makes it strong فَـَٔازَرَهُۥ its shoot شَطْـَٔهُۥ
يُعْجِبُ its stem سُوقِهِۦ on عَلَىٰ and it stands straight فَٱسْتَوَىٰ thick
with بِهِمُ that He may enrage لِيَغِيظَ the sowers ٱلزُّرَّاعَ delighting
ٱلَّذِينَ Allah ٱللَّهُ has promised وَعَدَ the disbelievers ٱلْكُفَّارَ them
righteous good ٱلصَّٰلِحَٰتِ and do وَعَمِلُوا۟ believe ءَامَنُوا۟ those who
and reward وَأَجْرًا forgiveness مَّغْفِرَةً among them مِنْهُم deeds
a mighty عَظِيمًۢا ٢٩

28. He it is Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islâm), that He may make it (Islâm) superior to all religions. And All-Sufficient is Allâh as a Witness. **29.** Muhammad (ﷺ) is the Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allâh has promised those among them who believe (i.e. all those who follow Islâmic Monotheism, the religion of Prophet Muhammad ﷺ till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).

سُورَةُ الحُجُرَاتِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُقَدِّمُوا۟ بَيْنَ يَدَىِ ٱللَّهِ وَرَسُولِهِۦ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ١ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَرْفَعُوٓا۟

أَصْوَٰتَكُمْ فَوْقَ صَوْتِ ٱلنَّبِيِّ وَلَا تَجْهَرُوا۟ لَهُۥ بِٱلْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَٰلُكُمْ وَأَنتُمْ لَا
تَشْعُرُونَ ﴿٢﴾ إِنَّ ٱلَّذِينَ يَغُضُّونَ أَصْوَٰتَهُمْ عِندَ رَسُولِ ٱللَّهِ أُو۟لَٰٓئِكَ ٱلَّذِينَ ٱمْتَحَنَ ٱللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُم مَّغْفِرَةٌ
وَأَجْرٌ عَظِيمٌ ﴿٣﴾ إِنَّ ٱلَّذِينَ يُنَادُونَكَ مِن وَرَآءِ ٱلْحُجُرَٰتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾

put forward تُقَدِّمُوا۟ do not لَا believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
and fear وَٱتَّقُوا۟ and His Messenger وَرَسُولِهِۦ Allah ٱللَّهِ before بَيْنَ يَدَىِ
﴿١﴾ عَلِيمٌ All-Hearing سَمِيعٌ Allah is ٱللَّهَ verily إِنَّ Allah ٱللَّهَ
تَرْفَعُوٓا۟ not لَا believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا All-Knowing
the ٱلنَّبِيِّ the voice of صَوْتِ above فَوْقَ your voices أَصْوَٰتَكُمْ raise
كَجَهْرِ in talk بِٱلْقَوْلِ to him لَهُۥ speak loud تَجْهَرُوا۟ nor وَلَا Prophet
lest أَن to others لِبَعْضٍ some of you بَعْضِكُمْ as you speak loud
while وَأَنتُمْ your deeds أَعْمَٰلُكُمْ may be rendered fruitless تَحْبَطَ
يَغُضُّونَ those who ٱلَّذِينَ verily إِنَّ perceive ﴿٢﴾ تَشْعُرُونَ not لَا you
رَسُولِ in the presence of عِندَ their voices أَصْوَٰتَهُمْ lower
has ٱمْتَحَنَ the ones ٱلَّذِينَ they are أُو۟لَٰٓئِكَ Allah's ٱللَّهِ Messenger
for them لَهُم for piety لِلتَّقْوَىٰ their hearts قُلُوبَهُمْ Allah ٱللَّهُ tested
verily إِنَّ a great ﴿٣﴾ عَظِيمٌ and reward وَأَجْرٌ is forgiveness مَّغْفِرَةٌ
the ٱلْحُجُرَٰتِ behind وَرَآءِ from مِن call you يُنَادُونَكَ those who ٱلَّذِينَ
have sense ﴿٤﴾ يَعْقِلُونَ not لَا most of them أَكْثَرُهُمْ dwellings

Sûrat Al-Hujurât
(The Dwellings) XLIX

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. O you who believe! Make not (a decision) in advance before Allâh and His Messenger (ﷺ), and fear Allâh. Verily, Allâh is All-Hearing, All-Knowing. **2.** O you who believe! Raise not your voices above the voice of the Prophet (ﷺ), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not. **3.** Verily, those who lower their voices in the presence of Allâh's Messenger (ﷺ), they are the ones whose hearts Allâh has tested for piety. For them is forgiveness and a great reward. **4.** Verily, those who call you from behind the dwellings, most of them have no sense.

وَلَوْ أَنَّهُمْ صَبَرُوا۟ حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٥﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ
فَتَبَيَّنُوٓا۟ أَن تُصِيبُوا۟ قَوْمًۢا بِجَهَٰلَةٍ فَتُصْبِحُوا۟ عَلَىٰ مَا فَعَلْتُمْ نَٰدِمِينَ ﴿٦﴾ وَٱعْلَمُوٓا۟ أَنَّ فِيكُمْ رَسُولَ ٱللَّهِ ۚ لَوْ يُطِيعُكُمْ فِى كَثِيرٍ
مِّنَ ٱلْأَمْرِ لَعَنِتُّمْ وَلَٰكِنَّ ٱللَّهَ حَبَّبَ إِلَيْكُمُ ٱلْإِيمَٰنَ وَزَيَّنَهُۥ فِى قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ ٱلْكُفْرَ وَٱلْفُسُوقَ وَٱلْعِصْيَانَ ۚ أُو۟لَٰٓئِكَ هُمُ
ٱلرَّٰشِدُونَ ﴿٧﴾

you could تَخْرُجَ till حَتَّىٰ patience صَبَرُوا۟ they had أَنَّهُمْ and if وَلَوْ
لَّهُمْ better خَيْرًا it would have been لَكَانَ to them إِلَيْهِمْ come out
Most رَّحِيمٌ ﴿٥﴾ Oft-Forgiving غَفُورٌ and Allah is وَٱللَّهُ for them
comes جَآءَكُمْ if إِن believe ءَامَنُوٓا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا Merciful
فَتَبَيَّنُوٓا۟ with a news بِنَبَإٍ a rebellious evil person فَاسِقٌۢ to you
in ignorance بِجَهَٰلَةٍ people قَوْمًۢا you harm تُصِيبُوا۟ lest أَن verify it
you فَعَلْتُمْ what مَا for عَلَىٰ and afterwards you become فَتُصْبِحُوا۟
فِيكُمْ that أَنَّ and know وَٱعْلَمُوٓا۟ regretful نَٰدِمِينَ ﴿٦﴾ have done
يُطِيعُكُمْ if لَوْ Allah ٱللَّهِ there is the Messenger of رَسُولَ among you
لَعَنِتُّمْ the matter ٱلْأَمْرِ of مِّنَ much كَثِيرٍ in فِى he were to obey you
has حَبَّبَ Allah ٱللَّهَ but وَلَٰكِنَّ you would surely be in trouble
and has beautified it وَزَيَّنَهُۥ the faith ٱلْإِيمَٰنَ to you إِلَيْكُمُ endeared
to you إِلَيْكُمُ and has made hateful وَكَرَّهَ your hearts قُلُوبِكُمْ in فِى
and disobedience وَٱلْعِصْيَانَ and wickedness وَٱلْفُسُوقَ disbelief ٱلْكُفْرَ
the rightly guided ones ٱلرَّٰشِدُونَ ﴿٧﴾ they are هُمُ these أُو۟لَٰٓئِكَ

5. And if they had patience till you could come out to them, it would have been better for them. And Allâh is Oft-Forgiving, Most Merciful. **6.** O you who believe! If a *Fâsiq* (liar — evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done. **7.** And know that among you there is the Messenger of Allâh (ﷺ). If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble. But Allâh has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allâh and His Messenger ﷺ) hateful to you. Such are they who are the rightly guided.

فَضْلًا مِّنَ ٱللَّهِ وَنِعْمَةً ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾ وَإِن طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا۟ فَأَصْلِحُوا۟ بَيْنَهُمَا ۖ فَإِنۢ بَغَتْ

إِحْدَىٰهُمَا عَلَى ٱلْأُخْرَىٰ فَقَـٰتِلُوا۟ ٱلَّتِى تَبْغِى حَتَّىٰ تَفِىٓءَ إِلَىٰٓ أَمْرِ ٱللَّهِ ۚ فَإِن فَآءَتْ فَأَصْلِحُوا۟ بَيْنَهُمَا بِٱلْعَدْلِ وَأَقْسِطُوٓا۟ ۖ إِنَّ ٱللَّهَ
يُحِبُّ ٱلْمُقْسِطِينَ ﴿٩﴾

and His favour وَنِعْمَةً Allah ٱللَّهِ from مِّنَ (this is) a grace فَضْلًا
and if وَإِن All-Wise حَكِيمٌ ﴿٨﴾ All-Knowing عَلِيمٌ and Allah is وَٱللَّهُ
the believers ٱلْمُؤْمِنِينَ among مِنَ two parties or groups طَآئِفَتَانِ
between them بَيْنَهُمَا then make peace فَأَصْلِحُوا۟ begin fighting ٱقْتَتَلُوا۟
against عَلَى one of them إِحْدَىٰهُمَا aggressed بَغَتْ but if فَإِنۢ both
the one which ٱلَّتِى then fight you against فَقَـٰتِلُوا۟ the other ٱلْأُخْرَىٰ
the Command أَمْرِ to إِلَىٰٓ it complies تَفِىٓءَ till حَتَّىٰ aggresses تَبْغِى
then make فَأَصْلِحُوا۟ it complies فَآءَتْ then if فَإِن Allah ٱللَّهِ of
and be وَأَقْسِطُوٓا۟ justly بِٱلْعَدْلِ between them بَيْنَهُمَا reconciliation
those who ٱلْمُقْسِطِينَ ﴿٩﴾ loves يُحِبُّ Allah ٱللَّهَ verily إِنَّ equitable
are equitable

8. (This is) a Grace from Allâh and His Favour. And Allâh is All-Knowing, All-Wise. **9.** And if two parties (or groups) among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allâh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allâh loves those who are the equitable.

إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ أَخَوَيْكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ
عَسَىٰٓ أَن يَكُونُوا۟ خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۖ وَلَا تَلْمِزُوٓا۟ أَنفُسَكُمْ وَلَا تَنَابَزُوا۟ بِٱلْأَلْقَـٰبِ ۖ بِئْسَ
ٱلِٱسْمُ ٱلْفُسُوقُ بَعْدَ ٱلْإِيمَـٰنِ ۚ وَمَن لَّمْ يَتُبْ فَأُو۟لَـٰٓئِكَ هُمُ ٱلظَّـٰلِمُونَ ﴿١١﴾

so make فَأَصْلِحُوا۟ are brothers إِخْوَةٌ the believers ٱلْمُؤْمِنُونَ only إِنَّمَا
and fear وَٱتَّقُوا۟ your brothers أَخَوَيْكُمْ between بَيْنَ reconciliation
O you يَـٰٓأَيُّهَا receive mercy تُرْحَمُونَ ﴿١٠﴾ that you may لَعَلَّكُمْ Allah ٱللَّهَ
at مِّن a group قَوْمٌ scoff يَسْخَرْ let not لَا believe ءَامَنُوا۟ who ٱلَّذِينَ
خَيْرًا the latter are يَكُونُوا۟ that أَن it may be عَسَىٰٓ another group قَوْمٍ
نِّسَآءٍ of مِّن women (scoff) نِسَآءٌ nor let وَلَا than them مِّنْهُمْ better

مِّنْهُنَّ better خَيْرًا they are يَكُنَّ that أَن it may be عَسَىٰٓ other women
تَنَابَزُوا۟ nor وَلَا one another أَنفُسَكُمْ defame تَلْمِزُوٓا۟ nor وَلَا than them
ٱلِٱسْمُ how bad is it بِئْسَ by nicknames بِٱلْأَلْقَٰبِ insult one another
وَمَن having faith ٱلْإِيمَٰنِ after بَعْدَ the wicked ٱلْفُسُوقُ the name
they هُمُ then such فَأُو۟لَٰٓئِكَ repent يَتُبْ does not لَّمْ and whosoever
wrong-doers ٱلظَّٰلِمُونَ ﴿١١﴾ are

10. The believers are nothing else than brothers (in Islâmic religion). So make reconciliation between your brothers, and fear Allâh, that you may receive mercy.
11. O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked"]. And whosoever does not repent, then such are indeed *Zâlimûn* (wrongdoers).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱجْتَنِبُوا۟ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا۟ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ
أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ
وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

of مِّنَ much كَثِيرًا avoid ٱجْتَنِبُوا۟ believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
إِثْمٌ suspicions are ٱلظَّنِّ some بَعْضَ indeed إِنَّ suspicions ٱلظَّنِّ
some of بَّعْضُكُم backbite يَغْتَب nor وَلَا spy تَجَسَّسُوا۟ and not وَلَا sins
to أَن one of you أَحَدُكُمْ would like أَيُحِبُّ others بَعْضًا you
فَكَرِهْتُمُوهُ dead مَيْتًا his brother أَخِيهِ the flesh of لَحْمَ eat يَأْكُلَ
Allah ٱللَّهَ verily إِنَّ Allah ٱللَّهَ and fear وَٱتَّقُوا۟ you would hate it
Most Merciful رَّحِيمٌ ﴿١٢﴾ is the One who accepts repentance تَوَّابٌ
مِّن have created you خَلَقْنَٰكُم verily We إِنَّا mankind ٱلنَّاسُ O يَٰٓأَيُّهَا
and made you into وَجَعَلْنَٰكُمْ and a female وَأُنثَىٰ a male ذَكَرٍ from
that you may know one لِتَعَارَفُوٓا۟ and tribes وَقَبَآئِلَ nations شُعُوبًا
with عِندَ the most honourable of you أَكْرَمَكُمْ verily إِنَّ another

Allah is ٱللَّهَ verily إِنَّ is the most pious of you أَتْقَىٰكُمْ Allah ٱللَّهِ	
All-Aware خَبِيرٌ ﴿١٣﴾ All-Knowing عَلِيمٌ	

12. O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allâh. Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful.
13. O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has *At-Taqwâ* [i.e. he is one of the *Muttaqûn* (the pious. See V.2:2)]. Verily, Allâh is All-Knowing, All-Aware.

۞قَالَتِ ٱلْأَعْرَابُ ءَامَنَّا ۖ قُل لَّمْ تُؤْمِنُوا۟ وَلَـٰكِن قُولُوٓا۟ أَسْلَمْنَا وَلَمَّا يَدْخُلِ ٱلْإِيمَـٰنُ فِى قُلُوبِكُمْ ۖ وَإِن تُطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ لَا
يَلِتْكُم مِّنْ أَعْمَـٰلِكُمْ شَيْـًٔا ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾ إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ثُمَّ لَمْ يَرْتَابُوا۟
وَجَـٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ ۚ أُو۟لَـٰٓئِكَ هُمُ ٱلصَّـٰدِقُونَ ﴿١٥﴾

not لَّمْ say قُل we believe ءَامَنَّا the bedouins ٱلْأَعْرَابُ say ۞قَالَتِ	
we have أَسْلَمْنَا you only say قُولُوٓا۟ but وَلَـٰكِن you believe تُؤْمِنُوا۟	
into فِى the faith ٱلْإِيمَـٰنُ entered يَدْخُلِ has not yet وَلَمَّا submitted	
and وَرَسُولَهُۥ Allah ٱللَّهَ you obey تُطِيعُوا۟ but if وَإِن your hearts قُلُوبِكُمْ	
from مِّنْ He will decrease in reward يَلِتْكُم not لَا His Messenger	
غَفُورٌ Allah is ٱللَّهَ verily إِنَّ anything شَيْـًٔا your deeds أَعْمَـٰلِكُمْ	
ٱلْمُؤْمِنُونَ only those are إِنَّمَا Most Merciful رَّحِيمٌ ﴿١٤﴾ Oft-Forgiving	
وَرَسُولِهِۦ in Allah بِٱللَّهِ have believed ءَامَنُوا۟ who ٱلَّذِينَ the believers	
and وَجَـٰهَدُوا۟ doubt يَرْتَابُوا۟ not لَمْ and then ثُمَّ and His Messenger	
in فِى and their lives وَأَنفُسِهِمْ with their wealth بِأَمْوَٰلِهِمْ they strive	
they are هُمُ those أُو۟لَـٰٓئِكَ Allah ٱللَّهِ the way of سَبِيلِ	
the truthful ٱلصَّـٰدِقُونَ ﴿١٥﴾	

14. The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islâm),' for Faith has not yet entered your hearts. But if you obey Allâh and His Messenger (ﷺ), He will not decrease anything in reward for your deeds. Verily, Allâh is Oft-Forgiving, Most Merciful." 15. Only those are the believers who have believed in Allâh and His Messenger, and afterward doubt not

but strive with their wealth and their lives for the Cause of Allâh. Those! They are the truthful.

قُلْ أَتُعَلِّمُونَ ٱللَّهَ بِدِينِكُمْ وَٱللَّهُ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١٦﴾ يَمُنُّونَ عَلَيْكَ
أَنْ أَسْلَمُوا۟ ۖ قُل لَّا تَمُنُّوا۟ عَلَىَّ إِسْلَٰمَكُم ۖ بَلِ ٱللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَىٰكُمْ لِلْإِيمَٰنِ إِن كُنتُمْ صَٰدِقِينَ ﴿١٧﴾ إِنَّ ٱللَّهَ يَعْلَمُ غَيْبَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَٱللَّهُ بَصِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٨﴾

about your بِدِينِكُمْ Allah ٱللَّهَ will you inform أَتُعَلِّمُونَ say قُلْ
ٱلسَّمَٰوَٰتِ in فِى all that is مَا knows يَعْلَمُ and Allah وَٱللَّهُ religion
and وَٱللَّهُ the earth ٱلْأَرْضِ in فِى and all that وَمَا the heavens
they يَمُنُّونَ All-Aware عَلِيمٌ ﴿١٦﴾ thing شَىْءٍ of every بِكُلِّ Allah is
they have أَسْلَمُوا۟ that أَنْ upon you عَلَيْكَ regard a favour
upon عَلَىَّ count as a favour تَمُنُّوا۟ not لَّا say قُل embraced Islam
has conferred a يَمُنُّ Allah ٱللَّهُ Nay but بَلِ your Islam إِسْلَٰمَكُم me
لِلْإِيمَٰنِ He has guided you هَدَىٰكُمْ that أَنْ upon you عَلَيْكُمْ favour
إِنَّ truthful صَٰدِقِينَ ﴿١٧﴾ you indeed are كُنتُمْ if إِن to the Faith
the ٱلسَّمَٰوَٰتِ the unseen of غَيْبَ knows يَعْلَمُ Allah ٱللَّهَ verily
the All-Seer بَصِيرٌۢ and Allah is وَٱللَّهُ and the earth وَٱلْأَرْضِ heavens
you do تَعْمَلُونَ ﴿١٨﴾ of what بِمَا

16. Say: "Will you inform Allâh of your religion while Allâh knows all that is in the heavens and all that is in the earth, and Allâh is All-Aware of everything. **17.** They regard as favour to you (O Muhammad ﷺ) that they have embraced Islâm. Say: "Count not your Islâm as a favour to me. Nay, but Allâh has conferred a favour upon you that He has guided you to the Faith if you indeed are true. **18.** Verily, Allâh knows the Unseen of the heavens and the earth. And Allâh is the All-Seer of what you do.

سُورَةُ قٓ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قٓ ۚ وَٱلْقُرْءَانِ ٱلْمَجِيدِ ﴿١﴾ بَلْ عَجِبُوٓا۟ أَن جَآءَهُم مُّنذِرٌ مِّنْهُمْ فَقَالَ ٱلْكَٰفِرُونَ هَٰذَا شَىْءٌ عَجِيبٌ ﴿٢﴾ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا ۖ ذَٰلِكَ
رَجْعٌۢ بَعِيدٌ ﴿٣﴾ قَدْ عَلِمْنَا مَا تَنقُصُ ٱلْأَرْضُ مِنْهُمْ ۖ وَعِندَنَا كِتَٰبٌ حَفِيظٌۢ ﴿٤﴾ بَلْ كَذَّبُوا۟ بِٱلْحَقِّ لَمَّا جَآءَهُمْ فَهُمْ فِىٓ أَمْرٍ
مَّرِيجٍ ﴿٥﴾ أَفَلَمْ يَنظُرُوٓا۟ إِلَى ٱلسَّمَآءِ فَوْقَهُمْ كَيْفَ بَنَيْنَٰهَا وَزَيَّنَّٰهَا وَمَا لَهَا مِن فُرُوجٍ ﴿٦﴾

عَجِبُوٓا۟ Nay بَلْ the glorious ٱلْمَجِيدِ ١ by the Quran وَٱلْقُرْءَانِ Qaf قٓ
a warner مُّنذِرٌ there has come to them جَآءَهُم that أَن they wonder
the disbelievers ٱلْكَٰفِرُونَ so said فَقَالَ from among themselves مِّنْهُمْ
we are مِتْنَا when أَءِذَا a strange عَجِيبٌ ٢ a thing شَىْءٌ this is هَٰذَا
return رَجْعٌۢ that is ذَٰلِكَ dust تُرَابًا and have become وَكُنَّا dead
takes تَنقُصُ that which مَا we know عَلِمْنَا indeed قَدْ far بَعِيدٌ ٣
a book كِتَٰبٌ and with Us is وَعِندَنَا of them مِنْهُمْ the earth ٱلْأَرْضُ
the بِٱلْحَقِّ they have denied كَذَّبُوا۟ nay but بَلْ preserved حَفِيظٌۢ ٤
in فِىٓ so they are فَهُمْ it has come to them جَآءَهُمْ when لَمَّا truth
إِلَى they looked يَنظُرُوٓا۟ have not أَفَلَمْ a confused مَّرِيجٍ ٥ state أَمْرٍ
We have بَنَيْنَٰهَا how كَيْفَ about them فَوْقَهُمْ the heaven ٱلسَّمَآءِ at
مِن in it لَهَا and there are not وَمَا and adorned it وَزَيَّنَّٰهَا made it
rifts فُرُوجٍ ٦ of

Sûrat Qâf. L

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. *Qâf.* [These letters (*Qâf,* etc.) are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] By the Glorious Qur'ân. **2.** Nay, they wonder that there has come to them a warner (Muhammad ﷺ) from among themselves. So the disbelievers say: "This is a strange thing! **3.** "When we are dead and have become dust (shall we be resurrected?) That is a far return." **4.** We know that which the earth takes of them (their dead bodies), and with Us is a Book preserved (i.e. the Book of Decrees). **5.** Nay, but they have denied the truth (this Qur'ân) when it has come to them, so they are in a confused state (cannot differentiate between right and wrong). **6.** Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it?

وَٱلْأَرْضَ مَدَدْنَٰهَا وَأَلْقَيْنَا فِيهَا رَوَٰسِىَ وَأَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍۭ بَهِيجٍ ٧ تَبْصِرَةً وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُّنِيبٍ ٨ وَنَزَّلْنَا
مِنَ ٱلسَّمَآءِ مَآءً مُّبَٰرَكًا فَأَنۢبَتْنَا بِهِۦ جَنَّٰتٍ وَحَبَّ ٱلْحَصِيدِ ٩ وَٱلنَّخْلَ بَاسِقَٰتٍ لَّهَا طَلْعٌ نَّضِيدٌ ١٠ رِّزْقًا لِّلْعِبَادِ
وَأَحْيَيْنَا بِهِۦ بَلْدَةً مَّيْتًا ۚ كَذَٰلِكَ ٱلْخُرُوجُ ١١ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَٰبُ ٱلرَّسِّ وَثَمُودُ ١٢

and set وَأَلْقَيْنَا We have spread it out مَدَدْنَٰهَا and the earth وَٱلْأَرْضَ
and have وَأَنۢبَتْنَا mountains standing firm رَوَٰسِيَ there on فِيهَا
﴿٧﴾ بَهِيجٍ kind of زَوْجٍۭ every كُلِّ of مِن therein فِيهَا produced
for لِكُلِّ and a reminder وَذِكْرَىٰ An insight تَبْصِرَةً lovely growth
and We send وَنَزَّلْنَا turning to Allah ﴿٨﴾ مُّنِيبٍ slave عَبْدٍ every
then فَأَنۢبَتْنَا blessed مُّبَٰرَكًا water مَآءً the sky ٱلسَّمَآءِ from مِنَ down
﴿٩﴾ ٱلْحَصِيدِ and grain وَحَبَّ gardens جَنَّٰتٍ therewith بِهِۦ We produce
طَلْعٌ with لَّهَا tall بَاسِقَٰتٍ and date-palms وَٱلنَّخْلَ that are reaped
for (Allah's) لِّلْعِبَادِ and provision رِّزْقًا arranged ﴿١٠﴾ نَّضِيدٌ clusters
to a مَّيْتًا land بَلْدَةً therewith بِهِۦ and We give life وَأَحْيَيْنَا slaves
denied كَذَّبَتْ the resurrection ﴿١١﴾ ٱلْخُرُوجُ thus will be كَذَٰلِكَ dead
and the وَأَصْحَٰبُ Nuh نُوحٍ the people of قَوْمُ before them قَبْلَهُمْ
and the Thamud ﴿١٢﴾ وَثَمُودُ Rass ٱلرَّسِّ dwellers of

7. And the earth! We have spread it out, and set thereon mountains standing firm, and have produced therein every kind of lovely growth (plants). **8.** An insight and a Reminder for every slave who turns to Allâh in repentance (i.e. the one who believes in the Oneness of Allâh and performs deeds of His obedience, and always begs His Pardon). **9.** And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped. **10.** And tall date palms, with ranged clusters. **11.** A provision for (Allâh's) slaves. And We give life therewith to a dead land. Thus will be the resurrection (of the dead). **12.** Denied before them (i.e. these pagans of Makkah) the people of Nûh (Noah), and the Dwellers of Rass, and Thamûd,

وَعَادٌ وَفِرْعَوْنُ وَإِخْوَٰنُ لُوطٍ ﴿١٣﴾ وَأَصْحَٰبُ ٱلْأَيْكَةِ وَقَوْمُ تُبَّعٍ كُلٌّ كَذَّبَ ٱلرُّسُلَ فَحَقَّ وَعِيدِ ﴿١٤﴾ أَفَعَيِينَا بِٱلْخَلْقِ ٱلْأَوَّلِ بَلْ هُمْ فِي
لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾ وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِۦ نَفْسُهُۥ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ ٱلْوَرِيدِ ﴿١٦﴾ إِذْ يَتَلَقَّى
ٱلْمُتَلَقِّيَانِ عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ قَعِيدٌ ﴿١٧﴾ مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

﴿١٣﴾ لُوطٍ and the brothers of وَإِخْوَٰنُ and Pharaoh وَفِرْعَوْنُ and Ad وَعَادٌ
and the وَقَوْمُ the wood ٱلْأَيْكَةِ and the dwellers of وَأَصْحَٰبُ Lot
ٱلرُّسُلَ denied كَذَّبَ everyone of them كُلٌّ Tubba تُبَّعٍ people of
were We أَفَعَيِينَا My Threat ﴿١٤﴾ وَعِيدِ so-took effect فَحَقَّ Messengers

they are هُمْ Nay بَلْ the first ٱلْأَوَّلِ with creation بِٱلْخَلْقِ then tired
a new جَدِيدٍ ﴿١٥﴾ creation خَلْقٍ about مِّنْ confused doubt لَبْسٍ in فِى
and We وَنَعْلَمُ man ٱلْإِنسَٰنَ We have created خَلَقْنَا and indeed وَلَقَدْ
وَنَحْنُ his ownself نَفْسُهُۥ to him بِهِۦ whisper تُوَسْوِسُ what مَا know
ٱلْوَرِيدِ ﴿١٦﴾ rope of حَبْلِ than مِنْ to him إِلَيْهِ nearer أَقْرَبُ and We are
the two ٱلْمُتَلَقِّيَانِ receive يَتَلَقَّى (remember) that إِذْ his jugular vein
قَعِيدٌ ﴿١٧﴾ the left ٱلشِّمَالِ and on وَعَنِ the right ٱلْيَمِينِ on عَنِ receivers
لَدَيْهِ but إِلَّا a word قَوْلٍ of مِن does he utter يَلْفِظُ Not مَّا sitting
ready عَتِيدٌ ﴿١٨﴾ there is a watcher رَقِيبٌ by him

13. And 'Âd, and Fir'aun (Pharaoh), and the brethren of Lût (Lot), **14.** And the Dwellers of the Wood, and the people of Tubba'. Everyone of them denied (their) Messengers, so My Threat took effect. **15.** Were We then tired with the first creation? Nay, they are in confused doubt about a new creation (i.e. Resurrection). **16.** And indeed We have created man, and We know what his own self whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge). **17.** (Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left (to note his or her actions). **18.** Not a word does he (or she) utter but there is a watcher by him ready (to record it).

وَجَآءَتْ سَكْرَةُ ٱلْمَوْتِ بِٱلْحَقِّ ذَٰلِكَ مَا كُنتَ مِنْهُ تَحِيدُ ﴿١٩﴾ وَنُفِخَ فِى ٱلصُّورِ ذَٰلِكَ يَوْمُ ٱلْوَعِيدِ ﴿٢٠﴾ وَجَآءَتْ كُلُّ نَفْسٍ مَّعَهَا
سَآئِقٌ وَشَهِيدٌ ﴿٢١﴾ لَّقَدْ كُنتَ فِى غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنكَ غِطَآءَكَ فَبَصَرُكَ ٱلْيَوْمَ حَدِيدٌ ﴿٢٢﴾ وَقَالَ قَرِينُهُۥ هَٰذَا مَا لَدَىَّ
عَتِيدٌ ﴿٢٣﴾ أَلْقِيَا فِى جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾ مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ﴿٢٥﴾ ٱلَّذِى جَعَلَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَأَلْقِيَاهُ فِى
ٱلْعَذَابِ ٱلشَّدِيدِ ﴿٢٦﴾

in truth بِٱلْحَقِّ death ٱلْمَوْتِ the stupor of سَكْرَةُ and will come وَجَآءَتْ
تَحِيدُ ﴿١٩﴾ from it مِنْهُ you have been كُنتَ what مَا this is ذَٰلِكَ
ذَٰلِكَ the Trumpet ٱلصُّورِ in فِى and will be blown وَنُفِخَ avoiding
and will وَجَآءَتْ the warning ٱلْوَعِيدِ ﴿٢٠﴾ the Day of يَوْمُ that will be
an angel سَآئِقٌ along with مَّعَهَا person نَفْسٍ every كُلُّ come forth
indeed لَّقَدْ and an angel to bear witness وَشَهِيدٌ ﴿٢١﴾ to drive (him)

so We فَكَشَفْنَا this هَٰذَا of مِّنْ heedless غَفْلَةٍ in فِي you were كُنتَ
so your فَبَصَرُكَ your covering غِطَآءَكَ from you عَنكَ have removed
his قَرِينُهُۥ and will say وَقَالَ is sharp حَدِيدٌ ﴿٢٢﴾ this Day ٱلْيَوْمَ sight
أَلْقِيَا ready عَتِيدٌ ﴿٢٣﴾ is with me لَدَىَّ what مَا here is هَٰذَا companion
disbeliever كَفَّارٍ every كُلَّ Hell جَهَنَّمَ into فِي both of you throw
transgressor مُعْتَدٍ of good لِّلْخَيْرِ Hinderer مَّنَّاعٍ stubborn عَنِيدٍ ﴿٢٤﴾
إِلَٰهًا Allah ٱللَّهِ with مَعَ set up جَعَلَ who ٱلَّذِى doubter مُّرِيبٍ ﴿٢٥﴾
torment ٱلْعَذَابِ in فِي then cast him فَأَلْقِيَاهُ another ءَاخَرَ a god
the severe ٱلشَّدِيدِ ﴿٢٦﴾

19. And the stupor of death will come in truth: "This is what you have been avoiding!" **20.** And the Trumpet will be blown — that will be the Day whereof warning (had been given) (i.e. the Day of Resurrection). **21.** And every person will come forth along with an (angel) to drive (him) and an (angel) to bear witness. **22.** (It will be said to the sinners): "Indeed you were heedless of this. Now We have removed from you, your covering, and sharp is your sight this Day!" **23.** And his companion (angel) will say: "Here is (this Record) ready with me!" **24.** Allâh will say to the angels: "Both of you throw into Hell every stubborn disbeliever (in the Oneness of Allâh, in His Messengers) — **25.** "Hinderer of good, transgressor, doubter, **26.** "Who set up another *ilâh* (god) with Allâh. Then both of you cast him in the severe torment."

۞قَالَ قَرِينُهُۥ رَبَّنَا مَآ أَطْغَيْتُهُۥ وَلَٰكِن كَانَ فِى ضَلَٰلٍۭ بَعِيدٍ ﴿٢٧﴾ قَالَ لَا تَخْتَصِمُوا۟ لَدَىَّ وَقَدْ قَدَّمْتُ إِلَيْكُم بِٱلْوَعِيدِ ﴿٢٨﴾ مَا يُبَدَّلُ
ٱلْقَوْلُ لَدَىَّ وَمَآ أَنَا۠ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٢٩﴾ يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ ٱمْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ ﴿٣٠﴾ وَأُزْلِفَتِ ٱلْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ
بَعِيدٍ ﴿٣١﴾ هَٰذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ﴿٣٢﴾ مَّنْ خَشِىَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ وَجَآءَ بِقَلْبٍ مُّنِيبٍ ﴿٣٣﴾

أَطْغَيْتُهُۥ did not مَآ our Lord رَبَّنَا His companion قَرِينُهُۥ will say ۞قَالَ
astray ضَلَٰلٍۭ in فِى he was كَانَ but وَلَٰكِن I push him to transgress
لَدَىَّ dispute تَخْتَصِمُوا۟ not لَا (Allah) will say قَالَ far error بَعِيدٍ ﴿٢٧﴾
to you إِلَيْكُم I sent forth قَدَّمْتُ and surely وَقَدْ infront of Me
the statement ٱلْقَوْلُ be changed يُبَدَّلُ cannot مَا the threat بِٱلْوَعِيدِ ﴿٢٨﴾
to the لِّلْعَبِيدِ ﴿٢٩﴾ unjust بِظَلَّٰمٍ I am أَنَا۠ and not وَمَآ with me لَدَىَّ
هَلِ to Hell لِجَهَنَّمَ We will say نَقُولُ On the Day when يَوْمَ slaves

there any مِن are هَل and it will say وَتَقُولُ you filled ٱمْتَلَأْتِ are
لِلْمُتَّقِينَ Paradise ٱلْجَنَّةُ and will be brought near وَأُزْلِفَتِ more مَّزِيدٍ ۝٣٠
you تُوعَدُونَ what مَا this is هَٰذَا far off بَعِيدٍ ۝٣١ not غَيْرَ to the pious
one off-returning in sincere أَوَّابٍ for every لِكُلِّ were promised
and those who preserve (their covenant with حَفِيظٍ ۝٣٢ repentance
in the بِٱلْغَيْبِ the Most Gracious ٱلرَّحْمَٰنَ feared خَشِيَ who مَّنْ Allah)
turned in repentance مُّنِيبٍ ۝٣٣ a heart بِقَلْبٍ and brought وَجَآءَ unseen

27. His companion (Satan/devil) will say: "Our Lord! I did not push him to transgression (in disbelief, oppression, and evil deeds), but he was himself in error far astray." **28.** Allâh will say: "Dispute not in front of Me, I had already in advance sent you the threat. **29.** The Sentence that comes from Me cannot be changed, and I am not unjust to the slaves." **30.** On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to come)?" **31.** And Paradise will be brought near to the *Muttaqûn* (the pious. See V.2:2), not far off. **32.** (It will be said): "This is what you were promised — (it is) for those oft-returning (to Allâh) in sincere repentance, and those who preserve their covenant with Allâh (by obeying Him in all what He has ordered, and worshipping none but Allâh Alone, i.e. follow Allâh's religion — Islâmic Monotheism). **33.** "Who feared the Most Gracious (Allâh) in the *Ghaib* (Unseen) and brought a heart turned in repentance (to Him and absolutely free from each and every kind of polytheism).

ٱدْخُلُوهَا بِسَلَٰمٍ ذَٰلِكَ يَوْمُ ٱلْخُلُودِ ۝٣٤ لَهُم مَّا يَشَآءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ۝٣٥ وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَشَدُّ مِنْهُم
بَطْشًا فَنَقَّبُوا فِى ٱلْبِلَٰدِ هَلْ مِن مَّحِيصٍ ۝٣٦ إِنَّ فِى ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُۥ قَلْبٌ أَوْ أَلْقَى ٱلسَّمْعَ وَهُوَ شَهِيدٌ ۝٣٧
وَلَقَدْ خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِن لُّغُوبٍ ۝٣٨

this is ذَٰلِكَ in peace and security بِسَلَٰمٍ enter you therein ٱدْخُلُوهَا
all that مَّا they will have لَهُم eternal life ٱلْخُلُودِ ۝٣٤ a Day of يَوْمُ
وَكَمْ more مَزِيدٌ ۝٣٥ and We have وَلَدَيْنَا in it فِيهَا they desire يَشَآءُونَ
مِّن before them قَبْلَهُم We have destroyed أَهْلَكْنَا and how many
بَطْشًا than them مِنْهُم stronger أَشَدُّ they هُمْ a generation قَرْنٍ of
هَلْ the land ٱلْبِلَٰدِ in فِى and they ran for a refuge فَنَقَّبُوا in power

in فِى verily إِنَّ place of refuge مَّحِيصٍ ﴿٣٦﴾ any مِّن could they find
is كَانَ for him who لِمَن is indeed a reminder لَذِكْرَىٰ that ذَٰلِكَ
while he وَهُوَ ear ٱلسَّمْعَ gives أَلْقَى or أَوْ a heart قَلْبٌ for him لَهُۥ
ٱلسَّمَـٰوَٰتِ We created خَلَقْنَا and indeed وَلَقَدْ is witness شَهِيدٌ ﴿٣٧﴾
between them بَيْنَهُمَا and all وَمَا and the earth وَٱلْأَرْضَ the heavens
of مِن touched us مَسَّنَا and not وَمَا days أَيَّامٍ six سِتَّةِ in فِى
fatigue لُّغُوبٍ ﴿٣٨﴾

34. "Enter you therein in peace and security — this is a Day of eternal life!" **35.** There they will have all that they desire — and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic). **36.** And how many a generation We have destroyed before them who were stronger in power than they. And (when Our Torment came), they ran for a refuge in the land! Could they find any place of refuge (for them to save themselves from destruction)? **37.** Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful. **38.** And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.

فَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ ٱلْغُرُوبِ ﴿٣٩﴾ وَمِنَ ٱلَّيْلِ فَسَبِّحْهُ وَأَدْبَـٰرَ
ٱلسُّجُودِ ﴿٤٠﴾ وَٱسْتَمِعْ يَوْمَ يُنَادِ ٱلْمُنَادِ مِن مَّكَانٍ قَرِيبٍ ﴿٤١﴾ يَوْمَ يَسْمَعُونَ ٱلصَّيْحَةَ بِٱلْحَقِّ ذَٰلِكَ يَوْمُ ٱلْخُرُوجِ ﴿٤٢﴾ إِنَّا نَحْنُ
نُحْىِۦ وَنُمِيتُ وَإِلَيْنَا ٱلْمَصِيرُ ﴿٤٣﴾ يَوْمَ تَشَقَّقُ ٱلْأَرْضُ عَنْهُمْ سِرَاعًا ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٤﴾ نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ
وَمَآ أَنتَ عَلَيْهِم بِجَبَّارٍ فَذَكِّرْ بِٱلْقُرْءَانِ مَن يَخَافُ وَعِيدِ ﴿٤٥﴾

they say يَقُولُونَ all that مَا on عَلَىٰ so bear with patience فَٱصْبِرْ
before قَبْلَ your Lord رَبِّكَ the praises of بِحَمْدِ and glorify وَسَبِّحْ
(its) ٱلْغُرُوبِ ﴿٣٩﴾ and before وَقَبْلَ the sun ٱلشَّمْسِ the rising of طُلُوعِ
glorify His فَسَبِّحْهُ the night ٱلَّيْلِ and during a part of وَمِنَ setting
and listen وَٱسْتَمِعْ the prostrating ٱلسُّجُودِ ﴿٤٠﴾ and after وَأَدْبَـٰرَ praises
مَّكَانٍ from مِن the caller ٱلْمُنَادِ will call يُنَادِ on the Day when يَوْمَ
they will hear يَسْمَعُونَ the Day when يَوْمَ a near قَرِيبٍ ﴿٤١﴾ place
will be the Day of يَوْمُ that ذَٰلِكَ in truth بِٱلْحَقِّ the cry ٱلصَّيْحَةَ
give life نُحْىِۦ We it is who نَحْنُ verily إِنَّا coming out ٱلْخُرُوجِ ﴿٤٢﴾

is the final return ٱلْمَصِيرُ ﴿٤٣﴾ and to us وَإِلَيْنَا and cause death وَنُمِيتُ
عَنْهُمْ the earth ٱلْأَرْضُ shall be split تَشَقَّقُ on the Day when يَوْمَ
a حَشْرٌ that will be ذَٰلِكَ hastening forth سِرَاعًا from off them
know best أَعْلَمُ We نَحْنُ quite easy يَسِيرٌ ﴿٤٤﴾ for Us عَلَيْنَا gathering
over them عَلَيْهِم you are أَنتَ and not وَمَا they say يَقُولُونَ what بِمَا
him who مَن by the Quran بِٱلْقُرْءَانِ so warn فَذَكِّرْ a tyrant بِجَبَّارٍ
My threat وَعِيدِ ﴿٤٥﴾ fears يَخَافُ

39. So bear with patience (O Muhammad ﷺ) all that they say, and glorify the Praises of your Lord, before the rising of the sun and before (its) setting (i.e. the *Fajr*, *Zuhr*, and *'Asr* prayers). **40.** And during a part of the night (also) glorify His Praises (i.e. *Maghrib* and *'Isha* prayers) and (so likewise) after the prayers [*As-Sunnah*, *Nawâfil* — optional and additional prayers. And also glorify, praise and magnify Allâh — *Subhân — Allâh, Al-hamdu lillâh, Allâhu Akbar*]. **41.** And listen on the Day when the caller will call from a near place. **42.** The Day when they will hear *As-Saihah* (shout) in truth, that will be the Day of coming out (from the graves, i.e. the Day of Resurrection). **43.** Verily, We it is Who give life and cause death; and to Us is the final return. **44.** On the Day when the earth shall be cleft, from off them, (they will come out) hastening forth. That will be a gathering, quite easy for Us. **45.** We know best what they say. And you (O Muhammad ﷺ) are not the one to force them (to Belief). But warn by the Qur'ân; him who fears My Threat.

سُورَةُ الذَّارِيَاتِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلذَّٰرِيَٰتِ ذَرْوًا ﴿١﴾ فَٱلْحَٰمِلَٰتِ وِقْرًا ﴿٢﴾ فَٱلْجَٰرِيَٰتِ يُسْرًا ﴿٣﴾ فَٱلْمُقَسِّمَٰتِ أَمْرًا ﴿٤﴾ إِنَّمَا تُوعَدُونَ لَصَادِقٌ ﴿٥﴾ وَإِنَّ ٱلدِّينَ
لَوَٰقِعٌ ﴿٦﴾ وَٱلسَّمَآءِ ذَاتِ ٱلْحُبُكِ ﴿٧﴾ إِنَّكُمْ لَفِى قَوْلٍ مُّخْتَلِفٍ ﴿٨﴾ يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ﴿٩﴾ قُتِلَ ٱلْخَرَّٰصُونَ ﴿١٠﴾ ٱلَّذِينَ هُمْ فِى غَمْرَةٍ
سَاهُونَ ﴿١١﴾ يَسْـَٔلُونَ أَيَّانَ يَوْمُ ٱلدِّينِ ﴿١٢﴾

and (the فَٱلْحَٰمِلَٰتِ dust ذَرْوًا ﴿١﴾ By (the winds) that scatter وَٱلذَّٰرِيَٰتِ
and (the فَٱلْجَٰرِيَٰتِ heavy weight of water وِقْرًا ﴿٢﴾ clouds) that bear
and فَٱلْمُقَسِّمَٰتِ with ease and gentleness يُسْرًا ﴿٣﴾ ships) that float
verily that إِنَّمَا command أَمْرًا ﴿٤﴾ those (angels) who distribute

and وَإِنَّ is surely true لَصَادِقٌ ۝٥ you are promised تُوعَدُونَ which
by the وَالسَّمَاءِ is sure to happen لَوَاقِعٌ ۝٦ the Recompense ٱلدِّينَ verily
are in لَفِي certainly you إِنَّكُمْ paths ٱلْحُبُكِ ۝٧ full of ذَاتِ heaven
is مَنْ therefrom عَنْهُ turned aside يُؤْفَكُ different مُّخْتَلِفٍ ۝٨ ideas قَوْلٍ
the liars ٱلْخَرَّٰصُونَ ۝١٠ cursed be قُتِلَ is turned aside أُفِكَ ۝٩ he who
۝١١ سَاهُونَ a cover of غَمْرَةٍ are in فِي they هُمْ who ٱلَّذِينَ
the Day of يَوْمُ when will be أَيَّانَ they ask يَسْـَٔلُونَ heedlessness
recompense ٱلدِّينِ ۝١٢

Sûrat Adh-Dhâriyât
(The Winds that Scatter) LI

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. By (the winds) that scatter dust; **2.** And (the clouds) that bear heavy weight of water; **3.** And (the ships) that float with ease and gentleness; **4.** And those (angels) who distribute (provisions, rain, and other blessings) by (Allâh's) Command; **5.** Verily, that which you are promised (i.e. Resurrection in the Hereafter and receiving the reward or punishment of good or bad deeds) is surely true. **6.** And verily, the Recompense is sure to happen. **7.** By the heaven full of paths, **8.** Certainly, you have different ideas (about Muhammad ﷺ and the Qur'ân). **9.** Turned aside therefrom (i.e. from Muhammad ﷺ and the Qur'ân) is he who is turned aside (by the Decree and Preordainment القضاء والقدر of Allâh). **10.** Cursed be the liars **11.** Who are under a cover of heedlessness (think not about the gravity of the Hereafter), **12.** They ask: "When will be the Day of Recompense?"

يَوْمَ هُمْ عَلَى ٱلنَّارِ يُفْتَنُونَ ۝١٣ ذُوقُوا۟ فِتْنَتَكُمْ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تَسْتَعْجِلُونَ ۝١٤ إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَعُيُونٍ ۝١٥ ءَاخِذِينَ مَآ
ءَاتَىٰهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُحْسِنِينَ ۝١٦ كَانُوا۟ قَلِيلًا مِّنَ ٱلَّيْلِ مَا يَهْجَعُونَ ۝١٧ وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ۝١٨ وَفِىٓ
أَمْوَٰلِهِمْ حَقٌّ لِّلسَّآئِلِ وَٱلْمَحْرُومِ ۝١٩ وَفِى ٱلْأَرْضِ ءَايَٰتٌ لِّلْمُوقِنِينَ ۝٢٠ وَفِىٓ أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ ۝٢١

۝١٣ يُفْتَنُونَ the Fire ٱلنَّارِ over عَلَى they will be هُمْ a Day when يَوْمَ
كُنتُم what ٱلَّذِى this is هَٰذَا your trial فِتْنَتَكُمْ taste you ذُوقُوا۟ tried
verily إِنَّ ask to be hastened تَسْتَعْجِلُونَ ۝١٤ for it بِهِۦ you used to

وَعُيُونٍ ﴿١٥﴾ gardens جَنَّاتٍ will be in the midst of فِي the pious الْمُتَّقِينَ
has آتَاهُمْ the things which مَا taking joy in آخِذِينَ and springs
before قَبْلَ were كَانُوا verily they إِنَّهُمْ their Lord رَبُّهُمْ given them
مِّنَ but little قَلِيلًا they used to كَانُوا good doers مُحْسِنِينَ ﴿١٦﴾ this ذَٰلِكَ
and in the وَبِالْأَسْحَارِ they sleep يَهْجَعُونَ ﴿١٧﴾ what مَا the night اللَّيْلِ of
were asking for forgiveness يَسْتَغْفِرُونَ ﴿١٨﴾ they هُمْ hours before dawn
لِّلسَّائِلِ there was the right of حَقٌّ their properties أَمْوَالِهِمْ and in وَفِي
the الْأَرْضِ and on وَفِي and the deprived وَالْمَحْرُومِ ﴿١٩﴾ the beggar
for those who have faith with لِّلْمُوقِنِينَ ﴿٢٠﴾ are signs آيَاتٌ earth
will not then أَفَلَا your ownselves أَنفُسِكُمْ and also in وَفِي certainty
you see تُبْصِرُونَ ﴿٢١﴾

13. (It will be) a Day when they will be tried (punished, i.e. burnt) over the Fire!
14. "Taste you your trial (punishment, i.e. burning)! This is what you used to ask to be hastened!" **15.** Verily, the *Muttaqûn* (the pious. See V.2:2) will be in the midst of Gardens and Springs (in the Paradise), **16.** Taking joy in the things which their Lord has given them. Verily, they were before this *Muhsinûn* (good-doers. See V.2:112). **17.** They used to sleep but little by night [invoking their Lord (Allâh) and praying, with fear and hope]. **18.** And in the hours before dawn, they were (found) asking (Allâh) for forgiveness. **19.** And in their properties there was the right of the *Sâ'il* (the beggar who asked) and the *Mahrûm* (the poor who does not ask others). **20.** And on the earth are signs for those who have Faith with certainty. **21.** And also in your own selves. Will you not then see?

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾ فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنطِقُونَ ﴿٢٣﴾ هَلْ أَتَاكَ حَدِيثُ ضَيْفِ
إِبْرَاهِيمَ الْمُكْرَمِينَ ﴿٢٤﴾ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُّنكَرُونَ ﴿٢٥﴾ فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾
فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾ فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ ﴿٢٨﴾ فَأَقْبَلَتِ امْرَأَتُهُ فِي
صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٢٩﴾ قَالُوا كَذَٰلِكِ قَالَ رَبُّكِ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ ﴿٣٠﴾

and that وَمَا is your provision رِزْقُكُمْ the heaven السَّمَاءِ and in وَفِي
السَّمَاءِ then by the Lord of فَوَرَبِّ you are promised تُوعَدُونَ ﴿٢٢﴾ which
just as مِّثْلَ is truth لَحَقٌّ surely it إِنَّهُ and the earth وَالْأَرْضِ heaven
حَدِيثُ reached you أَتَاكَ has هَلْ speak تَنطِقُونَ ﴿٢٣﴾ you أَنَّكُمْ what مَا

the ٱلْمُكْرَمِينَ (٢٤) Abraham إِبْرَٰهِيمَ guests of ضَيْفِ the story of
and said فَقَالُوا۟ to him عَلَيْهِ they came in دَخَلُوا۟ when إِذْ honored
(and said: "you are) قَوْمٌ peace سَلَٰمٌ He answered قَالَ peace سَلَٰمًا
أَهْلِهِۦ to إِلَىٰٓ then he turned فَرَاغَ unknown to me" مُّنكَرُونَ (٢٥) people
a fat roasted سَمِينٍ (٢٦) calf بِعِجْلٍ so brought out فَجَآءَ his household
will not أَلَا saying قَالَ to them إِلَيْهِمْ so he put it near فَقَرَّبَهُۥٓ
a خِيفَةً of them مِنْهُمْ then he conceived فَأَوْجَسَ you eat تَأْكُلُونَ (٢٧)
and they gave him وَبَشَّرُوهُ fear تَخَفْ not لَا they said قَالُوا۟ fear
then came فَأَقْبَلَتِ an intelligent عَلِيمٍ (٢٨) of son بِغُلَٰمٍ glad tidings
so she فَصَكَّتْ a loud voice صَرَّةٍ in فِى his wife ٱمْرَأَتُهُۥ forward
a عَقِيمٌ (٢٩) old woman عَجُوزٌ and said وَقَالَتْ her face وَجْهَهَا smote
your Lord رَبُّكِ says قَالَ even so كَذَٰلِكِ they said قَالُوا۟ barren
the ٱلْعَلِيمُ (٣٠) the All-Wise ٱلْحَكِيمُ He is هُوَ verily إِنَّهُۥ
All-Knower

22. And in the heaven is your provision, and that which you are promised. **23.** Then by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak. **24.** Has the story reached you, of the honoured guests [three angels; Jibrîl (Gabriel) along with another two] of Ibrâhîm (Abraham)? **25.** When they came in to him and said: "*Salâm*, (peace be upon you)!" He answered: "*Salâm*, (peace be upon you)," and said: "You are a people unknown to me." **26.** Then he turned to his household, and brought out a roasted calf [as the property of Ibrâhîm (Abraham) was mainly cows]. **27.** And placed it before them (saying): "Will you not eat?" **28.** Then he conceived fear of them (when they ate not). They said: "Fear not." And they gave him glad tidings of a son having knowledge (about Allâh and His religion of True Monotheism). **29.** Then his wife came forward with a loud voice; she smote her face, and said: "A barren old woman!" **30.** They said: "Even so says your Lord. Verily, He is the All-Wise, the All-Knower."

۞ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا ٱلْمُرْسَلُونَ ﴿٣١﴾ قَالُوٓا۟ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٣٢﴾ لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ ﴿٣٣﴾ مُّسَوَّمَةً
عِندَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٤﴾ فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ ٱلْمُؤْمِنِينَ ﴿٣٥﴾ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ ٱلْمُسْلِمِينَ ﴿٣٦﴾ وَتَرَكْنَا فِيهَآ ءَايَةً
لِّلَّذِينَ يَخَافُونَ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٣٧﴾ وَفِى مُوسَىٰٓ إِذْ أَرْسَلْنَٰهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَٰنٍ مُّبِينٍ ﴿٣٨﴾ فَتَوَلَّىٰ بِرُكْنِهِۦ وَقَالَ سَٰحِرٌ أَوْ
مَجْنُونٌ ﴿٣٩﴾

purpose you خَطْبُكُمْ then for what فَمَا he (Ibrahim) said ۞ قَالَ
we إِنَّآ they said قَالُوٓا۟ messengers ٱلْمُرْسَلُونَ ﴿٣١﴾ O أَيُّهَا have come
criminals ﴿٣٢﴾ مُّجْرِمِينَ a people قَوْمٍ to إِلَىٰ have been sent أُرْسِلْنَآ
حِجَارَةً upon them عَلَيْهِمْ to send down لِنُرْسِلَ (sinners, polytheists)
your رَبِّكَ by عِندَ marked مُّسَوَّمَةً baked clay ﴿٣٣﴾ طِينٍ of مِّن stones
so فَأَخْرَجْنَا for those who transgress Allah's limits ﴿٣٤﴾ لِلْمُسْرِفِينَ Lord
from مِنَ there in فِيهَا (was) كَانَ (who) مَن We brought out
غَيْرَ in it فِيهَا We found وَجَدْنَا but not فَمَا the believers ﴿٣٥﴾ ٱلْمُؤْمِنِينَ
and وَتَرَكْنَا the Muslims ﴿٣٦﴾ ٱلْمُسْلِمِينَ of مِّنَ one household بَيْتٍ except
who fear يَخَافُونَ for those لِّلَّذِينَ a sign ءَايَةً in it فِيهَآ We have left
إِذْ Moses مُوسَىٰٓ and in وَفِى the painful ﴿٣٧﴾ ٱلْأَلِيمَ torment ٱلْعَذَابَ
with بِسُلْطَٰنٍ Pharaoh فِرْعَوْنَ to إِلَىٰ We sent him أَرْسَلْنَٰهُ when
with بِرُكْنِهِۦ but he turned away فَتَوَلَّىٰ a manifest ﴿٣٨﴾ مُّبِينٍ authority
a madman ﴿٣٩﴾ مَجْنُونٌ or أَوْ a sorcerer سَٰحِرٌ and said وَقَالَ his hosts

31. [Ibrâhîm (Abraham)] said: "Then for what purpose you have come, O messengers?" **32.** They said: "We have been sent to a people who are *Mujrimûn* (polytheists, sinners, criminals, disbelievers in Allâh) **33.** To send down upon them stones of baked clay. **34.** Marked by your Lord for the *Musrifûn* (polytheists, criminals, sinners — those who trespass Allâh's set limits in evildoings by committing great sins). **35.** So We brought out from therein the believers. **36.** But We found not there any household of the Muslims except one [of Lût (Lot) and his two daughters]. **37.** And We have left there a sign (i.e. the place of the Dead Sea in Palestine) for those who fear the painful torment. **38.** And in Mûsâ (Moses) (too, there is a sign), when We sent him to Fir'aun (Pharaoh) with a manifest authority. **39.** But [Fir'aun (Pharaoh)] turned away (from Belief in might) along with his hosts, and said: "A sorcerer, or a madman."

فَأَخَذْنَٰهُ وَجُنُودَهُۥ فَنَبَذْنَٰهُمْ فِى ٱلْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾ وَفِى عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ ٱلرِّيحَ ٱلْعَقِيمَ ﴿٤١﴾ مَا تَذَرُ مِن شَىْءٍ أَتَتْ عَلَيْهِ إِلَّا
جَعَلَتْهُ كَٱلرَّمِيمِ ﴿٤٢﴾ وَفِى ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا۟ حَتَّىٰ حِينٍ ﴿٤٣﴾ فَعَتَوْا۟ عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ ٱلصَّٰعِقَةُ وَهُمْ
يَنظُرُونَ ﴿٤٤﴾ فَمَا ٱسْتَطَٰعُوا۟ مِن قِيَامٍ وَمَا كَانُوا۟ مُنتَصِرِينَ ﴿٤٥﴾ وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ ﴿٤٦﴾

and dumped فَنَبَذْنَٰهُمْ and his hosts وَجُنُودَهُۥ so We took him فَأَخَذْنَٰهُ
مُلِيمٌ ﴿٤٠﴾ (while) he (was) وَهُوَ the sea ٱلْيَمِّ into فِى them
عَلَيْهِمُ We sent أَرْسَلْنَا when إِذْ 'Ad عَادٍ and in وَفِى blameworthy
not it spared مَا تَذَرُ the barren ٱلْعَقِيمَ ﴿٤١﴾ wind ٱلرِّيحَ against them
it made جَعَلَتْهُ but إِلَّا over it عَلَيْهِ it reached أَتَتْ anything مِن شَىْءٍ
ثَمُودَ and in وَفِى like something rotten (decayed) كَٱلرَّمِيمِ ﴿٤٢﴾ it
enjoy تَمَتَّعُوا۟ to them لَهُمْ was said قِيلَ when إِذْ Thamud
but they insolently denied فَعَتَوْا۟ a while حِينٍ ﴿٤٣﴾ till حَتَّىٰ yourselves
so over فَأَخَذَتْهُمُ of their Lord رَبِّهِمْ the command أَمْرِ (from) عَنْ
while they وَهُمْ the torment, hit, awful cry ٱلصَّٰعِقَةُ took them
to مِن they were able ٱسْتَطَٰعُوا۟ so not فَمَا were looking يَنظُرُونَ ﴿٤٤﴾
help themselves مُنتَصِرِينَ ﴿٤٥﴾ could they كَانُوا۟ nor وَمَا rise up قِيَامٍ
verily إِنَّهُمْ before (them) مِّن قَبْلُ Noah نُوحٍ and the people of وَقَوْمَ
rebellious,disobedient to فَٰسِقِينَ ﴿٤٦﴾ people قَوْمًا were كَانُوا۟ they
Allah

40. So We took him and his hosts, and dumped them into the sea, for he was blameworthy. **41.** And in 'Âd (there is also a sign) when We sent against them the barren wind; **42.** It spared nothing that it reached, but blew it into broken spreads of rotten ruins. **43.** And in Thamûd (there is also a sign), when they were told: "Enjoy yourselves for a while!" **44.** But they insolently defied the Command of their Lord, so the *Sâ'iqah* overtook them while they were looking. **45.** Then they were unable to rise up, nor could they help themselves. **46.** (So were) the people of Nûh (Noah) before them. Verily, they were a people who were *Fâsiqûn* (rebellious, disobedient to Allâh).

وَٱلسَّمَآءَ بَنَيْنَٰهَا بِأَيْي۟دٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾ وَٱلْأَرْضَ فَرَشْنَٰهَا فَنِعْمَ ٱلْمَٰهِدُونَ ﴿٤٨﴾ وَمِن كُلِّ شَىْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ
تَذَكَّرُونَ ﴿٤٩﴾ فَفِرُّوٓا۟ إِلَى ٱللَّهِ إِنِّى لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾ وَلَا تَجْعَلُوا۟ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ إِنِّى لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥١﴾
كَذَٰلِكَ مَآ أَتَى ٱلَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا۟ سَاحِرٌ أَوْ مَجْنُونٌ ﴿٥٢﴾ أَتَوَاصَوْا۟ بِهِۦ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾ فَتَوَلَّ عَنْهُمْ

فَمَآ أَنتَ بِمَلُومٍ ﴿٥٤﴾

with power بِأَيْيدٍ We constructed (it) بَنَيْنَٰهَا and the heaven وَٱلسَّمَآءَ
able to extend the vastness of ﴿٤٧﴾ لَمُوسِعُونَ and verily We are وَإِنَّا
We have spread out it فَرَشْنَٰهَا and the earth وَٱلْأَرْضَ space thereof
كُلِّ and of وَمِن spreaders are We ﴿٤٨﴾ ٱلْمَٰهِدُونَ how excellent فَنِعْمَ
that you لَعَلَّكُمْ pairs زَوْجَيْنِ We have created خَلَقْنَا thing شَىْءٍ every
verily إِنِّى Allah ٱللَّهِ to إِلَى so flee فَفِرُّوٓا۟ remember ﴿٤٩﴾ تَذَكَّرُونَ may
﴿٥٠﴾ مُّبِينٌ warner نَذِيرٌ from Him مِّنْهُ to you لَكُم I am (Muhammad)
ءَاخَرَ god إِلَٰهًا Allah ٱللَّهِ with مَعَ set up تَجْعَلُوا۟ and not وَلَا plain
warner نَذِيرٌ from him مِّنْهُ to you لَكُم verily I am إِنِّى any other
مِن قَبْلِهِم those ٱلَّذِينَ came أَتَى not مَآ like wise كَذَٰلِكَ a plain ﴿٥١﴾ مُّبِينٌ
سَاحِرٌ they said قَالُوا۟ but إِلَّا any messenger مِّن رَّسُولٍ before them
have they transmitted (to أَتَوَاصَوْا۟ a madman ﴿٥٢﴾ مَجْنُونٌ or أَوْ sorcerer
﴿٥٣﴾ طَٰغُونَ a people قَوْمٌ they are هُمْ nay بَلْ this (saying) بِهِۦ these)
from عَنْهُمْ so turn away فَتَوَلَّ transgressing beyond bounds
to be blamed ﴿٥٤﴾ بِمَلُومٍ you are أَنتَ so not فَمَآ them

47. With Hands did We construct the heaven. Verily, We are Able to extend the vastness of space thereof. **48.** And We have spread out the earth; how Excellent Spreader (thereof) are We! **49.** And of everything We have created pairs, that you may remember (the Grace of Allâh). **50.** So, flee to Allâh (from His Torment to His Mercy — Islâmic Monotheism). Verily, I (Muhammad ﷺ) am a plain warner to you from Him. **51.** And set not up (or worship not) any other *ilâh* (god) along with Allâh [Glorified be He (Alone), Exalted above all that they associate as partners with Him]. Verily, I (Muhammad ﷺ) am a plain warner to you from Him. **52.** Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!" **53.** Have they (the people of the past) transmitted this saying to these (Quraish pagans)? Nay, they are themselves a people transgressing beyond bounds (in disbelief)! **54.** So turn away (O Muhammad ﷺ) from them (Quraish pagans), you are not blameworthy (as you have conveyed Allâh's Message).

وَذَكِّرْ فَإِنَّ ٱلذِّكْرَىٰ تَنفَعُ ٱلْمُؤْمِنِينَ ﴿٥٥﴾ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَآ أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَآ أُرِيدُ
أَن يُطْعِمُونِ ﴿٥٧﴾ إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ ﴿٥٨﴾ فَإِنَّ لِلَّذِينَ ظَلَمُوا۟ ذَنُوبًا مِّثْلَ ذَنُوبِ أَصْحَٰبِهِمْ فَلَا يَسْتَعْجِلُونِ ﴿٥٩﴾
فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِن يَوْمِهِمُ ٱلَّذِى يُوعَدُونَ ﴿٦٠﴾

تَنفَعُ the reminding ٱلذِّكْرَىٰ for verily فَإِنَّ and remind وَذَكِّرْ
I (Allah) خَلَقْتُ and not وَمَا the believers ٱلْمُؤْمِنِينَ ﴿٥٥﴾ benefits
they ﴿٥٦﴾ لِيَعْبُدُونِ except إِلَّا and humans وَٱلْإِنسَ Jinns ٱلْجِنَّ created
any مِّن from them مِنْهُم I want أُرِيدُ not مَا should worship Me
they should ﴿٥٧﴾ يُطْعِمُونِ that أَن I want أُرِيدُ nor وَمَا provision رِّزْقٍ
All-Provider ٱلرَّزَّاقُ is (He Who) هُوَ Allah ٱللَّهَ verily إِنَّ feed me
and فَإِنَّ the Most Strong ﴿٥٨﴾ ٱلْمَتِينُ (of) Power ٱلْقُوَّةِ Owner ذُو
a portion of ذَنُوبًا who do wrong ظَلَمُوا۟ for those لِلَّذِينَ verily
their أَصْحَٰبِهِمْ the portion of torment of ذَنُوبِ like (to) مِّثْلَ torment
then, فَوَيْلٌ they ask Me to hasten on ﴿٥٩﴾ يَسْتَعْجِلُونِ so not فَلَا friends
their يَوْمِهِمُ from مِن who disbelieve كَفَرُوا۟ to those لِّلَّذِينَ woe
they have been promised ﴿٦٠﴾ يُوعَدُونَ which ٱلَّذِى Day

55. And remind (by preaching the Qur'ân, O Muhammad ﷺ), for verily, the reminding profits the believers. **56.** And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). **57.** I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures). **58.** Verily, Allâh is the All-Provider, Owner of Power, the Most Strong. **59.** And verily, for those who do wrong, there is a portion of torment like to the evil portion of torment (which came for) their likes (of old); so let them not ask Me to hasten on! **60.** Then woe to those who disbelieve (in Allâh and His Oneness — Islâmic Monotheism) from their Day which they have been promised (for their punishment).

سُورَةُ الطُّورِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلطُّورِ ﴿١﴾ وَكِتَٰبٍ مَّسْطُورٍ ﴿٢﴾ فِى رَقٍّ مَّنشُورٍ ﴿٣﴾ وَٱلْبَيْتِ ٱلْمَعْمُورِ ﴿٤﴾ وَٱلسَّقْفِ ٱلْمَرْفُوعِ ﴿٥﴾ وَٱلْبَحْرِ ٱلْمَسْجُورِ ﴿٦﴾
إِنَّ عَذَابَ رَبِّكَ لَوَٰقِعٌ ﴿٧﴾ مَّا لَهُۥ مِن دَافِعٍ ﴿٨﴾ يَوْمَ تَمُورُ ٱلسَّمَآءُ مَوْرًا ﴿٩﴾ وَتَسِيرُ ٱلْجِبَالُ سَيْرًا ﴿١٠﴾ فَوَيْلٌ يَوْمَئِذٍ
لِّلْمُكَذِّبِينَ ﴿١١﴾ ٱلَّذِينَ هُمْ فِى خَوْضٍ يَلْعَبُونَ ﴿١٢﴾ يَوْمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا ﴿١٣﴾

فِى Inscribed ﴿٢﴾ مَّسْطُورٍ and by Book وَكِتَٰبٍ by the Mount ﴿١﴾ وَٱلطُّورِ
and by the House وَٱلْبَيْتِ unrolled ﴿٣﴾ مَّنشُورٍ parchment رَقٍّ in

raised high ٱلْمَرْفُوعِ ﴿٥﴾ and by the roof وَٱلسَّقْفِ frequented ٱلْمَعْمُورِ ﴿٤﴾
the عَذَابَ verily إِنَّ boiling ablaze ٱلْمَسْجُورِ ﴿٦﴾ and by the sea وَٱلْبَحْرِ
لَوَٰقِعٌ surely will come to pass ﴿٧﴾ your Lord رَبِّكَ torment of
تَمُورُ on the Day يَوْمَ any to avert مِن دَافِعٍ ﴿٨﴾ for it لَهُۥ there is not مَّا
with a dreadful ﴿٩﴾ مَوْرًا the heaven ٱلسَّمَآءُ (when) will shake
﴿١٠﴾ سَيْرًا the mountains ٱلْجِبَالُ and will move away وَتَسِيرُ shaking
to the ﴿١١﴾ لِّلْمُكَذِّبِينَ that Day يَوْمَئِذٍ then woe فَوَيْلٌ with a movement
are ﴿١٢﴾ يَلْعَبُونَ falsehood خَوْضٍ in فِى (they) هُمْ who ٱلَّذِينَ rejecters
they will be pushed down by force يُدَعُّونَ the Day يَوْمَ playing
with forceful pushing ﴿١٣﴾ دَعًّا (of) Hell جَهَنَّمَ the Fire نَارِ to إِلَىٰ

Sûrat At-Tûr
(The Mount) LII

In the Name of Allâh
the Most Gracious, the Most Merciful

1. By the Tûr (Mount) **2.** And by the Book Inscribed **3.** In parchment unrolled. **4.** And by *Al-Bait Al-Ma'mûr* (the house over the heavens parallel to the Ka'bah at Makkah, continuously visited by the angels). **5.** And by the roof raised high (i.e. the heaven). **6.** And by the sea kept filled (or it will be fire kindled on the Day of Resurrection). **7.** Verily, the Torment of your Lord will surely come to pass. **8.** There is none that can avert it. **9.** On the Day when the heaven will shake with a dreadful shaking, **10.** And the mountains will move away with a (horrible) movement. **11.** Then woe that Day to the beliers. **12.** Who are playing in falsehood. **13.** The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing.

هَٰذِهِ ٱلنَّارُ ٱلَّتِى كُنتُم بِهَا تُكَذِّبُونَ ﴿١٤﴾ أَفَسِحْرٌ هَٰذَآ أَمْ أَنتُمْ لَا تُبْصِرُونَ ﴿١٥﴾ ٱصْلَوْهَا فَٱصْبِرُوٓا۟ أَوْ لَا تَصْبِرُوا۟
سَوَآءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿١٦﴾ إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَنَعِيمٍ ﴿١٧﴾ فَٰكِهِينَ بِمَآ ءَاتَىٰهُمْ رَبُّهُمْ وَوَقَىٰهُمْ
رَبُّهُمْ عَذَابَ ٱلْجَحِيمِ ﴿١٨﴾ كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٩﴾ مُتَّكِـِٔينَ عَلَىٰ سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَٰهُم بِحُورٍ
عِينٍ ﴿٢٠﴾

in it بِهَا you used to كُنتُم which ٱلَّتِى the Fire ٱلنَّارُ this is هَٰذِهِ
not لَا you do أَنتُمْ or أَمْ this هَٰذَآ is magic أَفَسِحْرٌ deny ﴿١٤﴾ تُكَذِّبُونَ

and you be فَاصْبِرُوٓا burn you in its heat اصْلَوْهَا see تُبْصِرُونَ ﴿١٥﴾
it is all the same سَوَآءٌ not be patient لَا تَصْبِرُوا or أَوْ patient of it
for what مَا you are being requited تُجْزَوْنَ only إِنَّمَا to you عَلَيْكُمْ
the pious will be الْمُتَّقِينَ verily إِنَّ to do تَعْمَلُونَ ﴿١٦﴾ you used كُنتُمْ
enjoying فَاكِهِينَ and Delight ﴿١٧﴾ وَنَعِيمٍ Gardens جَنَّاتٍ in فِي
their Lord رَبُّهُمْ has bestowed on them ءَاتَاهُمْ in that which بِمَآ
(from) the عَذَابَ الْجَحِيمِ ﴿١٨﴾ their Lord رَبُّهُمْ and saved them وَوَقَاهُمْ
with هَنِيٓـًٔا and drink وَاشْرَبُوا eat كُلُوا torment of blazing Fire
to do تَعْمَلُونَ ﴿١٩﴾ you used كُنتُمْ because of what بِمَا happiness
arranged in مَّصْفُوفَةٍ thrones سُرُرٍ on عَلَىٰ they will recline مُتَّكِـِٔينَ
to lovely maidens بِحُورٍ and We shall marry them وَزَوَّجْنَاهُم ranks
with wide lovely eyes عِينٍ ﴿٢٠﴾

14. This is the Fire which you used to belie. **15.** Is this magic or do you not see? **16.** Taste you therein its heat and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do. **17.** Verily, the *Muttaqûn* (the pious. See V.2:2) will be in Gardens (Paradise) and Delight. **18.** Enjoying in that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire. **19.** "Eat and drink with happiness because of what you used to do." **20.** They will recline (with ease) on thrones arranged in ranks. And We shall marry them to *Hûr* (fair females) with wide lovely eyes.

وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ أَلَتْنَاهُم مِّنْ عَمَلِهِم مِّن شَيْءٍ كُلُّ امْرِيٍٕ بِمَا كَسَبَ
رَهِينٌ ﴿٢١﴾ وَأَمْدَدْنَاهُم بِفَاكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ﴿٢٢﴾ يَتَنَازَعُونَ فِيهَا كَأْسًا لَّا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ ﴿٢٣﴾ ۞ وَيَطُوفُ عَلَيْهِمْ
غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ ﴿٢٤﴾

ذُرِّيَّتُهُم and follow them وَاتَّبَعَتْهُمْ who believe ءَامَنُوا and those وَالَّذِينَ
ذُرِّيَّتَهُمْ to them بِهِمْ We shall join أَلْحَقْنَا in faith بِإِيمَانٍ their offspring
of مِّنْ عَمَلِهِم we shall decrease them أَلَتْنَاهُم and not وَمَآ their offspring
for that بِمَا person امْرِيٍٕ every كُلُّ thing شَيْءٍ any مِّن their deeds
and We shall وَأَمْدَدْنَاهُم pledge رَهِينٌ ﴿٢١﴾ he has earned كَسَبَ which

يَشْتَهُونَ ﴿٢٢﴾ such as مِّمَّا and meat وَلَحْمٍ with fruit بِفَٰكِهَةٍ provide them
therein فِيهَا they shall pass from hand to hand يَتَنَٰزَعُونَ they desire
وَلَا therein فِيهَا dirty, false talk لَغْوٌ no لَّا a (wine) cup كَأْسًا
غِلْمَانٌ on them عَلَيْهِمْ and will go round وَيَطُوفُ sin ﴿٢٣﴾ تَأْثِيمٌ and no
لُؤْلُؤٌ as if they were كَأَنَّهُمْ to (serve) them لَّهُمْ boy-servants
preserved ﴿٢٤﴾ مَّكْنُونٌ pearls

21. And those who believe and whose offspring follow them in Faith, — to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned. **22.** And We shall provide them with fruit and meat such as they desire. **23.** There they shall pass from hand to hand a (wine) cup, free from any *Laghw* (dirty, false, evil vain talk between them), and free from sin (because it will be lawful for them to drink). **24.** And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.

وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ ﴿٢٥﴾ قَالُوٓا۟ إِنَّا كُنَّا قَبْلُ فِىٓ أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾ فَمَنَّ ٱللَّهُ عَلَيْنَا وَوَقَىٰنَا عَذَابَ
ٱلسَّمُومِ ﴿٢٧﴾ إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ ۖ إِنَّهُۥ هُوَ ٱلْبَرُّ ٱلرَّحِيمُ ﴿٢٨﴾ فَذَكِّرْ فَمَآ أَنتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا
مَجْنُونٍ ﴿٢٩﴾ أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِۦ رَيْبَ ٱلْمَنُونِ ﴿٣٠﴾

others بَعْضٍ to عَلَىٰ some of them بَعْضُهُمْ and draw near وَأَقْبَلَ
were كُنَّا verily we إِنَّا they will say قَالُوٓا۟ questioning ﴿٢٥﴾ يَتَسَآءَلُونَ
فَمَنَّ afraid ﴿٢٦﴾ مُشْفِقِينَ our families أَهْلِنَا with فِىٓ aforetime قَبْلُ
and has saved وَوَقَىٰنَا to us عَلَيْنَا Allah ٱللَّهُ but has been gracious
كُنَّا verily إِنَّا (of) the Fire ﴿٢٧﴾ ٱلسَّمُومِ (from) torment عَذَابَ us
هُوَ verily He إِنَّهُۥ we invoke Him نَدْعُوهُ before مِن قَبْلُ we used to
فَذَكِّرْ the Most Merciful ﴿٢٨﴾ ٱلرَّحِيمُ the Most Kind ٱلْبَرُّ He (is)
by the بِنِعْمَتِ you are أَنتَ so not فَمَآ therefore remind and preach
﴿٢٩﴾ مَجْنُونٍ nor وَلَا a soothsayer بِكَاهِنٍ of your Lord رَبِّكَ grace
بِهِۦ we wait نَّتَرَبَّصُ a poet شَاعِرٌ do they say يَقُولُونَ or أَمْ a madman
(by time) some calamity ﴿٣٠﴾ رَيْبَ ٱلْمَنُونِ for him

25. And some of them draw near to others, questioning. **26.** Saying: "Aforetime, we were afraid (of the punishment of Allâh) in the midst of our families. **27.** "So Allâh has been gracious to us, and has saved us from the torment of the Fire.
28. "Verily, We used to invoke Him (Alone and none else) before. Verily, He is *Al-Barr* (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful."
29. Therefore, remind (mankind of Islâmic Monotheism, O Muhammad ﷺ). By the Grace of Allâh, you are neither a soothsayer nor a madman. **30.** Or do they say: "(Muhammad ﷺ is) a poet! We await for him some calamity by time!"

قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُم مِّنَ الْمُتَرَبِّصِينَ ﴿٣١﴾ أَمْ تَأْمُرُهُمْ أَحْلَامُهُم بِهَٰذَا ۚ أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٢﴾ أَمْ يَقُولُونَ تَقَوَّلَهُ ۚ بَل لَّا
يُؤْمِنُونَ ﴿٣٣﴾ فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِن كَانُوا صَادِقِينَ ﴿٣٤﴾ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا
السَّمَاوَاتِ وَالْأَرْضَ ۚ بَل لَّا يُوقِنُونَ ﴿٣٦﴾ أَمْ عِندَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيْطِرُونَ ﴿٣٧﴾

among مِّنَ with you مَعَكُم I am فَإِنِّي wait تَرَبَّصُوا say قُلْ
their أَحْلَامُهُم command them تَأْمُرُهُمْ or أَمْ the waiters ﴿٣١﴾ الْمُتَرَبِّصِينَ
exceeding ﴿٣٢﴾ طَاغُونَ people قَوْمٌ they are هُمْ or أَمْ this بِهَٰذَا minds
لَّا nay بَل he has forged it تَقَوَّلَهُ they say يَقُولُونَ or أَمْ the bounds
بِحَدِيثٍ then let them produce فَلْيَأْتُوا they believe ﴿٣٣﴾ يُؤْمِنُونَ not
truthful ﴿٣٤﴾ صَادِقِينَ they are كَانُوا if إِن like unto it مِّثْلِهِ a recital
هُمُ or أَمْ thing شَيْءٍ no غَيْرِ by مِنْ they were created خُلِقُوا or أَمْ
did they create خَلَقُوا or أَمْ the creators ﴿٣٥﴾ الْخَالِقُونَ they were
not لَّا nay, but بَل and the earth وَالْأَرْضَ the heavens السَّمَاوَاتِ
(are) خَزَائِنُ with them عِندَهُمْ or أَمْ they have firm belief ﴿٣٦﴾ يُوقِنُونَ
﴿٣٧﴾ الْمُصَيْطِرُونَ they are هُمُ or أَمْ your Lord رَبِّكَ the treasures of
the tyrants with the authority to do as they like

31. Say (O Muhammad ﷺ to them): "Wait! I am with you among the waiters!" **32.** Do their minds command them this [i.e. to tell a lie against you (Muhammad ﷺ)] or are they people transgressing all bounds? **33.** Or do they say: "He (Muhammad ﷺ) has forged it (this Qur'ân)?" Nay! They believe not! **34.** Let them then produce a recitation like unto it (the Qur'ân) if they are truthful. **35.** Were they created by nothing? Or were they themselves the creators? **36.** Or did they create the heavens and the earth? Nay, but they have no firm Belief. **37.** Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?

أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُم بِسُلْطَٰنٍ مُّبِينٍ ﴿٣٨﴾ أَمْ لَهُ ٱلْبَنَٰتُ وَلَكُمُ ٱلْبَنُونَ ﴿٣٩﴾ أَمْ تَسْـَٔلُهُمْ أَجْرًا فَهُم مِّن
مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٠﴾ أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾ أَمْ يُرِيدُونَ كَيْدًا فَٱلَّذِينَ كَفَرُوا۟ هُمُ ٱلْمَكِيدُونَ ﴿٤٢﴾ أَمْ لَهُمْ إِلَٰهٌ غَيْرُ ٱللَّهِ
سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٣﴾ وَإِن يَرَوْا۟ كِسْفًا مِّنَ ٱلسَّمَآءِ سَاقِطًا يَقُولُوا۟ سَحَابٌ مَّرْكُومٌ ﴿٤٤﴾

by فِيهِ they listen يَسْتَمِعُونَ a stairway سُلَّمٌ have they لَهُمْ or أَمْ
بِسُلْطَٰنٍ their listener مُسْتَمِعُهُم then let produce فَلْيَأْتِ means of which
وَلَكُمُ daughters ٱلْبَنَٰتُ has He لَهُ or أَمْ manifest ﴿٣٨﴾ مُّبِينٍ proof
أَجْرًا you ask from them تَسْـَٔلُهُمْ or أَمْ sons ﴿٣٩﴾ ٱلْبَنُونَ and you have
﴿٤٠﴾ مُّثْقَلُونَ a load of debts مَّغْرَمٍ from مِّن so that they فَهُم a wage
and فَهُمْ the unseen ٱلْغَيْبُ is with them عِندَهُمُ or أَمْ are burdened
a كَيْدًا do they intend يُرِيدُونَ or أَمْ write it down ﴿٤١﴾ يَكْتُبُونَ they
﴿٤٢﴾ ٱلْمَكِيدُونَ themselves هُمُ who disbelieve كَفَرُوا۟ so those فَٱلَّذِينَ plot
ٱللَّهِ other than غَيْرُ a god إِلَٰهٌ have they لَهُمْ or أَمْ are in a plot
they ﴿٤٣﴾ يُشْرِكُونَ from all that عَمَّا Allah ٱللَّهِ Glorified is سُبْحَٰنَ Allah
كِسْفًا they were to see يَرَوْا۟ and if وَإِن ascribe as partners (to Him)
they يَقُولُوا۟ falling down سَاقِطًا the heaven ٱلسَّمَآءِ of مِّنَ a piece
gathered in heaps ﴿٤٤﴾ مَّرْكُومٌ clouds سَحَابٌ would say

38. Or have they a stairway (to heaven), by means of which they listen (to the talks of the angels)? Then let their listener produce some manifest proof. **39.** Or has He (Allâh) only daughters and you have sons? **40.** Or is it that you (O Muhammad ﷺ) ask a wage from them (for your preaching of Islâmic Monotheism) so that they are burdened with a load of debt? **41.** Or that the *Ghaib* (Unseen) is with them, and they write it down? **42.** Or do they intend a plot (against you O Muhammad ﷺ)? But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism) are themselves plotted against! **43.** Or have they an *ilâh* (a god) other than Allâh? Glorified be Allâh from all that they ascribe as partners (to Him) **44.** And if they were to see a piece of the heaven falling down, they would say: "Clouds gathered in heaps!"

فَذَرْهُمْ حَتَّىٰ يُلَٰقُوا۟ يَوْمَهُمُ ٱلَّذِى فِيهِ يُصْعَقُونَ ﴿٤٥﴾ يَوْمَ لَا يُغْنِى عَنْهُمْ كَيْدُهُمْ شَيْـًٔا وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾ وَإِنَّ لِلَّذِينَ
ظَلَمُوا۟ عَذَابًا دُونَ ذَٰلِكَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾ وَٱصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ۖ وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾
وَمِنَ ٱلَّيْلِ فَسَبِّحْهُ وَإِدْبَٰرَ ٱلنُّجُومِ ﴿٤٩﴾

الَّذِي their Day يَوْمَهُمُ they meet يُلَاقُوا till حَتَّىٰ so leave them فَذَرْهُمْ
the يَوْمَ they will sink into a fainting يُصْعَقُونَ ﴿٤٥﴾ in it فِيهِ which
their كَيْدُهُمْ (from) them عَنْهُمْ shall avail يُغْنِي not لَا Day (when)
will be helped يُنصَرُونَ ﴿٤٦﴾ they هُمْ (and) nor وَلَا at all شَيْئًا plotting
عَذَابًا who do wrong ظَلَمُوا for those لِلَّذِينَ and verily وَإِنَّ
لَا most of them أَكْثَرَهُمْ but وَلَٰكِنَّ this ذَٰلِكَ before دُونَ punishment
for the Decision لِحُكْمِ so wait patiently وَاصْبِرْ know يَعْلَمُونَ ﴿٤٧﴾ not
under Our Eyes بِأَعْيُنِنَا for verily you are فَإِنَّكَ (of) you Lord رَبِّكَ
when حِينَ your Lord رَبِّكَ the praises of بِحَمْدِ and glorify وَسَبِّحْ
فَسَبِّحْهُ the night time اللَّيْلِ and in وَمِنَ you get up from sleep تَقُومُ ﴿٤٨﴾
the النُّجُومِ ﴿٤٩﴾ and (at the) setting of وَإِدْبَارَ also glorify His Praises
stars

45. So leave them alone till they meet their Day, in which they will sink into a fainting (with horror). **46.** The Day when their plotting shall not avail them at all nor will they be helped (i.e. they will receive their torment in Hell). **47.** And verily, for those who do wrong, there is another punishment (i.e. the torment in this world and in their graves) before this; but most of them know not. (*Tafsir At-Tabarî*) **48.** So wait patiently (O Muhammad ﷺ) for the Decision of your Lord, for verily, you are under Our Eyes; and glorify the Praises of your Lord when you get up from sleep. **49.** And in the nighttime also glorify His Praises — and at the setting of the stars.

سُورَةُ النَّجْمِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾ وَمَا يَنطِقُ عَنِ الْهَوَىٰ ﴿٣﴾ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾ عَلَّمَهُ شَدِيدُ
الْقُوَىٰ ﴿٥﴾ ذُو مِرَّةٍ فَاسْتَوَىٰ ﴿٦﴾ وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ﴿٧﴾ ثُمَّ دَنَا فَتَدَلَّىٰ ﴿٨﴾ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾ فَأَوْحَىٰ إِلَىٰ
عَبْدِهِ مَا أَوْحَىٰ ﴿١٠﴾

مَا it goes down (vanishes) هَوَىٰ ﴿١﴾ when إِذَا by the star وَالنَّجْمِ
nor وَمَا your companion صَاحِبُكُمْ has gone astray ضَلَّ neither
the desire الْهَوَىٰ ﴿٣﴾ from عَنِ speaks يَنطِقُ nor وَمَا has erred غَوَىٰ ﴿٢﴾

عَلَّمَهُ that is inspired يُوحَىٰ ﴿٤﴾ only an Inspiration إِلَّا وَحْيٌ it is إِنْ هُوَ
ذُو in power الْقُوَىٰ ﴿٥﴾ one mighty شَدِيدُ has taught him (this Quran)
and he وَهُوَ then he rose and became stable فَاسْتَوَىٰ ﴿٦﴾ endued مِرَّةٍ
he دَنَا then ثُمَّ highest part الْأَعْلَىٰ ﴿٧﴾ in the horizon بِالْأُفُقِ
at قَابَ and was فَكَانَ and came closer فَتَدَلَّىٰ ﴿٨﴾ approached
فَأَوْحَىٰ nearer أَدْنَىٰ ﴿٩﴾ or أَوْ two bows' lengths قَوْسَيْنِ a distance of
what مَا His slave عَبْدِهِ to إِلَىٰ so he conveyed the inspiration
he inpired أَوْحَىٰ ﴿١٠﴾

Sûrat An-Najm
(The Star) LIII

In the Name of Allâh
the Most Gracious, the Most Merciful

1. By the star when it goes down (or vanishes). **2.** Your companion (Muhammad ﷺ) has neither gone astray nor has erred. **3.** Nor does he speak of (his own) desire. **4.** It is only a Revelation revealed. **5.** He has been taught (this Qur'ân) by one mighty in power [Jibrîl (Gabriel)]. **6.** One free from any defect in body and mind then he (Jibrîl — Gabriel in his real shape as created by Allâh) rose and became stable. **7.** While he [Jibrîl (Gabriel)] was in the highest part of the horizon, (*Tafsir Ibn Kathir*) **8.** Then he [Jibrîl (Gabriel)] approached and came closer, **9.** And was at a distance of two bows' length or (even) nearer. **10.** So (Allâh) revealed to His slave [Muhammad ﷺ through Jibrîl (Gabriel) عليه السلام] whatever He revealed.

مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ﴿١١﴾ أَفَتُمَارُونَهُ عَلَىٰ مَا يَرَىٰ ﴿١٢﴾ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾ عِندَ سِدْرَةِ الْمُنتَهَىٰ ﴿١٤﴾ عِندَهَا جَنَّةُ
الْمَأْوَىٰ ﴿١٥﴾ إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾ مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾ لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ ﴿١٨﴾ أَفَرَأَيْتُمُ اللَّاتَ
وَالْعُزَّىٰ ﴿١٩﴾ وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ ﴿٢٠﴾ أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ ﴿٢١﴾ تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ ﴿٢٢﴾

أَفَتُمَارُونَهُ he saw رَأَىٰ ﴿١١﴾ what مَا the heart الْفُؤَادُ lied كَذَبَ not مَا
he saw يَرَىٰ ﴿١٢﴾ what مَا about عَلَىٰ will you then dispute with him
عِندَ another أُخْرَىٰ ﴿١٣﴾ descent نَزْلَةً he saw him رَآهُ and indeed وَلَقَدْ
جَنَّةُ near it عِندَهَا the utmost boundry الْمُنتَهَىٰ ﴿١٤﴾ lote-tree سِدْرَةِ near
السِّدْرَةَ that covered يَغْشَىٰ when إِذْ of Abode الْمَأْوَىٰ ﴿١٥﴾ the Paradise

turned aside زَاغَ not مَا it covered يَغْشَىٰ ﴿١٦﴾ what مَا the lote-tree
لَقَدْ it transgressed beyond limit طَغَىٰ ﴿١٧﴾ and not وَمَا the sight ٱلْبَصَرُ
ٱلْكُبْرَىٰٓ ﴿١٨﴾ of his Lord رَبِّهِ signs ءَايَٰتِ of مِنْ he did see رَأَىٰ indeed
وَٱلْعُزَّىٰ ﴿١٩﴾ Al-Lat ٱللَّٰتَ have you then considered أَفَرَءَيْتُمُ the greatest
is أَلَكُمُ other ٱلْأُخْرَىٰٓ ﴿٢٠﴾ the third ٱلثَّالِثَةَ and Manat وَمَنَوٰةَ and Uzza
the females ٱلْأُنثَىٰ ﴿٢١﴾ and for Him وَلَهُ the males ٱلذَّكَرُ it for you
most unfair ضِيزَىٰٓ ﴿٢٢﴾ a division قِسْمَةٌ then إِذًا that تِلْكَ

11. The (Prophet's) heart lied not in what he (Muhammad ﷺ) saw. **12.** Will you then dispute with him (Muhammad ﷺ) about what he saw [during the *Mi'râj*: (Ascent of the Prophet ﷺ to the seven heavens)]. **13.** And indeed he (Muhammad ﷺ) saw him [Jibrîl (Gabriel)] at a second descent (i.e. another time). **14.** Near *Sidrat-ul-Muntaha* (a lote tree of the utmost boundary over the seventh heaven beyond which none can pass). **15.** Near it is the Paradise of Abode. **16.** When that covered the lote tree which did cover it! **17.** The sight (of Prophet Muhammad ﷺ) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it). **18.** Indeed he (Muhammad ﷺ) did see of the Greatest Signs of his Lord (Allâh). **19.** Have you then considered *Al-Lât*, and *Al-'Uzzâ* (two idols of the pagan Arabs) **20.** And *Manât* (another idol of the pagan Arabs), the other third? **21.** Is it for you the males and for Him the females? **22.** That indeed is a division most unfair!

إِنْ هِيَ إِلَّآ أَسْمَآءٌ سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ ۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَمَا تَهْوَى ٱلْأَنفُسُ ۖ وَلَقَدْ
جَآءَهُم مِّن رَّبِّهِمُ ٱلْهُدَىٰٓ ﴿٢٣﴾ أَمْ لِلْإِنسَٰنِ مَا تَمَنَّىٰ ﴿٢٤﴾ فَلِلَّهِ ٱلْءَاخِرَةُ وَٱلْأُولَىٰ ﴿٢٥﴾ ۞ وَكَم مِّن مَّلَكٍ فِى ٱلسَّمَٰوَٰتِ لَا تُغْنِى
شَفَٰعَتُهُمْ شَيْـًٔا إِلَّا مِنۢ بَعْدِ أَن يَأْذَنَ ٱللَّهُ لِمَن يَشَآءُ وَيَرْضَىٰٓ ﴿٢٦﴾

which you have سَمَّيْتُمُوهَآ names أَسْمَآءٌ but إِلَّآ they are إِنْ هِيَ
has sent أَنزَلَ not مَّآ and your fathers وَءَابَآؤُكُم you أَنتُمْ named
إِن يَتَّبِعُونَ authority سُلْطَٰنٍ any مِن for which بِهَا Allah ٱللَّهُ down
desire تَهْوَى and that which وَمَا a guess ٱلظَّنَّ but إِلَّا they follow
مِّن has came to them جَآءَهُم and surely وَلَقَدْ their souls ٱلْأَنفُسُ
shall man لِلْإِنسَٰنِ or أَمْ the guidance ٱلْهُدَىٰٓ ﴿٢٣﴾ their Lord رَّبِّهِمُ from
ٱلْءَاخِرَةُ but to Allah belongs فَلِلَّهِ he wishes تَمَنَّىٰ ﴿٢٤﴾ what مَا have
and وَكَم ۞ and the first (the world) وَٱلْأُولَىٰ ﴿٢٥﴾ the last (Hereafter)

تُغۡنِي not لَا the heavens ٱلسَّمَٰوَٰتِ in فِي an angel مِّن مَّلَكٖ how many
مِنۢ except إِلَّا anything شَيۡـًٔا their intercession شَفَٰعَتُهُمۡ will avail
for whom لِمَن Allah ٱللَّهُ has given leave يَأۡذَنَ that أَن after بَعۡدِ
and pleases وَيَرۡضَىٰٓ ٢٦ He wills يَشَآءُ

23. They are but names which you have named — you and your fathers — for which Allâh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely, come to them the guidance from their Lord! **24.** Or shall man have what he wishes? **25.** But to Allâh belongs the last (Hereafter) and the first (the world). **26.** And there are many angels in the heavens, whose intercession will avail nothing except after Allâh has given leave for whom He wills and is pleased with.

إِنَّ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ لَيُسَمُّونَ ٱلۡمَلَٰٓئِكَةَ تَسۡمِيَةَ ٱلۡأُنثَىٰ ٢٧ وَمَا لَهُم بِهِۦ مِنۡ عِلۡمٍۖ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّۖ وَإِنَّ ٱلظَّنَّ لَا
يُغۡنِي مِنَ ٱلۡحَقِّ شَيۡـٔٗا ٢٨ فَأَعۡرِضۡ عَن مَّن تَوَلَّىٰ عَن ذِكۡرِنَا وَلَمۡ يُرِدۡ إِلَّا ٱلۡحَيَوٰةَ ٱلدُّنۡيَا ٢٩ ذَٰلِكَ مَبۡلَغُهُم مِّنَ ٱلۡعِلۡمِۚ إِنَّ رَبَّكَ هُوَ
أَعۡلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعۡلَمُ بِمَنِ ٱهۡتَدَىٰ ٣٠ وَلِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ لِيَجۡزِيَ ٱلَّذِينَ أَسَٰٓـُٔواْ بِمَا عَمِلُواْ
وَيَجۡزِيَ ٱلَّذِينَ أَحۡسَنُواْ بِٱلۡحُسۡنَى ٣١

in the بِٱلۡأٓخِرَةِ who believe يُؤۡمِنُونَ not لَا those ٱلَّذِينَ verily إِنَّ
ٱلۡأُنثَىٰ ٢٧ with names تَسۡمِيَةَ the angels ٱلۡمَلَٰٓئِكَةَ name لَيُسَمُّونَ Hereafter
any مِنۡ عِلۡمٍ thereof بِهِۦ they have لَهُم while not وَمَا female
and وَإِنَّ a guess ٱلظَّنَّ but إِلَّا they follow إِن يَتَّبِعُونَ knowledge
ٱلۡحَقِّ شَيۡـٔٗا ٢٨ for مِنَ substitute يُغۡنِي does not لَا guess ٱلظَّنَّ verily
him who مَّن from عَن therefore withdraw فَأَعۡرِضۡ the truth at all
he يُرِدۡ and not وَلَمۡ our Reminder ذِكۡرِنَا from عَن turns away تَوَلَّىٰ
that is ذَٰلِكَ of this world ٱلدُّنۡيَا ٢٩ the life ٱلۡحَيَوٰةَ but إِلَّا desires
رَبَّكَ verily إِنَّ knowledge ٱلۡعِلۡمِ of مِّنَ their highest point مَبۡلَغُهُم
goes ضَلَّ him who بِمَن knows best أَعۡلَمُ He is who هُوَ your Lord
بِمَنِ knows best أَعۡلَمُ and He وَهُوَ His Path سَبِيلِهِۦ from عَن astray
مَا and to Allah belongs وَلِلَّهِ receives guidance ٱهۡتَدَىٰ ٣٠ him who
in فِي and all that is وَمَا the heavens ٱلسَّمَٰوَٰتِ in فِي all that is
who do أَسَٰٓـُٔواْ those ٱلَّذِينَ that He may require لِيَجۡزِيَ the earth ٱلۡأَرۡضِ

and reward وَيَجۡزِيَ they have done عَمِلُواْ with that which بِمَا evil
with goodness بِٱلۡحُسۡنَى ٣١ who do good أَحۡسَنُواْ those ٱلَّذِينَ

27. Verily, those who believe not in the Hereafter, name the angels with female names. **28.** But they have no knowledge thereof. They follow but a guess, and verily, guess is no substitute for the truth. **29.** Therefore withdraw (O Muhammad ﷺ) from him who turns away from Our Reminder (this Qur'ân) and desires nothing but the life of this world. **30.** That is what they could reach of knowledge. Verily, your Lord it is He Who knows best him who goes astray from His path, and He knows best him who receives guidance. **31.** And to Allâh belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).

ٱلَّذِينَ يَجۡتَنِبُونَ كَبَٰٓئِرَ ٱلۡإِثۡمِ وَٱلۡفَوَٰحِشَ إِلَّا ٱللَّمَمَۚ إِنَّ رَبَّكَ وَٰسِعُ ٱلۡمَغۡفِرَةِۚ هُوَ أَعۡلَمُ بِكُمۡ إِذۡ أَنشَأَكُم مِّنَ ٱلۡأَرۡضِ وَإِذۡ
أَنتُمۡ أَجِنَّةٞ فِي بُطُونِ أُمَّهَٰتِكُمۡۖ فَلَا تُزَكُّوٓاْ أَنفُسَكُمۡۖ هُوَ أَعۡلَمُ بِمَنِ ٱتَّقَىٰٓ ٣٢ أَفَرَءَيۡتَ ٱلَّذِي تَوَلَّىٰ ٣٣ وَأَعۡطَىٰ قَلِيلٗا
وَأَكۡدَىٰٓ ٣٤ أَعِندَهُۥ عِلۡمُ ٱلۡغَيۡبِ فَهُوَ يَرَىٰٓ ٣٥ أَمۡ لَمۡ يُنَبَّأۡ بِمَا فِي صُحُفِ مُوسَىٰ ٣٦ وَإِبۡرَٰهِيمَ ٱلَّذِي وَفَّىٰٓ ٣٧

and وَٱلۡفَوَٰحِشَ sins ٱلۡإِثۡمِ great كَبَٰٓئِرَ who avoid يَجۡتَنِبُونَ those ٱلَّذِينَ
verily إِنَّ the small faults ٱللَّمَمَ except إِلَّا illegal sexual contact
أَعۡلَمُ He هُوَ forgiveness ٱلۡمَغۡفِرَةِ of vast وَٰسِعُ your Lord is رَبَّكَ
مِّنَ He created you أَنشَأَكُم when إِذۡ (of) you بِكُمۡ knows well
fetuses أَجِنَّةٞ you were أَنتُمۡ and when وَإِذۡ the earth ٱلۡأَرۡضِ from
تُزَكُّوٓاْ so not فَلَا of your mothers أُمَّهَٰتِكُمۡ wombs بُطُونِ in فِي
بِمَنِ knows best أَعۡلَمُ He هُوَ to yourselves أَنفُسَكُمۡ ascribe purity
him ٱلَّذِي did you observe أَفَرَءَيۡتَ fears (Allah) ٱتَّقَىٰٓ ٣٢ him who
وَأَكۡدَىٰٓ ٣٤ a little قَلِيلٗا and gave وَأَعۡطَىٰ turned away تَوَلَّىٰ ٣٣ who
the knowledge عِلۡمُ is with him أَعِندَهُۥ then he stopped (giving)
يُنَبَّأۡ not لَمۡ or أَمۡ he sees يَرَىٰٓ ٣٥ so that فَهُوَ of the unseen ٱلۡغَيۡبِ
the pages (scripture) صُحُفِ in فِي with what is بِمَا he is informed
وَفَّىٰٓ ٣٧ who ٱلَّذِي and of Abraham` وَإِبۡرَٰهِيمَ of Moses مُوسَىٰ ٣٦
fulfilled (his covenant)

32. Those who avoid great sins (see the Qur'ân, Verses: 6:152,153) and *Al-Fawâhish* (illegal sexual intercourse) except the small faults, — verily, your Lord is of vast forgiveness. He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So ascribe not purity to yourselves. He knows best him who fears Allâh and keeps his duty to Him [i.e. those who are *Al-Muttaqûn* (the pious. See V.2:2)]. **33.** Did you (O Muhammad ﷺ) observe him who turned away (from Islâm). **34.** And gave a little, then stopped (giving)? **35.** Is with him the knowledge of the Unseen so that he sees? **36.** Or is he not informed with what is in the Pages (Scripture) of Mûsâ (Moses), **37.** And of Ibrâhîm (Abraham) who fulfilled (or conveyed) all that (Allâh ordered him to do or convey):

أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴿٣٨﴾ وَأَن لَّيْسَ لِلْإِنسَٰنِ إِلَّا مَا سَعَىٰ ﴿٣٩﴾ وَأَنَّ سَعْيَهُۥ سَوْفَ يُرَىٰ ﴿٤٠﴾ ثُمَّ يُجْزَىٰهُ ٱلْجَزَآءَ
ٱلْأَوْفَىٰ ﴿٤١﴾ وَأَنَّ إِلَىٰ رَبِّكَ ٱلْمُنتَهَىٰ ﴿٤٢﴾ وَأَنَّهُۥ هُوَ أَضْحَكَ وَأَبْكَىٰ ﴿٤٣﴾ وَأَنَّهُۥ هُوَ أَمَاتَ وَأَحْيَا ﴿٤٤﴾ وَأَنَّهُۥ خَلَقَ ٱلزَّوْجَيْنِ
ٱلذَّكَرَ وَٱلْأُنثَىٰ ﴿٤٥﴾ مِن نُّطْفَةٍ إِذَا تُمْنَىٰ ﴿٤٦﴾ وَأَنَّ عَلَيْهِ ٱلنَّشْأَةَ ٱلْأُخْرَىٰ ﴿٤٧﴾ وَأَنَّهُۥ هُوَ أَغْنَىٰ وَأَقْنَىٰ ﴿٤٨﴾ وَأَنَّهُۥ هُوَ رَبُّ ٱلشِّعْرَىٰ ﴿٤٩﴾
وَأَنَّهُۥٓ أَهْلَكَ عَادًا ٱلْأُولَىٰ ﴿٥٠﴾ وَثَمُودَا۟ فَمَآ أَبْقَىٰ ﴿٥١﴾ وَقَوْمَ نُوحٍ مِّن قَبْلُ ۖ إِنَّهُمْ كَانُوا۟ هُمْ أَظْلَمَ وَأَطْغَىٰ ﴿٥٢﴾

the burden وِزْرَ burdened person وَازِرَةٌ shall bear تَزِرُ that not أَلَّا
man can have لِلْإِنسَٰنِ nothing لَّيْسَ and that وَأَن of another أُخْرَىٰ ﴿٣٨﴾
his سَعْيَهُۥ and that وَأَنَّ he strives for سَعَىٰ ﴿٣٩﴾ what مَا but إِلَّا
he will be يُجْزَىٰهُ then ثُمَّ seen يُرَىٰ ﴿٤٠﴾ will be سَوْفَ effort
and وَأَنَّ full and best ٱلْأَوْفَىٰ ﴿٤١﴾ recompense ٱلْجَزَآءَ recompensed
and that it is وَأَنَّهُۥ is the end ٱلْمُنتَهَىٰ ﴿٤٢﴾ your lord رَبِّكَ to إِلَىٰ that
an وَأَنَّهُۥ and makes weep وَأَبْكَىٰ ﴿٤٣﴾ Who makes laugh أَضْحَكَ He هُوَ
and gives life وَأَحْيَا ﴿٤٤﴾ He who causes death أَمَاتَ He هُوَ that it is
وَٱلْأُنثَىٰ ﴿٤٥﴾ male ٱلذَّكَرَ the pairs ٱلزَّوْجَيْنِ created خَلَقَ and that He وَأَنَّهُۥ
it تُمْنَىٰ ﴿٤٦﴾ when إِذَا the drops of semen نُّطْفَةٍ from مِن and female
bringing forth ٱلنَّشْأَةَ upon Him is عَلَيْهِ and that وَأَنَّ is emitted
gives أَغْنَىٰ who هُوَ and that it is He (Allah) وَأَنَّهُۥ another ٱلْأُخْرَىٰ ﴿٤٧﴾
who هُوَ and that it is He (Allah) وَأَنَّهُۥ or gives little وَأَقْنَىٰ ﴿٤٨﴾ much
أَهْلَكَ and that it is He وَأَنَّهُۥ of Sirius ٱلشِّعْرَىٰ ﴿٤٩﴾ the Lord رَبُّ is
and وَثَمُودَا۟ the former ٱلْأُولَىٰ ﴿٥٠﴾ 'Ad (people) عَادًا who destroyed
and the وَقَوْمَ He spared أَبْقَىٰ ﴿٥١﴾ so none فَمَآ Thamud (people)

they كَانُوا۟ هُمْ verily they إِنَّهُمْ aforetime مِن قَبْلُ of Noah نُوحٍ people
and more rebellious and ﴿٥٢﴾ وَأَطْغَىٰ more unjust أَظْلَمَ were
transgressing

38. That no burdened person (with sins) shall bear the burden (sins) of another. 39. And that man can have nothing but what he does (good or bad). 40. And that his deeds will be seen. 41. Then he will be recompensed with a full and the best recompense. 42. And that to your Lord (Allâh) is the End (Return of everything). 43. And that it is He (Allâh) Who makes (whom He wills) laugh, and makes (whom He wills) weep. 44. And that it is He (Allâh) Who causes death and gives life. 45. And that He (Allâh) creates the pairs, male and female, 46. From *Nutfah* (mixed drops of — male and female sexual discharge) when it is emitted. 47. And that upon Him (Allâh) is another bringing forth (Resurrection). 48. And that it is He (Allâh) Who gives much or a little (of wealth and contentment) 49. And that He (Allâh) is the Lord of Sirius (the star which the pagan Arabs used to worship). 50. And that it is He (Allâh) Who destroyed the former 'Âd (people), 51. And Thamûd (people). He spared none of them. 52. And the people of Nûh (Noah) aforetime. Verily, they were more unjust and more rebellious and transgressing [in disobeying Allâh and His Messenger Nûh (Noah) عليه السلام].

وَٱلْمُؤْتَفِكَةَ أَهْوَىٰ ﴿٥٣﴾ فَغَشَّىٰهَا مَا غَشَّىٰ ﴿٥٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكَ تَتَمَارَىٰ ﴿٥٥﴾ هَٰذَا نَذِيرٌ مِّنَ ٱلنُّذُرِ ٱلْأُولَىٰٓ ﴿٥٦﴾ أَزِفَتِ
ٱلْءَازِفَةُ ﴿٥٧﴾ لَيْسَ لَهَا مِن دُونِ ٱللَّهِ كَاشِفَةٌ ﴿٥٨﴾ أَفَمِنْ هَٰذَا ٱلْحَدِيثِ تَعْجَبُونَ ﴿٥٩﴾ وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿٦٠﴾ وَأَنتُمْ
سَٰمِدُونَ ﴿٦١﴾ فَٱسْجُدُوا۟ لِلَّهِ وَٱعْبُدُوا۟ ۩ ﴿٦٢﴾

so فَغَشَّىٰهَا He destroyed ﴿٥٣﴾ أَهْوَىٰ and the overthrown cities وَٱلْمُؤْتَفِكَةَ
then which of فَبِأَيِّ did cover ﴿٥٤﴾ غَشَّىٰ that which مَا covered them
this is هَٰذَا will you doubt ﴿٥٥﴾ تَتَمَارَىٰ your Lord رَبِّكَ Graces of ءَالَآءِ
draws أَزِفَتِ of old ﴿٥٦﴾ ٱلْأُولَىٰٓ the warners ٱلنُّذُرِ of مِّنَ a warner نَذِيرٌ
مِن دُونِ for it لَهَا none لَيْسَ the Day of Resurrection ﴿٥٧﴾ ٱلْءَازِفَةُ near
this هَٰذَا Do then at أَفَمِنْ can remove ﴿٥٨﴾ كَاشِفَةٌ Allah ٱللَّهِ beside
and وَلَا and you laugh وَتَضْحَكُونَ you wonder ﴿٥٩﴾ تَعْجَبُونَ recital ٱلْحَدِيثِ
wasting your life ﴿٦١﴾ سَٰمِدُونَ and you are وَأَنتُمْ weep ﴿٦٠﴾ تَبْكُونَ not
so fall you down in prostration فَٱسْجُدُوا۟ in pastime and amusements
and worship Him ﴿٦٢﴾ ۩ وَٱعْبُدُوا۟ to Allah لِلَّهِ

53. And He destroyed the overthrown cities [of Sodom to which Prophet Lût (Lot) was sent]. **54.** So, there covered them that which did cover (i.e. torment with stones). **55.** Then which of the Graces of your Lord (O man!) will you doubt? **56.** This (Muhammad ﷺ) is a warner (Messenger) of the (series of) warners (Messengers) of old. **57.** The Day of Resurrection draws near. **58.** None besides Allâh can avert it (or advance it or delay it). **59.** Do you then wonder at this recitation (the Qur'ân)? **60.** And you laugh at it and weep not, **61.** Wasting your (precious) lifetime in pastime and amusements (singing). **62.** So, fall you down in prostration to Allâh and worship Him (Alone).

سُورَةُ القَمَرِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ ﴿١﴾ وَإِن يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ﴿٢﴾ وَكَذَّبُوا وَاتَّبَعُوا
أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ ﴿٣﴾ وَلَقَدْ جَاءَهُم مِّنَ الْأَنبَاءِ مَا فِيهِ مُزْدَجَرٌ ﴿٤﴾ حِكْمَةٌ بَالِغَةٌ فَمَا
تُغْنِ النُّذُرُ ﴿٥﴾ فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ نُّكُرٍ ﴿٦﴾ خُشَّعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ
جَرَادٌ مُّنتَشِرٌ ﴿٧﴾ مُّهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَٰذَا يَوْمٌ عَسِرٌ ﴿٨﴾ ۞ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا
وَقَالُوا مَجْنُونٌ وَازْدُجِرَ ﴿٩﴾

and has been cleft asunder وَانشَقَّ the Hour السَّاعَةُ has drawn near اقْتَرَبَتِ
they يُعْرِضُوا a sign آيَةً they see يَرَوْا and if وَإِن the moon الْقَمَرُ ﴿١﴾
continuous مُّسْتَمِرٌّ ﴿٢﴾ magic سِحْرٌ and say وَيَقُولُوا turn away
their own أَهْوَاءَهُمْ and followed وَاتَّبَعُوا and they denied وَكَذَّبُوا
وَلَقَدْ will be settled مُّسْتَقِرٌّ ﴿٣﴾ matter أَمْرٍ and every وَكُلُّ lusts
مَا فِيهِ news الْأَنبَاءِ (of) مِّنَ has come to them جَاءَهُم and indeed
بَالِغَةٌ wisdom حِكْمَةٌ to check (deterrent) مُزْدَجَرٌ ﴿٤﴾ wherein is
so فَتَوَلَّ warners النُّذُرُ ﴿٥﴾ benefit (them) تُغْنِ but not فَمَا perfect
will call يَدْعُ the Day that يَوْمَ from them عَنْهُمْ withdraw you
خُشَّعًا a terrible نُّكُرٍ ﴿٦﴾ thing شَيْءٍ to إِلَىٰ the caller الدَّاعِ (them)
مِنَ they will come forth يَخْرُجُونَ their eyes أَبْصَارُهُمْ will be humbled
﴿٧﴾ مُّنتَشِرٌ locusts جَرَادٌ as if they were كَأَنَّهُمْ the graves الْأَجْدَاثِ from
يَقُولُ the caller الدَّاعِ towards إِلَى Hastening مُّهْطِعِينَ spread abroad
﴿٨﴾ عَسِرٌ a Day يَوْمٌ this is هَٰذَا the disbelievers الْكَافِرُونَ will say

of Noah نُوحٍ the people قَوْمُ before them قَبْلَهُمْ denied ۞كَذَّبَتْ hard
A مَجْنُونٌ and said وَقَالُوا our slave عَبْدَنَا they rejected فَكَذَّبُوا
and he was insolently rebuked and threatened ﴿٩﴾ وَٱزْدُجِرَ madman

Sûrat Al-Qamar
(The Moon) LIV

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad ﷺ to show them a miracle, so he showed them the splitting of the moon). **2.** And if they see a sign, they turn away, and say: "This is continuous magic." **3.** They belied (the Verses of Allâh — this Qur'ân), and followed their own lusts. And every matter will be settled (according to the kind of deed, good deeds will take their doers to Paradise, and similarly evil deeds will take their doers to Hell). **4.** And indeed there has come to them news (in this Qur'ân) wherein there is (enough warning) to check (them from evil), **5.** Perfect wisdom (this Qur'ân), but (the preaching of) warners benefit them not. **6.** So (O Muhammad ﷺ) withdraw from them. The Day that the caller will call (them) to a terrible thing. **7.** They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad, **8.** Hastening towards the caller. The disbelievers will say: "This is a hard Day." **9.** The people of Nûh (Noah) denied (their Messenger) before them. They rejected Our slave, and said: "A madman!" and he was insolently rebuked and threatened.

فَدَعَا رَبَّهُۥٓ أَنِّى مَغْلُوبٌ فَٱنتَصِرْ ﴿١٠﴾ فَفَتَحْنَآ أَبْوَٰبَ ٱلسَّمَآءِ بِمَآءٍ مُّنْهَمِرٍ ﴿١١﴾ وَفَجَّرْنَا ٱلْأَرْضَ عُيُونًا فَٱلْتَقَى ٱلْمَآءُ عَلَىٰٓ
أَمْرٍ قَدْ قُدِرَ ﴿١٢﴾ وَحَمَلْنَٰهُ عَلَىٰ ذَاتِ أَلْوَٰحٍ وَدُسُرٍ ﴿١٣﴾ تَجْرِى بِأَعْيُنِنَا جَزَآءً لِّمَن كَانَ كُفِرَ ﴿١٤﴾ وَلَقَد تَّرَكْنَٰهَآ ءَايَةً فَهَلْ
مِن مُّدَّكِرٍ ﴿١٥﴾ فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ﴿١٦﴾ وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿١٧﴾

have been overcome مَغْلُوبٌ I أَنِّى his Lord رَبَّهُۥٓ so he invoked فَدَعَا
ٱلسَّمَآءِ the gates أَبْوَٰبَ so We opened فَفَتَحْنَآ so help (me) ﴿١٠﴾ فَٱنتَصِرْ
and we وَفَجَّرْنَا pouring forth ﴿١١﴾ مُّنْهَمِرٍ with water بِمَآءٍ of heaven
so فَٱلْتَقَى with springs عُيُونًا the earth ٱلْأَرْضَ caused to gush forth
predestined ﴿١٢﴾ قَدْ قُدِرَ a matter أَمْرٍ for عَلَىٰٓ the waters ٱلْمَآءُ met
planks أَلْوَٰحٍ made of ذَاتِ on عَلَىٰ and We carried him وَحَمَلْنَٰهُ

جَزَآءً under Our eyes بِأَعْيُنِنَا floating تَجْرِي and nails وَدُسُرٍ ﴿١٣﴾
and وَلَقَد rejected كُفِرَ ﴿١٤﴾ had been كَانَ for him who لِّمَن a reward
مِن then is there فَهَلْ as a sign ءَايَةً We have left this تَّرَكْنَٰهَا indeed
عَذَابِي was كَانَ then how فَكَيْفَ that will remember مُّدَّكِرٍ ﴿١٥﴾ any
We يَسَّرْنَا and indeed وَلَقَدْ and My Warnings وَنُذُرِ ﴿١٦﴾ My Torment
to understand and remember لِلذِّكْرِ Quran ٱلْقُرْءَانَ have made easy
that will remember مُّدَّكِرٍ ﴿١٧﴾ any مِن then is there فَهَلْ

10. Then he invoked his Lord (saying): "I have been overcome, so help (me)!" **11.** So, We opened the gates of the heaven with water pouring forth. **12.** And We caused springs to gush forth from the earth. So, the waters (of the heaven and the earth) met for a matter predestined. **13.** And We carried him on a (ship) made of planks and nails, **14.** Floating under Our Eyes, a reward for him who had been rejected! **15.** And indeed, We have left this as a sign. Then is there any that will remember (or receive admonition)? **16.** Then how (terrible) was My Torment and My Warnings? **17.** And We have indeed made the Qur'ân easy to understand and remember; then is there any one who will remember (or receive admonition)?

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿١٨﴾ إِنَّآ أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمِ نَحْسٍ مُّسْتَمِرٍّ ﴿١٩﴾ تَنزِعُ ٱلنَّاسَ
كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنقَعِرٍ ﴿٢٠﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿٢١﴾ وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٢٢﴾ كَذَّبَتْ
ثَمُودُ بِٱلنُّذُرِ ﴿٢٣﴾ فَقَالُوٓا۟ أَبَشَرًا مِّنَّا وَٰحِدًا نَّتَّبِعُهُۥٓ إِنَّآ إِذًا لَّفِي ضَلَٰلٍ وَسُعُرٍ ﴿٢٤﴾ أَءُلْقِيَ ٱلذِّكْرُ عَلَيْهِ مِنۢ بَيْنِنَا بَلْ هُوَ
كَذَّابٌ أَشِرٌ ﴿٢٥﴾

My Torment عَذَابِي was كَانَ then how فَكَيْفَ Ad عَادٌ denied كَذَّبَتْ
against عَلَيْهِمْ We sent أَرْسَلْنَا verily إِنَّآ and My Warnings وَنُذُرِ ﴿١٨﴾
of evil omen نَحْسٍ a day يَوْمِ on فِي furious صَرْصَرًا wind رِيحًا them
the men ٱلنَّاسَ plucking out تَنزِعُ and continuous calamity مُّسْتَمِرٍّ ﴿١٩﴾
مُّنقَعِرٍ ﴿٢٠﴾ of date-palms نَخْلٍ stems أَعْجَازُ as if they were كَأَنَّهُمْ
and وَنُذُرِ ﴿٢١﴾ My Torment عَذَابِي was كَانَ then how فَكَيْفَ uprooted
the ٱلْقُرْءَانَ We have made easy يَسَّرْنَا and indeed وَلَقَدْ My Warnings
مِن then is there فَهَلْ to understand and remember لِلذِّكْرِ Quran
Thamud ثَمُودُ denied كَذَّبَتْ that will remember مُّدَّكِرٍ ﴿٢٢﴾ any

منَّا a man أَبَشَرًا for they said فَقَالُوٓا the warnings بِٱلنُّذُرِ ﴿٢٣﴾ (people)
truly إِنَّآ that we are to follow نَّتَّبِعُهُۥٓ alone وَٰحِدًا from among us
and distress or وَسُعُرٍ ﴿٢٤﴾ error ضَلَٰلٍ in لَّفِى then إِذًا we should be
بَيْنِنَا from مِنۢ to him عَلَيْهِ the Reminder ٱلذِّكْرُ is sent أَءُلْقِىَ madness
an insolent أَشِرٌ ﴿٢٥﴾ a liar كَذَّابٌ he is هُوَ nay بَلْ among us

18. 'Âd (people) belied (their Prophet, Hûd); then how (terrible) was My Torment and My Warnings? **19.** Verily, We sent against them a furious wind of harsh voice on a day of evil omen and continuous calamity. **20.** Plucking out men as if they were uprooted stems of date palms. **21.** Then, how (terrible) was My Torment and My Warnings? **22.** And We have indeed made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition)? **23.** Thamûd (people also) belied the warnings. **24.** And they said: "A man, alone among us — shall we follow him? Truly, then we should be in error and distress (or madness)!" **25.** "Is it that the Reminder is sent to him (Prophet Sâlih ﷺ) alone from among us? Nay, he is an insolent liar!"

سَيَعْلَمُونَ غَدًا مَّنِ ٱلْكَذَّابُ ٱلْأَشِرُ ﴿٢٦﴾ إِنَّا مُرْسِلُوا۟ ٱلنَّاقَةِ فِتْنَةً لَّهُمْ فَٱرْتَقِبْهُمْ وَٱصْطَبِرْ ﴿٢٧﴾ وَنَبِّئْهُمْ أَنَّ ٱلْمَآءَ قِسْمَةٌۢ بَيْنَهُمْ
كُلُّ شِرْبٍ مُّحْتَضَرٌ ﴿٢٨﴾ فَنَادَوْا۟ صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ ﴿٢٩﴾ فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ﴿٣٠﴾ إِنَّآ أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَٰحِدَةً فَكَانُوا۟
كَهَشِيمِ ٱلْمُحْتَظِرِ ﴿٣١﴾ وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٣٢﴾

ٱلْكَذَّابُ who is مَّنِ tomorrow غَدًا they will come to know سَيَعْلَمُونَ
are sending مُرْسِلُوا۟ verily we إِنَّا the insolent one ٱلْأَشِرُ ﴿٢٦﴾ the liar
so watch فَٱرْتَقِبْهُمْ for them لَّهُمْ as a test فِتْنَةً the she-camel ٱلنَّاقَةِ
ٱلْمَآءَ that أَنَّ and inform them وَنَبِّئْهُمْ and be patient وَٱصْطَبِرْ ﴿٢٧﴾ them
each (one كُلُّ between them بَيْنَهُمْ is to be shared قِسْمَةٌۢ the water
فَنَادَوْا۟ being established (by turns) مُّحْتَضَرٌ ﴿٢٨﴾ to drink شِرْبٍ right)
فَعَقَرَ ﴿٢٩﴾ and he took فَتَعَاطَىٰ their comrade صَاحِبَهُمْ but they called
وَنُذُرِ ﴿٣٠﴾ My torment عَذَابِى was كَانَ then how فَكَيْفَ and killed her
against them عَلَيْهِمْ We sent أَرْسَلْنَا verily إِنَّآ and My warnings
and they became فَكَانُوا۟ a single وَٰحِدَةً Torment (awful cry) صَيْحَةً
and وَلَقَدْ of a fence builder ٱلْمُحْتَظِرِ ﴿٣١﴾ like the dry stubble كَهَشِيمِ
to لِلذِّكْرِ the Ouran ٱلْقُرْءَانَ We have made easy يَسَّرْنَا indeed

that مُّدَّكِرٍ ﴿٣٢﴾ any مِن then is there فَهَلْ understand and remember
will remember

26. Tomorrow they will come to know who is the liar, the insolent one! **27.** Verily, We are sending the she-camel as a test for them. So watch them (O Sâlih ﷺ), and be patient! **28.** And inform them that the water is to be shared between (her and) them, each one's right to drink being established (by turns). **29.** But they called their comrade and he took (a sword) and killed (her). **30.** Then, how (terrible) was My Torment and My Warnings? **31.** Verily, We sent against them a single *Saihah* (torment — awful cry), and they became like the stubble of a fold-builder. **32.** And indeed, We have made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition)?

كَذَّبَتْ قَوْمُ لُوطٍۭ بِٱلنُّذُرِ ﴿٣٣﴾ إِنَّآ أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّآ ءَالَ لُوطٍ ۖ نَّجَّيْنَٰهُم بِسَحَرٍ ﴿٣٤﴾ نِّعْمَةً مِّنْ عِندِنَا ۚ كَذَٰلِكَ نَجْزِى مَن
شَكَرَ ﴿٣٥﴾ وَلَقَدْ أَنذَرَهُم بَطْشَتَنَا فَتَمَارَوْا۟ بِٱلنُّذُرِ ﴿٣٦﴾ وَلَقَدْ رَٰوَدُوهُ عَن ضَيْفِهِۦ فَطَمَسْنَآ أَعْيُنَهُمْ فَذُوقُوا۟ عَذَابِى
وَنُذُرِ ﴿٣٧﴾ وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ ﴿٣٨﴾ فَذُوقُوا۟ عَذَابِى وَنُذُرِ ﴿٣٩﴾ وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن
مُّدَّكِرٍ ﴿٤٠﴾

إِنَّآ the warnings بِٱلنُّذُرِ ﴿٣٣﴾ of Lot لُوطٍۭ the people قَوْمُ denied كَذَّبَتْ
violent storm of حَاصِبًا against them عَلَيْهِمْ We sent أَرْسَلْنَا verily
whom we نَّجَّيْنَٰهُم of Lot لُوطٍ the family ءَالَ except إِلَّآ stones
مِّنْ as a favour نِّعْمَةً in the last hour of the night بِسَحَرٍ ﴿٣٤﴾ saved
شَكَرَ ﴿٣٥﴾ him who مَن We reward نَجْزِى thus كَذَٰلِكَ Us عِندِنَا from
بَطْشَتَنَا he had warned them أَنذَرَهُم and indeed وَلَقَدْ gives thanks
the warnings بِٱلنُّذُرِ ﴿٣٦﴾ but they did doubt فَتَمَارَوْا۟ (of) Our grasp
ضَيْفِهِۦ about عَن they sought to lure (him) رَٰوَدُوهُ and indeed وَلَقَدْ
then taste فَذُوقُوا۟ their eyes أَعْيُنَهُمْ so We blinded فَطَمَسْنَآ his guest
and verily وَلَقَدْ and My Warnings وَنُذُرِ ﴿٣٧﴾ My Torment عَذَابِى you
torment عَذَابٌ early بُكْرَةً seized them in the morning صَبَّحَهُم
وَنُذُرِ ﴿٣٩﴾ my torment عَذَابِى then taste you فَذُوقُوا۟ an abiding مُّسْتَقِرٌّ ﴿٣٨﴾
ٱلْقُرْءَانَ We have made easy يَسَّرْنَا and indeed وَلَقَدْ and my warnings
then is there فَهَلْ to understand and remember لِلذِّكْرِ the Quran
that will remember مُّدَّكِرٍ ﴿٤٠﴾ any مِن

33. The people of Lût (Lot) belied the warnings. **34.** Verily, We sent against them a violent storm of stones (which destroyed them all), except the family of Lût (Lot), them We saved in the last hour of the night, **35.** As a favour from Us. Thus do We reward him who gives thanks (by obeying Us). **36.** And he [Lût (Lot)] indeed had warned them of Our Seizure (punishment), but they did doubt the warnings! **37.** And they indeed sought to shame his guests (by asking to commit sodomy with them). So, We blinded their eyes (saying), "Then taste you My Torment and My Warnings." **38.** And verily, an abiding torment seized them early in the morning. **39.** "Then taste you My Torment and My Warnings." **40.** And indeed, We have made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition)?

وَلَقَدْ جَآءَ ءَالَ فِرْعَوْنَ ٱلنُّذُرُ ﴿٤١﴾ كَذَّبُوا۟ بِـَٔايَـٰتِنَا كُلِّهَا فَأَخَذْنَـٰهُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ ﴿٤٢﴾ أَكُفَّارُكُمْ خَيْرٌ مِّنْ أُو۟لَـٰٓئِكُمْ أَمْ لَكُم
بَرَآءَةٌ فِى ٱلزُّبُرِ ﴿٤٣﴾ أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ ﴿٤٤﴾ سَيُهْزَمُ ٱلْجَمْعُ وَيُوَلُّونَ ٱلدُّبُرَ ﴿٤٥﴾ بَلِ ٱلسَّاعَةُ مَوْعِدُهُمْ وَٱلسَّاعَةُ
أَدْهَىٰ وَأَمَرُّ ﴿٤٦﴾ إِنَّ ٱلْمُجْرِمِينَ فِى ضَلَـٰلٍ وَسُعُرٍ ﴿٤٧﴾ يَوْمَ يُسْحَبُونَ فِى ٱلنَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا۟ مَسَّ سَقَرَ ﴿٤٨﴾ إِنَّا كُلَّ
شَىْءٍ خَلَقْنَـٰهُ بِقَدَرٍ ﴿٤٩﴾

of Pharaoh فِرْعَوْنَ the people ءَالَ came to جَآءَ and indeed وَلَقَدْ
all كُلِّهَا Our Signs بِـَٔايَـٰتِنَا (they) denied كَذَّبُوا۟ warnings ٱلنُّذُرُ ﴿٤١﴾
with a Seizure أَخْذَ so We seized them فَأَخَذْنَـٰهُمْ (every one thereof)
All-Capable to carry out what He مُّقْتَدِرٍ ﴿٤٢﴾ of All-Mighty عَزِيزٍ
these أُو۟لَـٰٓئِكُمْ than مِّنْ better خَيْرٌ are your disbelievers أَكُفَّارُكُمْ wills
the Divine ٱلزُّبُرِ ﴿٤٣﴾ in فِى an immunity بَرَآءَةٌ have you لَكُم or أَمْ
a great جَمِيعٌ we are نَحْنُ do they say يَقُولُونَ or أَمْ Scriptures
will be put to سَيُهْزَمُ and we shall be victorious مُّنتَصِرٌ ﴿٤٤﴾ multitude
ٱلدُّبُرَ ﴿٤٥﴾ and they will show وَيُوَلُّونَ (their) multitude ٱلْجَمْعُ flight
their مَوْعِدُهُمْ the Hour is ٱلسَّاعَةُ nay, but بَلِ (their) backs
will be more grievous أَدْهَىٰ and the Hour وَٱلسَّاعَةُ appointed time
(are) فِى the criminals ٱلْمُجْرِمِينَ verily إِنَّ and more bitter وَأَمَرُّ ﴿٤٦﴾
they will يُسْحَبُونَ the Day يَوْمَ and will burn وَسُعُرٍ ﴿٤٧﴾ error ضَلَـٰلٍ in
ذُوقُوا۟ their faces وُجُوهِهِمْ on عَلَىٰ the Fire ٱلنَّارِ in فِى be dragged
شَىْءٍ all كُلَّ verily we إِنَّا of Hell سَقَرَ ﴿٤٨﴾ touch مَسَّ taste you
with divine preordainments بِقَدَرٍ ﴿٤٩﴾ We have created خَلَقْنَـٰهُ things

41. And indeed, warnings came to the people of Fir'aun (Pharaoh) [through Mûsâ (Moses) and Hârûn (Aaron)]. 42. (They) belied all Our Signs, so We seized them with a Seizure of the All-Mighty, All-Capable (Omnipotent). 43. Are your disbelievers (O Quraish!) better than these [nations of Nûh (Noah), Lût (Lot), Sâlih, and the people of Fir'aun (Pharaoh), who were destroyed]? Or have you an immunity (against Our Torment) in the Divine Scriptures? 44. Or say they: "We are a great multitude, victorious?" 45. Their multitude will be put to flight, and they will show their backs. 46. Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter. 47. Verily, the *Mujrimûn* (polytheists, disbelievers, sinners, criminals) are in error (in this world) and will burn (in the Hell-fire in the Hereafter). 48. The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!" 49. Verily, We have created all things with *Qadar* (Divine Preordainments of all things before their creation as written in the Book of Decrees — *Al-Lauh Al-Mahfûz*).

وَمَآ أَمۡرُنَآ إِلَّا وَٰحِدَةٞ كَلَمۡحِۭ بِٱلۡبَصَرِ ﴿٥٠﴾ وَلَقَدۡ أَهۡلَكۡنَآ أَشۡيَاعَكُمۡ فَهَلۡ مِن مُّدَّكِرٖ ﴿٥١﴾ وَكُلُّ شَيۡءٖ فَعَلُوهُ
فِي ٱلزُّبُرِ ﴿٥٢﴾ وَكُلُّ صَغِيرٖ وَكَبِيرٖ مُّسۡتَطَرٌ ﴿٥٣﴾ إِنَّ ٱلۡمُتَّقِينَ فِي جَنَّٰتٖ وَنَهَرٖ ﴿٥٤﴾ فِي مَقۡعَدِ صِدۡقٍ عِندَ مَلِيكٖ
مُّقۡتَدِرِۭ ﴿٥٥﴾

وَٰحِدَةٞ but إِلَّا Our commandment is أَمۡرُنَآ and not وَمَآ (measure)
and indeed وَلَقَدۡ of an eye بِٱلۡبَصَرِ ﴿٥٠﴾ as the twinkling كَلَمۡحِۭ one
then is there فَهَلۡ your likes أَشۡيَاعَكُمۡ We have destroyed أَهۡلَكۡنَآ
and شَيۡءٖ and each وَكُلُّ that will remember مُّدَّكِرٖ ﴿٥١﴾ any مِن
ٱلزُّبُرِ ﴿٥٢﴾ (is noted) in فِي they have done فَعَلُوهُ everything
مُّسۡتَطَرٌ ﴿٥٣﴾ and big وَكَبِيرٖ small صَغِيرٖ and everything وَكُلُّ records
(the جَنَّٰتٖ (will be) in فِي the pious ٱلۡمُتَّقِينَ verily إِنَّ is written
a مَقۡعَدِ in فِي and Rivers (Paradise) وَنَهَرٖ ﴿٥٤﴾ midst of) Gardens
مُّقۡتَدِرِۭ ﴿٥٥﴾ a King مَلِيكٖ near عِندَ of truth (Paradise) صِدۡقٍ seat
Omnipotent

50. And Our Commandment is but one as the twinkling of an eye. 51. And indeed, We have destroyed your likes; then is there any that will remember (or receive admonition)? 52. And everything they have done is noted in (their) Records (of deeds). 53. And everything, small and big, is written down (in *Al-Lauh Al-Mahfûz* already beforehand, i.e. before it befalls, or is

done by its doer: الإيمان بالقدر) (See the Qur'ân V.57:22.and its footnote). **54.** Verily, the *Muttaqûn* (the pious. See V.2:2), will be in the midst of Gardens and Rivers (Paradise). **55.** In a seat of truth (i.e. Paradise), near the Omnipotent King (Allâh, the One, the All-Blessed, the Most High, the Owner of Majesty and Honour).

سُورَةُ الرَّحۡمَٰنِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

ٱلرَّحۡمَٰنُ ﴿١﴾ عَلَّمَ ٱلۡقُرۡءَانَ ﴿٢﴾ خَلَقَ ٱلۡإِنسَٰنَ ﴿٣﴾ عَلَّمَهُ ٱلۡبَيَانَ ﴿٤﴾ ٱلشَّمۡسُ وَٱلۡقَمَرُ بِحُسۡبَانٖ ﴿٥﴾ وَٱلنَّجۡمُ
وَٱلشَّجَرُ يَسۡجُدَانِ ﴿٦﴾ وَٱلسَّمَآءَ رَفَعَهَا وَوَضَعَ ٱلۡمِيزَانَ ﴿٧﴾ أَلَّا تَطۡغَوۡاْ فِي ٱلۡمِيزَانِ ﴿٨﴾ وَأَقِيمُواْ ٱلۡوَزۡنَ بِٱلۡقِسۡطِ
وَلَا تُخۡسِرُواْ ٱلۡمِيزَانَ ﴿٩﴾ وَٱلۡأَرۡضَ وَضَعَهَا لِلۡأَنَامِ ﴿١٠﴾ فِيهَا فَٰكِهَةٞ وَٱلنَّخۡلُ ذَاتُ ٱلۡأَكۡمَامِ ﴿١١﴾

the ﴿٢﴾ ٱلۡقُرۡءَانَ He taught عَلَّمَ the Most Gracious (Allah) ﴿١﴾ ٱلرَّحۡمَٰنُ
He taught him عَلَّمَهُ man ﴿٣﴾ ٱلۡإِنسَٰنَ He created خَلَقَ Quran
and the moon وَٱلۡقَمَرُ the sun ٱلشَّمۡسُ eloquent speech ﴿٤﴾ ٱلۡبَيَانَ
and the trees وَٱلشَّجَرُ and the star وَٱلنَّجۡمُ for reckoning ﴿٥﴾ بِحُسۡبَانٖ
He has رَفَعَهَا and the heaven وَٱلسَّمَآءَ both prostrate ﴿٦﴾ يَسۡجُدَانِ
أَلَّا the balance ﴿٧﴾ ٱلۡمِيزَانَ and He has set up وَوَضَعَ raised it high
the balance ﴿٨﴾ ٱلۡمِيزَانِ in فِي you may transgress تَطۡغَوۡاْ that not
and وَلَا with equity بِٱلۡقِسۡطِ the weight ٱلۡوَزۡنَ and observe وَأَقِيمُواْ
and the وَٱلۡأَرۡضَ the balance ﴿٩﴾ ٱلۡمِيزَانَ make deficient تُخۡسِرُواْ do not
there in فِيهَا for the creatures ﴿١٠﴾ لِلۡأَنَامِ he has put it وَضَعَهَا earth
﴿١١﴾ ٱلۡأَكۡمَامِ (with) ذَاتُ and date-palms وَٱلنَّخۡلُ fruits فَٰكِهَةٞ are
sheathed fruit-stalks

Sûrat Ar-Rahmân
(The Most Gracious). LV

In the Name of Allâh
the Most Gracious, the Most Merciful

1. The Most Gracious (Allâh)! **2.** He has taught (you mankind) the Qur'ân (by His Mercy). **3.** He created man. **4.** He taught him eloquent speech. **5.** The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning). **6.** And the herbs (or stars) and the trees both prostrate

themselves (to Allâh. See V.22:18). [*Tafsir Ibn Kathir*] **7.** And the heaven He has
raised high, and He has set up the Balance. **8.** In order that you may not transgress
(due) balance. **9.** And observe the weight with equity and do not make the balance
deficient. **10.** And the earth He has put down (laid) for the creatures. **11.** Therein
are fruits, date palms producing sheathed fruit stalks (enclosing dates).

وَٱلْحَبُّ ذُو ٱلْعَصْفِ وَٱلرَّيْحَانُ ﴿١٢﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾ خَلَقَ ٱلْإِنسَٰنَ مِن صَلْصَٰلٍ
كَٱلْفَخَّارِ ﴿١٤﴾ وَخَلَقَ ٱلْجَآنَّ مِن مَّارِجٍ مِّن نَّارٍ ﴿١٥﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٦﴾ رَبُّ ٱلْمَشْرِقَيْنِ وَرَبُّ
ٱلْمَغْرِبَيْنِ ﴿١٧﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾ مَرَجَ ٱلْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ ﴿٢٠﴾

leaves and stalk for fodder ٱلْعَصْفِ with ذُو and corn وَٱلْحَبُّ
the ءَالَآءِ then which of فَبِأَيِّ and sweet-scented plants وَٱلرَّيْحَانُ ﴿١٢﴾
خَلَقَ will you both deny تُكَذِّبَانِ ﴿١٣﴾ of your Lord رَبِّكُمَا Blessings
sounding clay صَلْصَٰلٍ from مِن the man ٱلْإِنسَٰنَ He created
ٱلْجَآنَّ and He created وَخَلَقَ like the clay of pottery كَٱلْفَخَّارِ ﴿١٤﴾
فَبِأَيِّ fire نَّارٍ ﴿١٥﴾ of مِّن smokeless flame مَّارِجٍ from مِن the jinns
will تُكَذِّبَانِ ﴿١٦﴾ of your Lord رَبِّكُمَا blessings ءَالَآءِ then which of
وَرَبُّ of the two easts ٱلْمَشْرِقَيْنِ (He is) the Lord رَبُّ you both deny
ءَالَآءِ then which of فَبِأَيِّ of the two wests ٱلْمَغْرِبَيْنِ ﴿١٧﴾ and the Lord
He مَرَجَ will you both deny تُكَذِّبَانِ ﴿١٨﴾ of your Lord رَبِّكُمَا blessings
بَيْنَهُمَا meeting together يَلْتَقِيَانِ ﴿١٩﴾ the two seas ٱلْبَحْرَيْنِ has let loose
which يَبْغِيَانِ ﴿٢٠﴾ none (of them) لَّا is a barrier بَرْزَخٌ between them
can transgress

12. And also corn, with (its) leaves and stalk for fodder, and sweet-scented plants.
13. Then which of the Blessings of your Lord will you both (jinn and men) deny?
14. He created man (Adam) from sounding clay like the clay of pottery. **15.** And
the jinn He created from a smokeless flame of fire. **16.** Then which of the
Blessings of your Lord will you both (jinn and men) deny? **17.** (He is) the Lord of
the two easts (places of sunrise during early summer and early winter) and the
Lord of the two wests (places of sunset during early summer and early winter).
18. Then which of the Blessings of your Lord will you both (jinn and men) deny?
19. He has let loose the two seas (the salt and fresh water) meeting together.
20. Between them is a barrier which none of them can transgress.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾ يَخْرُجُ مِنْهُمَا ٱللُّؤْلُؤُ وَٱلْمَرْجَانُ ﴿٢٢﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾ وَلَهُ ٱلْجَوَارِ ٱلْمُنشَـَٔاتُ فِى

ٱلْبَحْرِ كَٱلْأَعْلَٰمِ ﴿٢٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾ كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو ٱلْجَلَٰلِ وَٱلْإِكْرَامِ ﴿٢٧﴾ فَبِأَيِّ
ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾ يَسْـَٔلُهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ كُلَّ يَوْمٍ هُوَ فِى شَأْنٍ ﴿٢٩﴾

تُكَذِّبَانِ ﴿٢١﴾ of your Lord رَبِّكُمَا the blessings ءَالَآءِ then which of فَبِأَيِّ
pearl ٱللُّؤْلُؤُ of them both مِنْهُمَا come out يَخْرُجُ will you both deny
رَبِّكُمَا the blessings ءَالَآءِ then which of فَبِأَيِّ and coral ﴿٢٢﴾ وَٱلْمَرْجَانُ
ٱلْجَوَارِ and His are وَلَهُ will you both deny ﴿٢٣﴾ تُكَذِّبَانِ of your Lord
﴿٢٤﴾ كَٱلْأَعْلَٰمِ the sea ٱلْبَحْرِ in فِى going and coming ٱلْمُنشَـَٔاتُ the ships
of your رَبِّكُمَا blessings ءَالَآءِ then which of فَبِأَيِّ like mountains
is عَلَيْهَا who مَنْ everyone كُلُّ will you both deny ﴿٢٥﴾ تُكَذِّبَانِ Lord
the وَجْهُ and will abide forever وَيَبْقَىٰ will perish ﴿٢٦﴾ فَانٍ on it (earth)
and ﴿٢٧﴾ وَٱلْإِكْرَامِ majesty ٱلْجَلَٰلِ full of ذُو of your Lord رَبِّكَ Face
of your Lord رَبِّكُمَا the blessings ءَالَآءِ then which of فَبِأَيِّ honor
فِى whosoever is مَن begs of Him يَسْـَٔلُهُۥ will you both deny ﴿٢٨﴾ تُكَذِّبَانِ
day يَوْمٍ every كُلَّ and on the earth وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ in
a matter (to bring forth) ﴿٢٩﴾ شَأْنٍ is (in) فِى He هُوَ

21. Then which of the Blessings of your Lord will you both (jinn and men) deny? **22.** Out of them both come out pearl and coral. **23.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **24.** And His are the ships going and coming in the seas, like mountains. **25.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **26.** Whatsoever is on it (the earth) will perish. **27.** And the Face of your Lord full of Majesty and Honour will remain forever. **28.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **29.** Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every day He is (engaged) in some affair (such as giving honour or disgrace to some, life or death to some)!

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾ سَنَفْرُغُ لَكُمْ أَيُّهَ ٱلثَّقَلَانِ ﴿٣١﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾ يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ إِنِ
ٱسْتَطَعْتُمْ أَن تَنفُذُوا۟ مِنْ أَقْطَارِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ فَٱنفُذُوا۟ لَا تَنفُذُونَ إِلَّا بِسُلْطَٰنٍ ﴿٣٣﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾
يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنتَصِرَانِ ﴿٣٥﴾

تُكَذِّبَانِ ﴿٣٠﴾ of your Lord رَبِّكُمَا the blessings ءَالَآءِ then which of فَبِأَيِّ
O you أَيُّهَ to you لَكُمْ We shall attend سَنَفْرُغُ will you both deny
the ءَالَآءِ then which of فَبِأَيِّ two classes (jinns and men) ٱلثَّقَلَانِ ﴿٣١﴾
يَٰمَعْشَرَ will you both deny تُكَذِّبَانِ ﴿٣٢﴾ of your Lord رَبِّكُمَا blessings
you have ٱسْتَطَعْتُمْ if إِنِ and men وَٱلْإِنسِ of jinns ٱلْجِنِّ O assembly
of the ٱلسَّمَٰوَٰتِ the zones مِنْ أَقْطَارِ to pass beyond أَن تَنفُذُوا۟ power
but not لَا then pass (them) فَٱنفُذُوا۟ and the earth وَٱلْأَرْضِ heavens
with بِسُلْطَٰنٍ ﴿٣٣﴾ except إِلَّا you will be able to pass (them) تَنفُذُونَ
of your Lord رَبِّكُمَا the blessings ءَالَآءِ then which of فَبِأَيِّ authority
against you عَلَيْكُمَا will be sent يُرْسَلُ will you both deny تُكَذِّبَانِ ﴿٣٤﴾
فَلَا and brass وَنُحَاسٌ fire نَّارٍ of مِّن smokeless flames شُوَاظٌ both
you will be able to defend yourselves تَنتَصِرَانِ ﴿٣٥﴾ and not

30. Then which of the Blessings of your Lord will you both (jinn and men) deny? **31.** We shall attend to you, O you two classes (jinn and men)! **32.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **33.** O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allâh)! **34.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **35.** There will be sent against you both, smokeless flames of fire and (molten) brass, and you will not be able to defend yourselves.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾ فَإِذَا ٱنشَقَّتِ ٱلسَّمَآءُ فَكَانَتْ وَرْدَةً كَٱلدِّهَانِ ﴿٣٧﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾
فَيَوْمَئِذٍ لَّا يُسْـَٔلُ عَن ذَنۢبِهِۦٓ إِنسٌ وَلَا جَآنٌّ ﴿٣٩﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾ يُعْرَفُ ٱلْمُجْرِمُونَ بِسِيمَٰهُمْ فَيُؤْخَذُ
بِٱلنَّوَٰصِى وَٱلْأَقْدَامِ ﴿٤١﴾

تُكَذِّبَانِ ﴿٣٦﴾ of your Lord رَبِّكُمَا the blessings ءَالَآءِ then which of فَبِأَيِّ
ٱلسَّمَآءُ is sent asunder ٱنشَقَّتِ then when فَإِذَا will you both deny
like كَٱلدِّهَانِ ﴿٣٧﴾ rosy or red وَرْدَةً and it becomes فَكَانَتْ the heaven
of رَبِّكُمَا the blessings ءَالَآءِ then which of فَبِأَيِّ red-oil or red hide
لَّا so on that day فَيَوْمَئِذٍ will you both deny تُكَذِّبَانِ ﴿٣٨﴾ your Lord
of إِنسٌ his sin ذَنۢبِهِۦٓ as to عَن question will be asked يُسْـَٔلُ no

the blessings ءَالَآءِ then which of فَبِأَيِّ jinn جَآنٌّ ﴿٣٩﴾ nor وَلَا man
will be يُعْرَفُ will you both deny تُكَذِّبَانِ ﴿٤٠﴾ of your Lord رَبِّكُمَا
and فَيُؤْخَذُ by their marks بِسِيمَٰهُمْ criminals, sinners ٱلْمُجْرِمُونَ known
and (their) وَٱلْأَقْدَامِ ﴿٤١﴾ by (their) forelocks بِٱلنَّوَٰصِى they will be seized
feet

36. Then which of the Blessings of your Lord will you both (jinn and men) deny? **37.** Then when the heaven is rent asunder, and it becomes rosy or red like red oil, or red hide – (See V.70:8) **38.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **39.** So, on that Day no question will be asked of man or jinni as to his sin, [because they have already been known from their faces either white (dwellers of Paradise — true believers of Islamic Monotheism) or black (dwellers of Hell — polytheists; disbelievers, criminals)]. **40.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **41.** The *Mujrimûn* (polytheists, criminals, sinners) will be known by their marks (black faces), and they will be seized by their forelocks and their feet.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾ هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى يُكَذِّبُ بِهَا ٱلْمُجْرِمُونَ ﴿٤٣﴾ يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ ﴿٤٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٤٥﴾ وَلِمَنْ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ ﴿٤٦﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾ ذَوَاتَآ أَفْنَانٍ ﴿٤٨﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾
فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾

تُكَذِّبَانِ ﴿٤٢﴾ of your Lord رَبِّكُمَا the blessings ءَالَآءِ then which of فَبِأَيِّ
يُكَذِّبُ which ٱلَّتِى Hell جَهَنَّمُ this is هَٰذِهِۦ will you both deny
the criminals, sinners polytheists ٱلْمُجْرِمُونَ ﴿٤٣﴾ (with it) بِهَا denied
and وَبَيْنَ between it (Hell) بَيْنَهَا they will go around يَطُوفُونَ
then which of فَبِأَيِّ water ءَانٍ ﴿٤٤﴾ the boiling hot حَمِيمٍ (between)
will you both deny تُكَذِّبَانِ ﴿٤٥﴾ of your Lord رَبِّكُمَا the blessings ءَالَآءِ
(before) رَبِّهِۦ the standing مَقَامَ who fears خَافَ and for him وَلِمَنْ
the ءَالَآءِ then which of فَبِأَيِّ will be two gardens جَنَّتَانِ ﴿٤٦﴾ his Lord
ذَوَاتَآ will you both deny تُكَذِّبَانِ ﴿٤٧﴾ of your Lord رَبِّكُمَا blessings
the ءَالَآءِ then which of فَبِأَيِّ spreading branches أَفْنَانٍ ﴿٤٨﴾ with
in فِيهِمَا will you both deny تُكَذِّبَانِ ﴿٤٩﴾ of your Lord رَبِّكُمَا blessings
then which of فَبِأَيِّ will be flowing تَجْرِيَانِ ﴿٥٠﴾ two springs عَيْنَانِ them

will you both تُكَذِّبَانِ ﴿٤١﴾ of your Lord رَبِّكُمَا the blessings ءَالَآءِ
deny

42. Then which of the Blessings of your Lord will you both (jinn and men) deny? **43.** This is the Hell which the *Mujrimûn* (polytheists, criminals, sinners) denied. **44.** They will go between it (Hell) and the fierce boiling water! **45.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **46.** But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise). **47.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **48.** With spreading branches. **49.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **50.** In them (both) will be two springs flowing (free). **51.** Then which of the Blessings of your Lord will you both (jinn and men) deny?

فِيهِمَا مِن كُلِّ فَٰكِهَةٍ زَوْجَانِ ﴿٥٢﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾ مُتَّكِـِٔينَ عَلَىٰ فُرُشٍۭ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ ۚ وَجَنَى ٱلْجَنَّتَيْنِ
دَانٍ ﴿٥٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾ فِيهِنَّ قَٰصِرَٰتُ ٱلطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٥٦﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٥٧﴾ كَأَنَّهُنَّ ٱلْيَاقُوتُ وَٱلْمَرْجَانُ ﴿٥٨﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٩﴾

in زَوْجَانِ ﴿٥٢﴾ fruit فَٰكِهَةٍ every kind كُلِّ of مِن in them (both) فِيهِمَا
of your Lord رَبِّكُمَا the blessings ءَالَآءِ then which of فَبِأَيِّ pairs
couches فُرُشٍۭ on عَلَىٰ reclining مُتَّكِـِٔينَ will you both deny تُكَذِّبَانِ ﴿٥٣﴾
وَجَنَى silk brocade إِسْتَبْرَقٍ of مِنْ whose inner livings (will be) بَطَآئِنُهَا
will be near at دَانٍ ﴿٥٤﴾ of the two Gardens ٱلْجَنَّتَيْنِ and the fruits
of your Lord رَبِّكُمَا the blessings ءَالَآءِ then which of فَبِأَيِّ hand
will be قَٰصِرَٰتُ wherein فِيهِنَّ will you both deny ﴿٥٥﴾ تُكَذِّبَانِ
not لَمْ (their) glances (upon their husbands) ٱلطَّرْفِ restraining
and وَلَا before them قَبْلَهُمْ man إِنسٌ has touched them يَطْمِثْهُنَّ
رَبِّكُمَا the blessings ءَالَآءِ then which of فَبِأَيِّ jinn ﴿٥٦﴾ جَآنٌّ (no)
they are like (in كَأَنَّهُنَّ will you both deny تُكَذِّبَانِ ﴿٥٧﴾ of your Lord
ءَالَآءِ then which of فَبِأَيِّ and coral وَٱلْمَرْجَانُ ﴿٥٨﴾ rubies ٱلْيَاقُوتُ beauty)
will you both deny تُكَذِّبَانِ ﴿٥٩﴾ of your Lord رَبِّكُمَا the blessings

52. In them (both) will be every kind of fruit in pairs. **53.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **54.** Reclining upon the

couches lined with silk brocade, and the fruits of the two Gardens will be near at hand. **55.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **56.** Wherein both will be *Qâsirât-ut-Tarf* [chaste females (wives) restraining their glances, desiring none except their husbands], with whom no man or jinni has had *Tamth* before them. **57.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **58.** (In beauty) they are like rubies and coral. **59.** Then which of the Blessings of your Lord will you both (jinn and men) deny?

هَلْ جَزَآءُ ٱلْإِحْسَٰنِ إِلَّا ٱلْإِحْسَٰنُ ﴿٦٠﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦١﴾ وَمِن دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٦٣﴾ مُدْهَآمَّتَانِ ﴿٦٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٥﴾ فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ﴿٦٦﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٦٧﴾ فِيهِمَا فَٰكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿٦٨﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾ فِيهِنَّ خَيْرَٰتٌ حِسَانٌ ﴿٧٠﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٧١﴾

ٱلْإِحْسَٰنُ ﴿٦٠﴾ other than إِلَّا for good ٱلْإِحْسَٰنِ reward جَزَآءُ is هَلْ
of your Lord رَبِّكُمَا the blessings ءَالَآءِ then which of فَبِأَيِّ good
جَنَّتَانِ ﴿٦٢﴾ besides these two وَمِن دُونِهِمَا will you both deny تُكَذِّبَانِ ﴿٦١﴾
the blessings ءَالَآءِ then which of فَبِأَيِّ are two other Gardens
dark مُدْهَآمَّتَانِ ﴿٦٤﴾ will you both deny تُكَذِّبَانِ ﴿٦٣﴾ of your Lord رَبِّكُمَا
of رَبِّكُمَا the blessings ءَالَآءِ then which of فَبِأَيِّ green (in colour)
عَيْنَانِ in them (both) فِيهِمَا will you both deny تُكَذِّبَانِ ﴿٦٥﴾ your Lord
then فَبِأَيِّ gushing forth water نَضَّاخَتَانِ ﴿٦٦﴾ (will be) two springs
will تُكَذِّبَانِ ﴿٦٧﴾ of your Lord رَبِّكُمَا the blessings ءَالَآءِ which of
and وَنَخْلٌ fruits فَٰكِهَةٌ in them (will be) فِيهِمَا you both deny
ءَالَآءِ then which of فَبِأَيِّ and pomegranates وَرُمَّانٌ ﴿٦٨﴾ date-palms
فِيهِنَّ will you both deny تُكَذِّبَانِ ﴿٦٩﴾ of your Lord رَبِّكُمَا the blessings
good and beautiful حِسَانٌ ﴿٧٠﴾ (will be) fair (wives) خَيْرَٰتٌ there in
تُكَذِّبَانِ ﴿٧١﴾ of your Lord رَبِّكُمَا the blessings ءَالَآءِ then which of فَبِأَيِّ
will you both deny

60. Is there any reward for good other than good? **61.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **62.** And besides these two, there are two other Gardens (i.e. in Paradise). **63.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **64.** Dark green (in colour). **65.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **66.** In

them (both) will be two springs gushing forth. **67.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **68.** In them (both) will be fruits, and date palms and pomegranates. **69.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **70.** Therein (Gardens) will be *Khairâtun-Hisân* [fair (wives) good and beautiful]; **71.** Then which of the Blessings of your Lord will you both (jinn and men) deny?

حُورٌ مَّقْصُورَٰتٌ فِى ٱلْخِيَامِ ﴿٧٢﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾ لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٧٤﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٧٥﴾ مُتَّكِـِٔينَ عَلَىٰ رَفْرَفٍ خُضْرٍ وَعَبْقَرِىٍّ حِسَانٍ ﴿٧٦﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾ تَبَٰرَكَ ٱسْمُ رَبِّكَ ذِى ٱلْجَلَٰلِ
وَٱلْإِكْرَامِ ﴿٧٨﴾

﴿٧٢﴾ ٱلْخِيَامِ in فِى restrained مَّقْصُورَٰتٌ Houris (fair females) حُورٌ
of your رَبِّكُمَا the blessings ءَالَآءِ then which of فَبِأَىِّ pavilions
has touched يَطْمِثْهُنَّ not لَمْ will you both deny ﴿٧٣﴾ تُكَذِّبَانِ Lord
فَبِأَىِّ jinn ﴿٧٤﴾ جَآنٌّ and no وَلَا before them قَبْلَهُمْ man إِنسٌ them
will ﴿٧٥﴾ تُكَذِّبَانِ of your Lord رَبِّكُمَا the blessings ءَالَآءِ then which of
خُضْرٍ cushions رَفْرَفٍ on عَلَىٰ reclining مُتَّكِـِٔينَ you both deny
then فَبِأَىِّ rich beautiful ﴿٧٦﴾ حِسَانٍ and mattresses وَعَبْقَرِىٍّ green
will you ﴿٧٧﴾ تُكَذِّبَانِ of your Lord رَبِّكُمَا the blessings ءَالَآءِ which of
the ذِى of your Lord رَبِّكَ the name ٱسْمُ blessed is تَبَٰرَكَ both deny
and Honor ﴿٧٨﴾ وَٱلْإِكْرَامِ Majesty ٱلْجَلَٰلِ Owner of

72. *Hûr* (beautiful, fair females) guarded in pavilions; **73.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **74.** With whom no man or jinni has had *Tamth* before them. **75.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **76.** Reclining on green cushions and rich beautiful mattresses. **77.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **78.** Blessed be the Name of your Lord (Allâh), the Owner of Majesty and Honour.

سُورَةُ ٱلْوَاقِعَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِذَا وَقَعَتِ ٱلْوَاقِعَةُ ﴿١﴾ لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ﴿٢﴾ خَافِضَةٌ رَّافِعَةٌ ﴿٣﴾ إِذَا رُجَّتِ ٱلْأَرْضُ رَجًّا ﴿٤﴾ وَبُسَّتِ ٱلْجِبَالُ بَسًّا ﴿٥﴾

فَكَانَتْ هَبَآءً مُّنۢبَثًّا ﴿٦﴾ وَكُنتُمْ أَزْوَٰجًا ثَلَٰثَةً ﴿٧﴾ فَأَصْحَٰبُ ٱلْمَيْمَنَةِ مَآ أَصْحَٰبُ ٱلْمَيْمَنَةِ ﴿٨﴾ وَأَصْحَٰبُ ٱلْمَشْـَٔمَةِ مَآ أَصْحَٰبُ
ٱلْمَشْـَٔمَةِ ﴿٩﴾ وَٱلسَّٰبِقُونَ ٱلسَّٰبِقُونَ ﴿١٠﴾ أُو۟لَٰٓئِكَ ٱلْمُقَرَّبُونَ ﴿١١﴾ فِى جَنَّٰتِ ٱلنَّعِيمِ ﴿١٢﴾ ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ﴿١٣﴾

the Event (Day of Resurrection) ﴿١﴾ ٱلْوَاقِعَةُ befalls وَقَعَتِ when إِذَا
if خَافِضَةٌ (can be) denying ﴿٢﴾ كَاذِبَةٌ of its befalling لِوَقْعَتِهَا not لَيْسَ
will be shaken رُجَّتِ when إِذَا it will exalt ﴿٣﴾ رَّافِعَةٌ will bring low
and will be وَبُسَّتِ with a terrible shake ﴿٤﴾ رَجًّا the earth ٱلْأَرْضُ
so they will فَكَانَتْ to dust ﴿٥﴾ بَسًّا the mountains ٱلْجِبَالُ powdered
and you will be وَكُنتُمْ floating ﴿٦﴾ مُّنۢبَثًّا dust particles هَبَآءً become
on the right ٱلْمَيْمَنَةِ so those فَأَصْحَٰبُ (in) three ﴿٧﴾ ثَلَٰثَةً kinds أَزْوَٰجًا
on the Right Hand ﴿٨﴾ ٱلْمَيْمَنَةِ (will be) those أَصْحَٰبُ who مَآ hand
(will أَصْحَٰبُ who are مَآ on the Left Hand ٱلْمَشْـَٔمَةِ and those وَأَصْحَٰبُ
and those foremost وَٱلسَّٰبِقُونَ on the Left Hand ﴿٩﴾ ٱلْمَشْـَٔمَةِ be) those
will be nearest (to ﴿١١﴾ ٱلْمُقَرَّبُونَ those أُو۟لَٰٓئِكَ will be foremost ﴿١٠﴾ ٱلسَّٰبِقُونَ
a multitude ثُلَّةٌ of Delight ﴿١٢﴾ ٱلنَّعِيمِ the Gardens جَنَّٰتِ in فِى Allah)
the first generations ﴿١٣﴾ ٱلْأَوَّلِينَ from مِّنَ (will be)

Sûrat Al-Wâqi‘ah
(The Event) LVI

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. When the Event (i.e. the Day of Resurrection) befalls — **2.** And there can be no denial of its befalling — **3.** Bringing low (some — those who will enter Hell) exalting (others — those who will enter Paradise). (*Tafsir Ibn Kathir*) **4.** When the earth will be shaken with a terrible shake. **5.** And the mountains will be powdered to dust, **6.** So that they will become floating dust particles. **7.** And you (all) will be in three groups. **8.** So those on the Right Hand (i.e. those who will be given their Records in their right hands) — how (fortunate) will be those on the Right Hand! (As a respect for them, because they will enter Paradise). **9.** And those on the Left Hand (i.e. those who will be given their Record in their left hands) — how (unfortunate) will be those on the Left Hand! (As a disgrace for them, because they will enter Hell). **10.** And those foremost [(in Islâmic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call to

embrace Islâm] will be foremost (in Paradise). **11.** These will be the nearest (to Allâh). **12.** In the Gardens of Delight (Paradise). **13.** A multitude of those (foremost) will be from the first generations (who embraced Islâm).

وَقَلِيلٌ مِّنَ الْآخِرِينَ ﴿١٤﴾ عَلَىٰ سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾ مُّتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ ﴿١٦﴾ يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ﴿١٧﴾ بِأَكْوَابٍ
وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾ لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ ﴿١٩﴾ وَفَاكِهَةٍ مِّمَّا يَتَخَيَّرُونَ ﴿٢٠﴾ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾
وَحُورٌ عِينٌ ﴿٢٢﴾ كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ ﴿٢٣﴾ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

the later generations ﴿١٤﴾ الْآخِرِينَ from مِّنَ and a few (will be) وَقَلِيلٌ
مُّتَّكِئِينَ (of) gold and precious stones ﴿١٥﴾ مَّوْضُونَةٍ thrones سُرُرٍ on عَلَىٰ
will go يَطُوفُ face to face ﴿١٦﴾ مُتَقَابِلِينَ thereon عَلَيْهَا reclining
بِأَكْوَابٍ immortal ﴿١٧﴾ مُّخَلَّدُونَ boys وِلْدَانٌ on them عَلَيْهِمْ round (serving)
﴿١٨﴾ مَّعِينٍ from مِّن and a glass وَكَأْسٍ and jugs وَأَبَارِيقَ with cups
they will get any aching of the يُصَدَّعُونَ neither لَّا flowing wine
they will get any ﴿١٩﴾ يُنزِفُونَ and nor وَلَا wherefrom عَنْهَا head
they may ﴿٢٠﴾ يَتَخَيَّرُونَ from what مِّمَّا and fruit وَفَاكِهَةٍ intoxication
﴿٢١﴾ يَشْتَهُونَ from what مِّمَّا of fowls طَيْرٍ and the flesh وَلَحْمِ chose
with wide ﴿٢٢﴾ عِينٌ and Houris(fair females) وَحُورٌ they desire
جَزَاءً preserved ﴿٢٣﴾ الْمَكْنُونِ pearls اللُّؤْلُؤِ like unto كَأَمْثَالِ lovely eyes
they do ﴿٢٤﴾ يَعْمَلُونَ used to كَانُوا for what بِمَا a reward

14. And a few of those (foremost) will be from the later generations. **15.** (They will be) on thrones woven with gold and precious stones. **16.** Reclining thereon, face to face. **17.** Immortal boys will go around them (serving), **18.** With cups, and jugs, and a glass of flowing wine, **19.** Wherefrom they will get neither any aching of the head nor any intoxication. **20.** And with fruit that they may choose. **21.** And with the flesh of fowls that they desire. **22.** And (there will be) *Hûr* (fair females) with wide lovely eyes (as wives for the pious), **23.** Like unto preserved pearls. **24.** A reward for what they used to do.

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾ إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٢٦﴾ وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٢٧﴾ فِي سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾
وَطَلْحٍ مَّنضُودٍ ﴿٢٩﴾ وَظِلٍّ مَّمْدُودٍ ﴿٣٠﴾ وَمَاءٍ مَّسْكُوبٍ ﴿٣١﴾ وَفَاكِهَةٍ كَثِيرَةٍ ﴿٣٢﴾ لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾ وَفُرُشٍ
مَّرْفُوعَةٍ ﴿٣٤﴾ إِنَّا أَنشَأْنَاهُنَّ إِنشَاءً ﴿٣٥﴾ فَجَعَلْنَاهُنَّ أَبْكَارًا ﴿٣٦﴾ عُرُبًا أَتْرَابًا ﴿٣٧﴾

nor وَلَا vain talk لَغْوًا therein فِيهَا will they hear يَسْمَعُونَ not لَا
of Salam سَلَٰمًا the saying قِيلًا but إِلَّا any sinful speech تَأْثِيمًا ﴿٢٥﴾
on ٱلْيَمِينِ and those وَأَصْحَٰبُ Salam سَلَٰمًا ﴿٢٦﴾ (greetings with peace)
on the Right ٱلْيَمِينِ ﴿٢٧﴾ those أَصْحَٰبُ who are مَآ the Right Hand
and وَطَلْحٍ thornless مَّخْضُودٍ ﴿٢٨﴾ lote-trees سِدْرٍ among فِى Hand
وَظِلٍّ with fruits piled one above another مَّنضُودٍ ﴿٢٩﴾ banana trees
مَّسْكُوبٍ ﴿٣١﴾ and by water وَمَآءٍ long-extended مَّمْدُودٍ ﴿٣٠﴾ and (in) shade
not لَّا in plenty كَثِيرَةٍ ﴿٣٢﴾ and fruit وَفَٰكِهَةٍ flowing constantly
(their) suply مَمْنُوعَةٍ ﴿٣٣﴾ and not وَلَا whose season is limited مَقْطُوعَةٍ
raised مَّرْفُوعَةٍ ﴿٣٤﴾ and (on) couches or thrones وَفُرُشٍ will be cut off
of special إِنشَآءً ﴿٣٥﴾ We have created them أَنشَأْنَٰهُنَّ verily إِنَّآ high
loving (their عُرُبًا virgins أَبْكَارًا ﴿٣٦﴾ and made them فَجَعَلْنَٰهُنَّ creation
equal in age أَتْرَابًا ﴿٣٧﴾ husbands only)

25. No *Laghw* (dirty, false, evil vain talk) will they hear therein, nor any sinful speech (like backbiting). **26.** But only the saying of: *Salâm! Salâm*! (greetings with peace)! **27.** And those on the Right Hand —how (fortunate) will be those on the Right Hand? **28.** (They will be) among thornless lote trees, **29.** And among *Talh* (banana trees) with fruits piled one above another, **30.** And in shade long-extended, **31.** And by water flowing constantly, **32.** And fruit in plenty, **33.** Whose supply is not cut off (by change of season) nor are they out of reach. **34.** And on couches or thrones, raised high. **35.** Verily, We have created them (maidens) of special creation. **36.** And made them virgins. **37.** Loving (their husbands only), (and) of equal age.

لِّأَصْحَٰبِ ٱلْيَمِينِ ﴿٣٨﴾ ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ﴿٣٩﴾ وَثُلَّةٌ مِّنَ ٱلْءَاخِرِينَ ﴿٤٠﴾ وَأَصْحَٰبُ ٱلشِّمَالِ مَآ أَصْحَٰبُ ٱلشِّمَالِ ﴿٤١﴾ فِى سَمُومٍ
وَحَمِيمٍ ﴿٤٢﴾ وَظِلٍّ مِّن يَحْمُومٍ ﴿٤٣﴾ لَّا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾ إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُتْرَفِينَ ﴿٤٥﴾ وَكَانُوا۟ يُصِرُّونَ عَلَى ٱلْحِنثِ
ٱلْعَظِيمِ ﴿٤٦﴾ وَكَانُوا۟ يَقُولُونَ أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ ﴿٤٧﴾ أَوَءَابَآؤُنَا ٱلْأَوَّلُونَ ﴿٤٨﴾ قُلْ إِنَّ ٱلْأَوَّلِينَ
وَٱلْءَاخِرِينَ ﴿٤٩﴾ لَمَجْمُوعُونَ إِلَىٰ مِيقَٰتِ يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾

a multitude ثُلَّةٌ on the Right Hand ٱلْيَمِينِ ﴿٣٨﴾ for those لِّأَصْحَٰبِ
and a وَثُلَّةٌ the first generations ٱلْأَوَّلِينَ ﴿٣٩﴾ from مِّنَ (will be)

وَأَصْحَٰبُ the later generations ٱلْآخِرِينَ ﴿٤٠﴾ from مِّنَ multitude (will be)
on ٱلشِّمَالِ ﴿٤١﴾ those أَصْحَٰبُ who مَآ on the Left Hand ٱلشِّمَالِ and those
and boiling وَحَمِيمٍ ﴿٤٢﴾ fierce hot wind سَمُومٍ in فِى the Left Hand
neither لَّا black smoke يَحْمُومٍ ﴿٤٣﴾ of مِّن and shadow وَظِلٍّ water
قَبْلَ (were) كَانُوا۟ verily they إِنَّهُمْ good كَرِيمٍ ﴿٤٤﴾ nor وَلَا cool بَارِدٍ
يُصِرُّونَ and were وَكَانُوا۟ indulged in luxury مُتْرَفِينَ ﴿٤٥﴾ that ذَٰلِكَ before
يَقُولُونَ and used to وَكَانُوا۟ great ٱلْعَظِيمِ ﴿٤٦﴾ sin ٱلْحِنثِ in عَلَى persisting
وَعِظَٰمًا dust تُرَابًا and become وَكُنَّا we die مِتْنَا when أَئِذَا they say
أَوَ indeed be resurrected لَمَبْعُوثُونَ ﴿٤٧﴾ shall we then أَءِنَّا and bones
say (O قُلْ our forefathers the first ءَابَآؤُنَا ٱلْأَوَّلُونَ ﴿٤٨﴾ and also
and those وَٱلْءَاخِرِينَ ﴿٤٩﴾ those of old ٱلْأَوَّلِينَ verily إِنَّ Muhammad)
to إِلَىٰ all will be surely gathered together لَمَجْمُوعُونَ of later time
well known مَّعْلُومٍ ﴿٥٠﴾ Day يَوْمٍ appointed meeting مِيقَٰتِ

38. For those on the Right Hand. **39.** A multitude of those (on the Right Hand) will be from the first generation (who embraced Islâm). **40.** And a multitude of those (on the Right Hand) will be from the later generations. **41.** And those on the Left Hand — how (unfortunate) will be those on the Left Hand? **42.** In fierce hot wind and boiling water, **43.** And shadow of black smoke, **44.** (That shadow) neither cool nor (even) pleasant, **45.** Verily, before that, they indulged in luxury, **46.** And were persisting in great sin (joining partners in worship along with Allâh, committing murder and other crimes) **47.** And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected? **48.** "And also our forefathers?" **49.** Say (O Muhammad ﷺ): "(Yes) verily, those of old, and those of later times. **50.** "All will surely be gathered together for appointed Meeting of a known Day.

ثُمَّ إِنَّكُمْ أَيُّهَا ٱلضَّآلُّونَ ٱلْمُكَذِّبُونَ ﴿٥١﴾ لَءَاكِلُونَ مِن شَجَرٍ مِّن زَقُّومٍ ﴿٥٢﴾ فَمَالِـُٔونَ مِنْهَا ٱلْبُطُونَ ﴿٥٣﴾ فَشَٰرِبُونَ عَلَيْهِ مِنَ ٱلْحَمِيمِ ﴿٥٤﴾
فَشَٰرِبُونَ شُرْبَ ٱلْهِيمِ ﴿٥٥﴾ هَٰذَا نُزُلُهُمْ يَوْمَ ٱلدِّينِ ﴿٥٦﴾ نَحْنُ خَلَقْنَٰكُمْ فَلَوْلَا تُصَدِّقُونَ ﴿٥٧﴾ أَفَرَءَيْتُم مَّا تُمْنُونَ ﴿٥٨﴾ ءَأَنتُمْ
تَخْلُقُونَهُۥٓ أَمْ نَحْنُ ٱلْخَٰلِقُونَ ﴿٥٩﴾ نَحْنُ قَدَّرْنَا بَيْنَكُمُ ٱلْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٦٠﴾

ٱلْمُكَذِّبُونَ ﴿٥١﴾ the erring-ones ٱلضَّآلُّونَ O أَيُّهَا verily you إِنَّكُمْ then ثُمَّ
of مِّن trees شَجَرٍ of مِن you verily will eat لَءَاكِلُونَ the deniers

ٱلْبُطُونَ ﴿٥٣﴾ therewith مِنْهَا then you will fill فَمَالِـُٔونَ Zaqqum ﴿٥٢﴾ زَقُّومٍ
boiling ﴿٥٤﴾ ٱلْحَمِيمِ of مِنَ on it عَلَيْهِ and drink فَشَٰرِبُونَ (your) bellies
thirsty ﴿٥٥﴾ ٱلْهِيمِ like drinking شُرْبَ so you will drink فَشَٰرِبُونَ water
on the ﴿٥٦﴾ يَوْمَ ٱلدِّينِ their entertainment نُزُلُهُمْ this will be هَٰذَا camels
then why فَلَوْلَا created you خَلَقْنَٰكُمْ We نَحْنُ Day of Resurrection
﴿٥٨﴾ تُمْنُونَ what مَّا do you see أَفَرَءَيْتُم you believe ﴿٥٧﴾ تُصَدِّقُونَ do not
We نَحْنُ or أَم who create it تَخْلُقُونَهُۥٓ is it you ءَأَنتُمْ you emit
بَيْنَكُمُ have decreed قَدَّرْنَا We نَحْنُ are the creators ﴿٥٩﴾ ٱلْخَٰلِقُونَ
﴿٦٠﴾ بِمَسْبُوقِينَ We (are) نَحْنُ and not وَمَا the death ٱلْمَوْتَ between you
out raced

51. "Then moreover, verily, — you the erring-ones, the deniers (of Resurrection)! **52.** "You verily, will eat of the trees of *Zaqqûm*. **53.** "Then you will fill your bellies therewith, **54.** "And drink boiling water on top of it. **55.** "And you will drink (that) like thirsty camels!" **56.** That will be their entertainment on the Day of Recompense! **57.** We created you, then why do you believe not? **58.** Then tell Me (about) the (human) semen that you emit. **59.** Is it you who create it (i.e. make this semen into a perfect human being), or are We the Creator? **60.** We have decreed death to you all, and We are not outstripped,

عَلَىٰٓ أَن نُّبَدِّلَ أَمْثَٰلَكُمْ وَنُنشِئَكُمْ فِى مَا لَا تَعْلَمُونَ ﴿٦١﴾ وَلَقَدْ عَلِمْتُمُ ٱلنَّشْأَةَ ٱلْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾ أَفَرَءَيْتُم مَّا
تَحْرُثُونَ ﴿٦٣﴾ ءَأَنتُمْ تَزْرَعُونَهُۥٓ أَمْ نَحْنُ ٱلزَّٰرِعُونَ ﴿٦٤﴾ لَوْ نَشَآءُ لَجَعَلْنَٰهُ حُطَٰمًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾ إِنَّا لَمُغْرَمُونَ ﴿٦٦﴾ بَلْ
نَحْنُ مَحْرُومُونَ ﴿٦٧﴾ أَفَرَءَيْتُمُ ٱلْمَآءَ ٱلَّذِى تَشْرَبُونَ ﴿٦٨﴾ ءَأَنتُمْ أَنزَلْتُمُوهُ مِنَ ٱلْمُزْنِ أَمْ نَحْنُ ٱلْمُنزِلُونَ ﴿٦٩﴾

and وَنُنشِئَكُمْ your likes أَمْثَٰلَكُمْ We transfigure نُّبَدِّلَ that أَن in عَلَىٰٓ
وَلَقَدْ you know ﴿٦١﴾ تَعْلَمُونَ not لَا (forms) that مَا in فِى create you
the ٱلْأُولَىٰ the creation ٱلنَّشْأَةَ you have known عَلِمْتُمُ and indeed
you remember or take heed ﴿٦٢﴾ تَذَكَّرُونَ why then not فَلَوْلَا first form
is it ءَأَنتُمْ you sow ﴿٦٣﴾ تَحْرُثُونَ (the seed) that مَّا do you see أَفَرَءَيْتُم
are the ﴿٦٤﴾ ٱلزَّٰرِعُونَ We نَحْنُ or أَمْ make it grow تَزْرَعُونَهُۥٓ you who
We would surely make it لَجَعَلْنَٰهُ We willed نَشَآءُ if لَوْ Growers
be regretful ﴿٦٥﴾ تَفَكَّهُونَ and you would فَظَلْتُمْ into dry pieces حُطَٰمًا

nay, بَلْ indeed undone (ruined, punished) لَمُغْرَمُونَ ﴿٦٦﴾ we are إِنَّا
the ٱلْمَآءَ do you see أَفَرَءَيْتُمُ are deprived مَحْرُومُونَ ﴿٦٧﴾ we نَحْنُ but
who أَنزَلْتُمُوهُ is it you ءَأَنتُمْ you drink تَشْرَبُونَ ﴿٦٨﴾ that ٱلَّذِى water
نَحْنُ or أَمْ the rain clouds ٱلْمُزْنِ from مِنَ cause it to come down
are the causers of it to come down ٱلْمُنزِلُونَ ﴿٦٩﴾ We

61. To transfigure you and create you in (forms) that you know not. **62.** And indeed, you have already known the first form of creation (i.e. the creation of Adam), why then do you not remember (or take heed)? **63.** Then tell Me about the seed that you sow in the ground. **64.** Is it you that make it grow, or are We the Grower? **65.** Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment). (*Tafsir Ibn Kathîr*) **66.** (Saying): "We are indeed *Mughramûn* (i.e. ruined or have lost the money without any profit, or punished by the loss of all that we spend for cultivation)! (*Tafsir Al-Qurtubî*) **67.** "Nay, but we are deprived!" **68.** Then tell Me about the water that you drink. **69.** Is it you who cause it from the rain clouds to come down, or are We the Causer of it to come down?

لَوْ نَشَآءُ جَعَلْنَٰهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾ أَفَرَءَيْتُمُ ٱلنَّارَ ٱلَّتِى تُورُونَ ﴿٧١﴾ ءَأَنتُمْ أَنشَأْتُمْ شَجَرَتَهَآ أَمْ نَحْنُ ٱلْمُنشِـُٔونَ ﴿٧٢﴾ نَحْنُ
جَعَلْنَٰهَا تَذْكِرَةً وَمَتَٰعًا لِّلْمُقْوِينَ ﴿٧٣﴾ فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٧٤﴾ ۞ فَلَآ أُقْسِمُ بِمَوَٰقِعِ ٱلنُّجُومِ ﴿٧٥﴾ وَإِنَّهُۥ لَقَسَمٌ لَّوْ
تَعْلَمُونَ عَظِيمٌ ﴿٧٦﴾

فَلَوْلَا salt أُجَاجًا We could make it جَعَلْنَٰهُ We willed نَشَآءُ if لَوْ
do you see أَفَرَءَيْتُمُ you give thanks تَشْكُرُونَ ﴿٧٠﴾ why then do not
أَنشَأْتُمْ is it you ءَأَنتُمْ you kindle تُورُونَ ﴿٧١﴾ which ٱلَّتِى the fire ٱلنَّارَ
We نَحْنُ or أَمْ the tree thereof شَجَرَتَهَآ who made to grow
a تَذْكِرَةً have made it جَعَلْنَٰهَا We نَحْنُ are the Growers ٱلْمُنشِـُٔونَ ﴿٧٢﴾
for the travellers لِّلْمُقْوِينَ ﴿٧٣﴾ and an article of use وَمَتَٰعًا reminder
ٱلْعَظِيمِ ﴿٧٤﴾ your Lord رَبِّكَ with the name of بِٱسْمِ then glorify فَسَبِّحْ
by setting بِمَوَٰقِعِ I swear أُقْسِمُ so verily فَلَآ ۞ the Most-Great
تَعْلَمُونَ if لَّوْ oath لَقَسَمٌ and verily that is وَإِنَّهُۥ of the stars ٱلنُّجُومِ ﴿٧٥﴾
great عَظِيمٌ ﴿٧٦﴾ you know

70. If We willed, We verily, could make it salt (and undrinkable); why then do
you not give thanks (to Allâh)? **71.** Then tell Me about the fire which you kindle.
72. Is it you who made the tree thereof to grow, or are We the Grower? **73.** We
have made it a Reminder (of the Hell-fire in the Hereafter), and an article of use
for the travellers (and all the others, in this world). **74.** Then glorify with praises
the Name of your Lord, the Most Great. **75.** So, I swear by the setting of the stars.
76. And verily, that is indeed a great oath, if you but know.

إِنَّهُۥ لَقُرْءَانٌ كَرِيمٌ ﴿٧٧﴾ فِى كِتَٰبٍ مَّكْنُونٍ ﴿٧٨﴾ لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ ﴿٧٩﴾ تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٨٠﴾ أَفَبِهَٰذَا ٱلْحَدِيثِ أَنتُم
مُّدْهِنُونَ ﴿٨١﴾ وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴿٨٢﴾ فَلَوْلَآ إِذَا بَلَغَتِ ٱلْحُلْقُومَ ﴿٨٣﴾ وَأَنتُمْ حِينَئِذٍ تَنظُرُونَ ﴿٨٤﴾ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ
وَلَٰكِن لَّا تُبْصِرُونَ ﴿٨٥﴾ فَلَوْلَآ إِن كُنتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾ تَرْجِعُونَهَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٨٧﴾

an ﴿٧٧﴾ كَرِيمٌ indeed a recital (the Quran) لَقُرْءَانٌ verily this is إِنَّهُۥ
none لَّا well-guarded ﴿٧٨﴾ مَّكْنُونٍ a Book كِتَٰبٍ in فِى honorable
A تَنزِيلٌ the purified ﴿٧٩﴾ ٱلْمُطَهَّرُونَ but إِلَّا touches it يَمَسُّهُۥٓ
is أَفَبِهَٰذَا of the worlds ﴿٨٠﴾ ٱلْعَٰلَمِينَ the Lord رَّبِّ from مِّن Revelation
and وَتَجْعَلُونَ deny ﴿٨١﴾ مُّدْهِنُونَ (that) you أَنتُم a talk ٱلْحَدِيثِ it such
you ﴿٨٢﴾ تُكَذِّبُونَ that you أَنَّكُمْ your provision رِزْقَكُمْ you make it
﴿٨٣﴾ ٱلْحُلْقُومَ it reaches بَلَغَتِ when إِذَا then why not فَلَوْلَآ deny (Him)
are ﴿٨٤﴾ تَنظُرُونَ at the moment حِينَئِذٍ and you وَأَنتُمْ the throat
than مِنكُمْ to him إِلَيْهِ are nearer أَقْرَبُ but We وَنَحْنُ looking on
if إِن then why not فَلَوْلَآ you see ﴿٨٥﴾ تُبْصِرُونَ not لَّا but وَلَٰكِن you
from the reckoning and ﴿٨٦﴾ مَدِينِينَ exempt غَيْرَ you are كُنتُمْ
you are كُنتُمْ if إِن bring back the soul تَرْجِعُونَهَآ recompense
truthful ﴿٨٧﴾ صَٰدِقِينَ

77. That (this) is indeed an honourable recitation (the Noble Qur'ân). **78.** In a
Book well-guarded (with Allâh in the heaven, i.e. *Al-Lauh Al-Mahfûz*). **79.** Which
(that Book with Allâh) none can touch but the purified (i.e. the angels). **80.** A
Revelation (this Qur'ân) from the Lord of the *'Âlamîn* (mankind, jinn and all that
exists). **81.** Is it such a talk (this Qur'ân) that you (disbelievers) deny? **82.** And
instead (of thanking Allâh) for the provision He gives you, you deny (Him by
disbelief)! **83.** Then why do you not (intervene) when (the soul of a dying person)
reaches the throat? **84.** And you at the moment are looking on, **85.** But We (i.e. Our
angels who take the soul) are nearer to him than you, but you see not, (*Tafsir*

At-Tabarî) **86.** Then why do you not — if you are exempt from the reckoning and recompense (punishment) — **87.** Bring back the soul (to its body), if you are truthful?

فَأَمَّآ إِن كَانَ مِنَ ٱلْمُقَرَّبِينَ ﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾ وَأَمَّآ إِن كَانَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ﴿٩٠﴾ فَسَلَٰمٌ لَّكَ مِنْ أَصْحَٰبِ
ٱلْيَمِينِ ﴿٩١﴾ وَأَمَّآ إِن كَانَ مِنَ ٱلْمُكَذِّبِينَ ٱلضَّآلِّينَ ﴿٩٢﴾ فَنُزُلٌ مِّنْ حَمِيمٍ ﴿٩٣﴾

those brought near (to ٱلْمُقَرَّبِينَ ﴿٨٨﴾ of مِنَ he be كَانَ if إِن then فَأَمَّآ
نَعِيمٍ ﴿٨٩﴾ and a Garden وَجَنَّتُ and provision وَرَيْحَانٌ rest فَرَوْحٌ Allah)
those أَصْحَٰبِ of مِنْ he be كَانَ if إِن and yet وَأَمَّآ of delights
then (there) is safety and peace فَسَلَٰمٌ on the Right Hand ٱلْيَمِينِ ﴿٩٠﴾
وَأَمَّآ on the Right Hand ٱلْيَمِينِ ﴿٩١﴾ those أَصْحَٰبِ from مِنْ for you لَّكَ
the ٱلضَّآلِّينَ ﴿٩٢﴾ the denying ٱلْمُكَذِّبِينَ of مِنَ he be كَانَ if إِن and yet
﴿٩٣﴾ حَمِيمٍ from مِّنْ then (for him) is entertainment فَنُزُلٌ erring
boiling water

88. Then, if he (the dying person) be of the *Muqarrabûn* (those brought near to Allâh), **89.** (There is for him) rest and provision, and a Garden of Delights (Paradise). **90.** And if he (the dying person) be of those on the Right Hand, **91.** Then there is safety and peace (from the punishment of Allâh) for those on the Right Hand. **92.** But if he (the dying person) be of the denying (of the Resurrection), the erring (away from the Right Path of Islâmic Monotheism), **93.** Then for him is an entertainment with boiling water.

وَتَصْلِيَةُ جَحِيمٍ ﴿٩٤﴾ إِنَّ هَٰذَا لَهُوَ حَقُّ ٱلْيَقِينِ ﴿٩٥﴾ فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٩٦﴾

هَٰذَا verily إِنَّ in Hell-fire ﴿٩٤﴾ جَحِيمٍ and burning وَتَصْلِيَةُ
with certainty ﴿٩٥﴾ ٱلْيَقِينِ an absolute truth حَقُّ this is لَهُوَ this
of your Lord رَبِّكَ with praises the Name بِٱسْمِ so glorify فَسَبِّحْ
the Most Great ٱلْعَظِيمِ ﴿٩٦﴾

94. And burning in Hell-fire. **95.** Verily, this! This is an absolute Truth with certainty. **96.** So, glorify with praises the Name of your Lord, the Most Great.

سُورَةُ الحَدِيدِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١﴾ لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يُحْيِۦ وَيُمِيتُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ ﴿٢﴾ هُوَ ٱلْأَوَّلُ وَٱلْآخِرُ وَٱلظَّٰهِرُ وَٱلْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾ هُوَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ
أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ يَعْلَمُ مَا يَلِجُ فِى ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا
كُنتُمْ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾

the ٱلسَّمَٰوَٰتِ is in فِي whatsoever مَا (for) Allah لِلَّهِ glorifies سَبَّحَ
the All-Mighty ٱلْعَزِيزُ and He is وَهُوَ and the earth وَٱلْأَرْضِ sky
of the heaven ٱلسَّمَٰوَٰتِ the kingdom مُلْكُ His is لَهُۥ All-Wise ٱلْحَكِيمُ ﴿١﴾
and causes death وَيُمِيتُ He gives life يُحْيِۦ and the earth وَٱلْأَرْضِ
هُوَ is Most Able قَدِيرٌ ﴿٢﴾ things شَيْءٍ all كُلِّ over عَلَىٰ and He وَهُوَ
the Most High وَٱلظَّٰهِرُ and the Last وَٱلْآخِرُ the First ٱلْأَوَّلُ He is
thing شَيْءٍ of every بِكُلِّ and He is وَهُوَ and the Most Near وَٱلْبَاطِنُ
ٱلسَّمَٰوَٰتِ created خَلَقَ who ٱلَّذِى He is هُوَ the All-Knower عَلِيمٌ ﴿٣﴾
ثُمَّ days أَيَّامٍ six سِتَّةِ in فِى and the earth وَٱلْأَرْضَ the heavens
مَا He knows يَعْلَمُ the throne ٱلْعَرْشِ over عَلَى rose ٱسْتَوَىٰ and then
comes يَخْرُجُ and what وَمَا the earth ٱلْأَرْضِ into فِى goes يَلِجُ what
the ٱلسَّمَآءِ from مِنَ descends يَنزِلُ and what وَمَا from it مِنْهَا forth
مَعَكُمْ and He is وَهُوَ thereto فِيهَا ascends يَعْرُجُ and what وَمَا sky
بِمَا and Allah وَٱللَّهُ you may be كُنتُمْ wheresoever أَيْنَ مَا with you
is the All-Seer بَصِيرٌ ﴿٤﴾ you do تَعْمَلُونَ of what

Sûrat Al-Hadîd
(Iron) LVII

In the Name of Allâh
the Most Gracious, the Most Merciful

1. Whatsoever is in the heavens and the earth glorifies Allâh — and He is the All-Mighty, All-Wise. 2. His is the kingdom of the heavens and the earth. It is He Who gives life and causes death; and He is Able to do all things. 3. He is the First

(nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing. **4.** He it is Who created the heavens and the earth in six Days and then rose over (*Istawâ*) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allâh is the All-Seer of what you do.

لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٥﴾ يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ ۚ وَهُوَ عَلِيمٌۢ بِذَاتِ
ٱلصُّدُورِ ﴿٦﴾ ءَامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَأَنفِقُوا۟ مِمَّا جَعَلَكُم مُّسْتَخْلَفِينَ فِيهِ ۖ فَٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَأَنفَقُوا۟ لَهُمْ أَجْرٌ
كَبِيرٌ ﴿٧﴾ وَمَا لَكُمْ لَا تُؤْمِنُونَ بِٱللَّهِ ۙ وَٱلرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا۟ بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَٰقَكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٨﴾

and وَٱلْأَرْضِ of the heavens ٱلسَّمَٰوَٰتِ the kingdom مُلْكُ His is لَهُۥ
all the matters ٱلْأُمُورُ ﴿٥﴾ return تُرْجَعُ Allah ٱللَّهِ and to وَإِلَى the earth
and merges وَيُولِجُ day ٱلنَّهَارِ into فِى night ٱلَّيْلَ He merges يُولِجُ
full knowledge عَلِيمٌۢ and He has وَهُوَ night ٱلَّيْلِ into فِى day ٱلنَّهَارَ
you believe ءَامِنُوا۟ in the breasts ٱلصُّدُورِ ﴿٦﴾ of whatsoever is بِذَاتِ
and وَأَنفِقُوا۟ and His Messenger (Muhammad) وَرَسُولِهِۦ in Allah بِٱللَّهِ
فِيهِ trustees مُّسْتَخْلَفِينَ He has made you جَعَلَكُم of what مِمَّا spend
وَأَنفَقُوا۟ of you مِنكُمْ who believe ءَامَنُوا۟ and those فَٱلَّذِينَ whereof
and وَمَا a great كَبِيرٌ ﴿٧﴾ reward أَجْرٌ theirs (will be) لَهُمْ and spend
you believe تُؤْمِنُونَ that not لَا with you لَكُمْ what is the matter
لِتُؤْمِنُوا۟ invites you يَدْعُوكُمْ and the Messenger وَٱلرَّسُولُ in Allah بِٱللَّهِ
He has taken أَخَذَ and indeed وَقَدْ in your Lord بِرَبِّكُمْ to believe
real believers مُّؤْمِنِينَ ﴿٨﴾ you are كُنتُم if إِن your covenant مِيثَٰقَكُمْ

5. His is the kingdom of the heavens and the earth. And to Allâh return all the matters (for decision). **6.** He merges night into day (i.e. the decrease in the hours of the night is added into the hours of the day), and merges day into night (i.e. the decrease in the hours of the day is added into the hours of the night), and He has full knowledge of whatsoever is in the breasts. **7.** Believe in Allâh and His Messenger (Muhammad ﷺ), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allâh's way), theirs will be a great reward. **8.** And what is the matter with you that you believe not in Allâh! While the

Messenger (Muhammad ﷺ) invites you to believe in your Lord (Allâh); and He (Allâh) has indeed taken your covenant, if you are real believers.

هُوَ ٱلَّذِى يُنَزِّلُ عَلَىٰ عَبْدِهِۦٓ ءَايَٰتٍۭ بَيِّنَٰتٍ لِّيُخْرِجَكُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۚ وَإِنَّ ٱللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٩﴾ وَمَا لَكُمْ
أَلَّا تُنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ لَا يَسْتَوِى مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ ٱلْفَتْحِ وَقَٰتَلَ ۚ أُو۟لَٰٓئِكَ أَعْظَمُ
دَرَجَةً مِّنَ ٱلَّذِينَ أَنفَقُوا۟ مِنۢ بَعْدُ وَقَٰتَلُوا۟ ۚ وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾

ءَايَٰتٍۭ His slave عَبْدِهِۦٓ to عَلَىٰ sends down يُنَزِّلُ who ٱلَّذِى He is هُوَ
from مِّنَ that He may bring you out لِّيُخْرِجَكُم manifest بَيِّنَٰتٍ signs
ٱللَّهَ and verily وَإِنَّ the light ٱلنُّورِ into إِلَى the darknesses ٱلظُّلُمَٰتِ
Most Merciful ﴿٩﴾ رَّحِيمٌ full of kindness لَرَءُوفٌ to you بِكُمْ Allah is
you تُنفِقُوا۟ that not أَلَّا with you لَكُمْ and what is the matter وَمَا
and to Allah وَلِلَّهِ of Allah ٱللَّهِ the (Way) cause سَبِيلِ in فِى spend
and the وَٱلْأَرْضِ of the heavens ٱلسَّمَٰوَٰتِ the heritage مِيرَٰثُ belongs
أَنفَقَ those who مَّنْ among you مِنكُم equal are يَسْتَوِى not لَا earth
the conquering (of Makkah) ٱلْفَتْحِ before قَبْلِ (from) مِن spent
مِّنَ in degree دَرَجَةً are greater أَعْظَمُ such أُو۟لَٰٓئِكَ and fought وَقَٰتَلَ
and وَقَٰتَلُوا۟ afterwards مِنۢ بَعْدُ who spent أَنفَقُوا۟ those ٱلَّذِينَ than
the ٱلْحُسْنَىٰ Allah ٱللَّهُ has promised وَعَدَ But to all وَكُلًّا fought
﴿١٠﴾ خَبِيرٌ you do تَعْمَلُونَ of what بِمَا and Allah وَٱللَّهُ best (reward)
is All-Aware

9. It is He Who sends down manifest *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to His slave (Muhammad ﷺ) that He may bring you out from darkness into light. And verily, Allâh is to you full of kindness, Most Merciful. **10.** And what is the matter with you that you spend not in the Cause of Allâh? And to Allâh belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering (of Makkah, with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all Allâh has promised the best (reward). And Allâh is All-Aware of what you do.

مَّن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَٰعِفَهُۥ لَهُۥ وَلَهُۥٓ أَجْرٌ كَرِيمٌ ﴿١١﴾ يَوْمَ تَرَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ يَسْعَىٰ نُورُهُم بَيْنَ
أَيْدِيهِمْ وَبِأَيْمَٰنِهِم بُشْرَىٰكُمُ ٱلْيَوْمَ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٢﴾ يَوْمَ يَقُولُ ٱلْمُنَٰفِقُونَ

وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُ بَابٌ بَاطِنُهُ فِيهِ
الرَّحْمَةُ وَظَاهِرُهُ مِن قِبَلِهِ الْعَذَابُ ﴿١٣﴾

قَرْضًا to Allah ٱللَّهَ will lend يُقْرِضُ who ٱلَّذِى that ذَا who is he مَّن
then (Allah) will increase it manyfold فَيُضَٰعِفَهُۥ a goodly حَسَنًا loan
reward أَجْرٌ and he will have وَلَهُۥٓ to his credit (for him) لَهُۥ
the ٱلْمُؤْمِنِينَ you shall see تَرَى on the Day يَوْمَ a good ﴿١١﴾ كَرِيمٌ
نُورُهُم running يَسْعَىٰ and believing women وَٱلْمُؤْمِنَٰتِ believing men
and by their right hands وَبِأَيْمَٰنِهِم before them بَيْنَ أَيْدِيهِمْ their light
تَجْرِى Gardens جَنَّٰتٌ this Day ٱلْيَوْمَ glad tidings for you بُشْرَىٰكُمُ
فِيهَا to dwell forever خَٰلِدِينَ rivers ٱلْأَنْهَٰرُ under them مِن تَحْتِهَا flowing
on يَوْمَ the great ﴿١٢﴾ ٱلْعَظِيمُ success ٱلْفَوْزُ it is هُوَ that ذَٰلِكَ therein
and وَٱلْمُنَٰفِقَٰتُ hypocrites men ٱلْمُنَٰفِقُونَ will say يَقُولُ the day
wait ٱنظُرُونَا who believe ءَامَنُوا۟ to those لِلَّذِينَ hypocrites women
it قِيلَ your light نُّورِكُمْ from مِن let us get something نَقْتَبِسْ for us
نُورًا then seek فَٱلْتَمِسُوا۟ to your rear وَرَآءَكُمْ go back ٱرْجِعُوا۟ will be said
لَّهُۥ a wall بِسُورٍ between them بَيْنَهُم so will be put up فَضُرِبَ a light
will be mercy ٱلرَّحْمَةُ in it فِيهِ inside it بَاطِنُهُۥ a gate بَابٌۢ therein
the torment ﴿١٣﴾ ٱلْعَذَابُ facing toward مِن قِبَلِهِ and outside it وَظَٰهِرُهُۥ

11. Who is he that will lend Allâh a goodly loan: then (Allâh) will increase it manifold to his credit (in repaying), and he will have (besides) a good reward (i.e. Paradise). **12.** On the Day you shall see the believing men and the believing women — their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success! **13.** On the Day when the hypocrites — men and women — will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment."

يُنَادُونَهُمْ أَلَمْ نَكُن مَّعَكُمْ قَالُوا بَلَىٰ وَلَٰكِنَّكُمْ فَتَنتُمْ أَنفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُم
بِاللَّهِ الْغَرُورُ ﴿١٤﴾ فَالْيَوْمَ لَا يُؤْخَذُ مِنكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوَاكُمُ النَّارُ هِيَ مَوْلَاكُمْ وَبِئْسَ الْمَصِيرُ ﴿١٥﴾

۞ أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلُ
فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴿١٦﴾

نَكُن were not أَلَمْ (the hypocrites) will call them (believers) يُنَادُونَهُمْ
وَلَٰكِنَّكُمْ yes بَلَىٰ they (believers) will reply قَالُوا with you مَّعَكُمْ we
and وَتَرَبَّصْتُمْ yourselves أَنفُسَكُمْ led into temptations فَتَنتُمْ But you
and you doubted وَارْتَبْتُمْ looked forward (for our destruction)
جَاءَ till حَتَّىٰ by false desires الْأَمَانِيُّ and you were deceived وَغَرَّتْكُمُ
بِاللَّهِ and deceived you وَغَرَّكُم of Allah اللَّهِ the command أَمْرُ came
So this فَالْيَوْمَ the chief deceiver الْغَرُورُ ﴿١٤﴾ in the respect of Allah
وَلَا ransom فِدْيَةٌ from you مِنكُمْ shall be taken يُؤْخَذُ not لَا Day
your abode مَأْوَاكُمُ disbelieved كَفَرُوا those who الَّذِينَ of مِنَ nor
and وَبِئْسَ your friend (place) مَوْلَاكُمْ that is هِيَ the Fire النَّارُ is
the time يَأْنِ Has not ۞ أَلَمْ the destination الْمَصِيرُ ﴿١٥﴾ worst is
be humbled تَخْشَعَ to أَن who believe آمَنُوا for those لِلَّذِينَ come
and that وَمَا of Allah اللَّهِ by Reminder لِذِكْرِ their hearts قُلُوبُهُمْ
and not وَلَا the truth الْحَقِّ of مِنَ has been revealed نَزَلَ which
the الْكِتَابَ received أُوتُوا as those who كَالَّذِينَ they become يَكُونُوا
for them عَلَيْهِمُ and was prolonged فَطَالَ before مِن قَبْلُ Scripture
وَكَثِيرٌ their hearts قُلُوبُهُمْ and so were hardened فَقَسَتْ the term الْأَمَدُ
were rebellious فَاسِقُونَ ﴿١٦﴾ of them مِّنْهُمْ and many

14. (The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith) and you were deceived by false desires, till the Command of Allâh came to pass. And the chief deceiver (Satan) deceived you in respect of Allâh." **15.** So, this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved (in the Oneness of Allâh — Islâmic Monotheism). Your abode is the Fire. That is your *maulâ* (friend — proper place), and worst indeed is that destination. **16.** Has not the time come for the hearts of those who believe (in the Oneness of Allâh — Islâmic Monotheism) to be affected by Allâh's Reminder (this Qur'ân), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurât (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and

the term was prolonged for them and so their hearts were hardened? And many of them were *Fâsiqûn* (the rebellious, the disobedient to Allâh).

ٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ قَدْ بَيَّنَّا لَكُمُ ٱلْءَايَـٰتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾ إِنَّ ٱلْمُصَّدِّقِينَ وَٱلْمُصَّدِّقَـٰتِ
وَأَقْرَضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا يُضَـٰعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿١٨﴾ وَٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦٓ أُو۟لَـٰٓئِكَ هُمُ ٱلصِّدِّيقُونَ ۖ
وَٱلشُّهَدَآءُ عِندَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ۖ وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَـٰتِنَآ أُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلْجَحِيمِ ﴿١٩﴾

to the earth ٱلْأَرْضَ gives life يُحْىِ Allah ٱللَّهَ that أَنَّ know ٱعْلَمُوٓا۟
لَكُمُ We have made clear بَيَّنَّا indeed قَدْ its death مَوْتِهَا after بَعْدَ
إِنَّ understand تَعْقِلُونَ ﴿١٧﴾ so that you لَعَلَّكُمْ the signs ٱلْءَايَـٰتِ to you
and alms-giving وَٱلْمُصَّدِّقَـٰتِ the alms-giving men ٱلْمُصَّدِّقِينَ verily
a حَسَنًا loan قَرْضًا to Allah ٱللَّهَ and who lent وَأَقْرَضُوا۟ women
وَلَهُمْ for them لَهُمْ it shall be increased manifold يُضَـٰعَفُ goodly
وَٱلَّذِينَ honorable (good) كَرِيمٌ ﴿١٨﴾ reward أَجْرٌ and theirs (shall be)
and His وَرُسُلِهِۦٓ in Allah بِٱللَّهِ believe ءَامَنُوا۟ and those who
and وَٱلشُّهَدَآءُ are the truthful ٱلصِّدِّيقُونَ they أُو۟لَـٰٓئِكَ هُمُ Messengers
their أَجْرُهُمْ they shall have لَهُمْ their Lord رَبِّهِمْ with عِندَ martyrs
كَفَرُوا۟ and those who وَٱلَّذِينَ and their light وَنُورُهُمْ reward
أَصْحَـٰبُ they أُو۟لَـٰٓئِكَ Our signs بِـَٔايَـٰتِنَآ and deny وَكَذَّبُوا۟ disbelieve
of the Blazing Fire ٱلْجَحِيمِ ﴿١٩﴾ shall be the dwellers

17. Know that Allâh gives life to the earth after its death! Indeed We have made clear the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to you, if you but understand. **18.** Verily, those who give *Sadaqât* (i.e. *Zakât* and alms), men and women, and lend Allâh a goodly loan, it shall be increased manifold (to their credit), and theirs shall be an honourable good reward (i.e. Paradise). **19.** And those who believe in (the Oneness of) Allâh and His Messengers — they are the *Siddîqûn* (i.e. those followers of the Prophets who were first and foremost to believe in them), and the martyrs with their Lord. They shall have their reward and their light. But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism) and deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) — they shall be the dwellers of the blazing Fire.

ٱعْلَمُوٓا۟ أَنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌۢ بَيْنَكُمْ وَتَكَاثُرٌ فِى ٱلْأَمْوَٰلِ وَٱلْأَوْلَـٰدِ ۖ كَمَثَلِ غَيْثٍ أَعْجَبَ

ٱلْكُفَّارَ نَبَاتُهُۥ ثُمَّ يَهِيجُ فَتَرَىٰهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَٰمًا ۖ وَفِى ٱلْءَاخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ ٱللَّهِ وَرِضْوَٰنٌ ۚ وَمَا ٱلْحَيَوٰةُ
ٱلدُّنْيَآ إِلَّا مَتَٰعُ ٱلْغُرُورِ ﴿٢٠﴾

is لَعِبٌ of the world ٱلدُّنْيَا the life ٱلْحَيَوٰةُ that only أَنَّمَا know ٱعْلَمُوٓا۟
and mutual وَتَفَاخُرٌۢ and pomp وَزِينَةٌ and amusement وَلَهْوٌ play
ٱلْأَمْوَٰلِ in respect فِى and rivalry وَتَكَاثُرٌ among you بَيْنَكُمْ boasting
of غَيْثٍ as the likeness كَمَثَلِ and children وَٱلْأَوْلَٰدِ of wealth
نَبَاتُهُۥ to the tillers ٱلْكُفَّارَ is pleasing أَعْجَبَ (vegetation after)rain
and you see it فَتَرَىٰهُ it dries up يَهِيجُ afterwards ثُمَّ its growth
وَفِى straw حُطَٰمًا it becomes يَكُونُ then ثُمَّ turning yellow مُصْفَرًّا
and وَمَغْفِرَةٌ a severe شَدِيدٌ torment عَذَابٌ the Hereafter ٱلْءَاخِرَةِ but in
وَمَا and good pleasure وَرِضْوَٰنٌ Allah ٱللَّهِ from مِّنَ forgiveness
مَتَٰعُ but إِلَّا of the world ٱلدُّنْيَآ the life ٱلْحَيَوٰةُ and is not
a deceiving ٱلْغُرُورِ ﴿٢٠﴾ enjoyment

20. Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers — evildoers), and (there is) forgiveness from Allâh and (His) Good Pleasure (for the believers — good-doers). And the life of this world is only a deceiving enjoyment.

سَابِقُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ ٱلسَّمَآءِ وَٱلْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ۚ ذَٰلِكَ
فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٢١﴾ مَآ أَصَابَ مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ وَلَا فِىٓ أَنفُسِكُمْ إِلَّا فِى
كِتَٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٢٢﴾ لِّكَيْلَا تَأْسَوْا۟ عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا۟ بِمَآ
ءَاتَىٰكُمْ ۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾

مَغْفِرَةٍ towards إِلَىٰ Race one with another in hastening سَابِقُوٓا۟
and (towards) وَجَنَّةٍ your Lord رَّبِّكُمْ from مِّن forgiveness
of ٱلسَّمَآءِ as the width كَعَرْضِ width whereof is عَرْضُهَا Paradise
ءَامَنُوا۟ for those لِلَّذِينَ prepared أُعِدَّتْ and earth وَٱلْأَرْضِ heaven

that ذَٰلِكَ and His Messengers وَرُسُلِهِۦ in Allah بِٱللَّهِ who believe
on whom مَن He bestows يُؤۡتِيهِ of Allah ٱللَّهِ the Grace فَضۡلُ is
of ٱلۡفَضۡلِ the Owner ذُو and Allah is وَٱللَّهُ He pleases يَشَآءُۚ
of مِن befalls أَصَابَ not مَآ Great ٱلۡعَظِيمِ ٢١ Bounty مُّصِيبَةٖ
your أَنفُسِكُمۡ in فِيٓ nor وَلَا the earth ٱلۡأَرۡضِ on فِي calamity
before مِّن قَبۡلِ a Book (of Decrees) كِتَٰبٖ in فِي but إِلَّا selves
that is ذَٰلِكَ verily إِنَّ We bring it into existence نَّبۡرَأَهَآۚ that أَن
you تَأۡسَوۡاْ in order that not لِّكَيۡلَا easy يَسِيرٞ ٢٢ Allah ٱللَّهِ for عَلَى
تَفۡرَحُواْ nor وَلَا you fail to get فَاتَكُمۡ what مَا over عَلَىٰ may be sad
has been given to you ءَاتَىٰكُمۡۗ because of what بِمَآ rejoice
فَخُورٍ ٢٣ prideful مُخۡتَالٖ any كُلَّ likes يُحِبُّ not لَا and Allah وَٱللَّهُ
boaster

21. Race with one another in hastening towards forgiveness from your Lord (Allâh), and Paradise the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allâh and His Messengers. That is the Grace of Allâh which He bestows on whom He is pleased with. And Allâh is the Owner of Great Bounty. **22.** No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (*Al-Lauh Al-Mahfûz*) before We bring it into existence. Verily, that is easy for Allâh. **23.** In order that you may not grieve at the things over that you fail to get, nor rejoice over that which has been given to you. And Allâh likes not prideful boasters.

ٱلَّذِينَ يَبۡخَلُونَ وَيَأۡمُرُونَ ٱلنَّاسَ بِٱلۡبُخۡلِۗ وَمَن يَتَوَلَّ فَإِنَّ ٱللَّهَ هُوَ ٱلۡغَنِيُّ ٱلۡحَمِيدُ ٢٤ لَقَدۡ أَرۡسَلۡنَا رُسُلَنَا
بِٱلۡبَيِّنَٰتِ وَأَنزَلۡنَا مَعَهُمُ ٱلۡكِتَٰبَ وَٱلۡمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلۡقِسۡطِۖ وَأَنزَلۡنَا ٱلۡحَدِيدَ فِيهِ بَأۡسٞ شَدِيدٞ
وَمَنَٰفِعُ لِلنَّاسِ وَلِيَعۡلَمَ ٱللَّهُ مَن يَنصُرُهُۥ وَرُسُلَهُۥ بِٱلۡغَيۡبِۚ إِنَّ ٱللَّهَ قَوِيٌّ عَزِيزٞ ٢٥

ٱلنَّاسَ and enjoin upon وَيَأۡمُرُونَ are misers يَبۡخَلُونَ those who ٱلَّذِينَ
فَإِنَّ turns away يَتَوَلَّ and whoever وَمَن miserliness بِٱلۡبُخۡلِۗ people
Worthy of ٱلۡحَمِيدُ ٢٤ Rich ٱلۡغَنِيُّ He is هُوَ Allah ٱللَّهَ then verily
our Messengers رُسُلَنَا We have sent أَرۡسَلۡنَا indeed لَقَدۡ all praise
with them مَعَهُمُ and We revealed وَأَنزَلۡنَا with clear proofs بِٱلۡبَيِّنَٰتِ

that may لِيَقُومَ and the balance وَٱلْمِيزَانَ the scripture ٱلْكِتَـٰبَ
and We sent down وَأَنزَلْنَا justice بِٱلْقِسْطِ mankind ٱلنَّاسُ keep up
and وَمَنَـٰفِعُ mighty شَدِيدٌ power بَأْسٌ wherein is فِيهِ iron ٱلْحَدِيدَ
Allah ٱللَّهُ and that may know وَلِيَعْلَمَ for mankind لِلنَّاسِ benefits
in بِٱلْغَيْبِ and His Messengers وَرُسُلَهُۥ will help Him يَنصُرُهُۥ who مَن
عَزِيزٌ ﴿٢٥﴾ All-Strong قَوِىٌّ Allah is ٱللَّهَ verily إِنَّ the unseen
All-Mighty

24. Those who are misers and enjoin upon people miserliness — (Allâh is not in need of their charity). And whosoever turns away (from Faith — Allâh's Monotheism), then Allâh is Rich (Free of all needs), Worthy of all praise.
25. Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that Allâh may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily, Allâh is All-Strong, All-Mighty.

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَٰهِيمَ وَجَعَلْنَا فِى ذُرِّيَّتِهِمَا ٱلنُّبُوَّةَ وَٱلْكِتَـٰبَ ۖ فَمِنْهُم مُّهْتَدٍ ۖ وَكَثِيرٌ مِّنْهُمْ فَـٰسِقُونَ ﴿٢٦﴾
ثُمَّ قَفَّيْنَا عَلَىٰٓ ءَاثَـٰرِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ٱبْنِ مَرْيَمَ وَءَاتَيْنَـٰهُ ٱلْإِنجِيلَ ۖ وَجَعَلْنَا فِى قُلُوبِ ٱلَّذِينَ
ٱتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ٱبْتَدَعُوهَا مَا كَتَبْنَـٰهَا عَلَيْهِمْ إِلَّا ٱبْتِغَآءَ رِضْوَٰنِ ٱللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۖ
فَـَٔاتَيْنَا ٱلَّذِينَ ءَامَنُوا۟ مِنْهُمْ أَجْرَهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَـٰسِقُونَ ﴿٢٧﴾

and Abraham وَإِبْرَٰهِيمَ Noah نُوحًا We sent أَرْسَلْنَا and indeed وَلَقَدْ
ٱلنُّبُوَّةَ their offspring ذُرِّيَّتِهِمَا in فِى and we placed وَجَعَلْنَا
مُّهْتَدٍ and among them فَمِنْهُم and scripture وَٱلْكِتَـٰبَ Prophethood
are فَـٰسِقُونَ ﴿٢٦﴾ of them مِّنْهُمْ and many وَكَثِيرٌ are guided ones
our بِرُسُلِنَا after them عَلَىٰٓ ءَاثَـٰرِهِم We sent قَفَّيْنَا then ثُمَّ rebellious
of مَرْيَمَ son ٱبْنِ Jesus بِعِيسَى and We sent وَقَفَّيْنَا Messengers
and We وَجَعَلْنَا the Gospel ٱلْإِنجِيلَ and gave him وَءَاتَيْنَـٰهُ Mary
followed ٱتَّبَعُوهُ of those who ٱلَّذِينَ hearts قُلُوبِ in فِى placed
But the وَرَهْبَانِيَّةً and mercy وَرَحْمَةً compassion رَأْفَةً him

not مَا which they invented for themselves ٱبْتَدَعُوهَا monasticism
seeking ٱبْتِغَآءَ but إِلَّا for them عَلَيْهِمْ We did prescribe it كَتَبْنَٰهَا
they did رَعَوْهَا but not فَمَا (of) Allah ٱللَّهِ the pleasure رِضْوَٰنِ
so فَـَٔاتَيْنَا its observance رِعَايَتِهَا with the right of حَقَّ observe it
أَجْرَهُمْ among them مِنْهُمْ believed ءَامَنُوا۟ those who ٱلَّذِينَ We gave
are ﴿٢٧﴾ فَٰسِقُونَ of them مِّنْهُمْ and many وَكَثِيرٌ their reward
rebellious

26. And indeed, We sent Nûh (Noah) and Ibrâhîm (Abraham), and placed in their offspring Prophethood and Scripture. And among them there are some who are guided; but many of them are *Fâsiqûn* (rebellious, disobedient to Allâh). 27. Then, We sent after them Our Messengers, and We sent 'Îsâ (Jesus) - son of Maryam (Mary), and gave him the Injeel (Gospel). And We ordained in the hearts of those who followed him, compassion and mercy. But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allâh therewith, but that they did not observe it with the right observance. So, We gave those among them who believed, their (due) reward; but many of them are *Fâsiqûn* (rebellious, disobedient to Allâh).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَءَامِنُوا۟ بِرَسُولِهِۦ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِۦ وَيَجْعَل لَّكُمْ نُورًا تَمْشُونَ بِهِۦ وَيَغْفِرْ
لَكُمْ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٨﴾ لِّئَلَّا يَعْلَمَ أَهْلُ ٱلْكِتَٰبِ أَلَّا يَقْدِرُونَ عَلَىٰ شَىْءٍ مِّن فَضْلِ ٱللَّهِ وَأَنَّ ٱلْفَضْلَ بِيَدِ ٱللَّهِ
يُؤْتِيهِ مَن يَشَآءُ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٢٩﴾

وَءَامِنُوا۟ Allah ٱللَّهَ fear ٱتَّقُوا۟ believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
كِفْلَيْنِ He will give you يُؤْتِكُمْ in His Messenger بِرَسُولِهِۦ and believe
and He will give وَيَجْعَل His Mercy رَّحْمَتِهِۦ of مِن a double portion
وَيَغْفِرْ by which بِهِۦ you shall walk تَمْشُونَ a light نُورًا to you لَّكُمْ
غَفُورٌ and Allah is وَٱللَّهُ you لَكُمْ and He will forgive
may know يَعْلَمَ so that لِّئَلَّا Most Merciful ﴿٢٨﴾ رَّحِيمٌ Oft-Forgiving
they يَقْدِرُونَ that not أَلَّا of the Scripture ٱلْكِتَٰبِ the people أَهْلُ
the Grace فَضْلِ (from) مِّن anything شَىْءٍ over عَلَىٰ have power
is in Allah's بِيَدِ ٱللَّهِ the Grace ٱلْفَضْلَ and that وَأَنَّ of Allah ٱللَّهِ
وَٱللَّهُ He wills يَشَآءُ on whomsoever مَن He bestows it يُؤْتِيهِ Hand
Great ﴿٢٩﴾ ٱلْعَظِيمِ Bounty ٱلْفَضْلِ the Owner of ذُو and Allah is

28. O you who believe [in Mûsâ (Moses) (i.e. Jews) and 'Îsâ (Jesus) (i.e. Christians)]! Fear Allâh, and believe in His Messenger (Muhammad ﷺ), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allâh is Oft-Forgiving, Most Merciful. 29. So that the people of the Scripture (Jews and Christians) may know that they have no power whatsoever over the Grace of Allâh, and that (His) Grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allâh is the Owner of Great Bounty.

سُورَةُ المُجَادِلَة

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَٰدِلُكَ فِى زَوْجِهَا وَتَشْتَكِىٓ إِلَى ٱللَّهِ وَٱللَّهُ يَسْمَعُ تَحَاوُرَكُمَآ ۚ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ﴿١﴾ ٱلَّذِينَ
يُظَٰهِرُونَ مِنكُم مِّن نِّسَآئِهِم مَّا هُنَّ أُمَّهَٰتِهِمْ ۖ إِنْ أُمَّهَٰتُهُمْ إِلَّا ٱلَّٰٓـِٔى وَلَدْنَهُمْ ۚ وَإِنَّهُمْ لَيَقُولُونَ مُنكَرًا مِّنَ ٱلْقَوْلِ
وَزُورًا ۚ وَإِنَّ ٱللَّهَ لَعَفُوٌّ غَفُورٌ ﴿٢﴾ وَٱلَّذِينَ يُظَٰهِرُونَ مِن نِّسَآئِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا۟ فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَن يَتَمَآسَّا ۚ
ذَٰلِكُمْ تُوعَظُونَ بِهِۦ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾

of her ٱلَّتِى the statement قَوْلَ Allah ٱللَّهُ has heard سَمِعَ indeed قَدْ
her husband زَوْجِهَا concerning فِى disputes with you تُجَٰدِلُكَ that
يَسْمَعُ and Allah وَٱللَّهُ Allah ٱللَّهِ to إِلَى and she complains وَتَشْتَكِىٓ
ٱللَّهَ verily إِنَّ the conversation between you both تَحَاوُرَكُمَآ hears
who يُظَٰهِرُونَ those ٱلَّذِينَ All-Seer ﴿١﴾ بَصِيرٌ All-Hearer سَمِيعٌۢ Allah is
مَّا their wives نِّسَآئِهِم from مِّن among you مِنكُم make unlawful
can أُمَّهَٰتُهُمْ none إِنْ can be their mothers أُمَّهَٰتِهِمْ they هُنَّ not
who gave them وَلَدْنَهُمْ those ٱلَّٰٓـِٔى except إِلَّا be their mothers
مِّنَ ٱلْقَوْلِ an evil مُنكَرًا they say لَيَقُولُونَ and verily وَإِنَّهُمْ birth
لَعَفُوٌّ Allah is ٱللَّهَ and verily وَإِنَّ and a lie وَزُورًا word
who يُظَٰهِرُونَ and those وَٱلَّذِينَ Oft-Forgiving ﴿٢﴾ غَفُورٌ Oft-Pardoning
ثُمَّ their wives نِّسَآئِهِمْ to مِن make unlawful by Dhihar utterance
فَتَحْرِيرُ they said قَالُوا۟ from what لِمَا wish to go back يَعُودُونَ then
they touch يَتَمَآسَّا that أَن before مِّن قَبْلِ of a slave رَقَبَةٍ so freeing
وَٱللَّهُ to it بِهِۦ you are exhorted تُوعَظُونَ that is ذَٰلِكُمْ each other
All-Aware ﴿٣﴾ خَبِيرٌ you do تَعْمَلُونَ of what بِمَا and Allah is

Sûrat Al-Mujâdilah
(The Woman who disputes) LVIII

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Indeed Allâh has heard the statement of her (Khaulah bint Tha'labah) that disputes with you (O Muhammad ﷺ) concerning her husband (Aus bin As-Sâmit),

and complains to Allâh. And Allâh hears the argument between you both. Verily, Allâh is All-Hearer, All-Seer. 2. Those among you who make their wives unlawful to them by *Zihâr* الظهار (i.e., by saying to them "You are like my mother's back,") they cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allâh is Oft-Pardoning, Oft-Forgiving. 3. And those who make unlawful to them (their wives) by *Zihâr* and wish to free themselves from what they uttered, (the penalty) in that case is the freeing of a slave before they touch each other. That is an admonition to you (so that you may not repeat such an ill thing). And Allâh is All-Aware of what you do.

فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَن يَتَمَاسَّا فَمَن لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا ذَٰلِكَ لِتُؤْمِنُوا بِاللَّهِ
وَرَسُولِهِ وَتِلْكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿٤﴾ إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُبِتُوا كَمَا كُبِتَ الَّذِينَ مِن
قَبْلِهِمْ وَقَدْ أَنزَلْنَا آيَاتٍ بَيِّنَاتٍ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ﴿٥﴾ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا عَمِلُوا
أَحْصَاهُ اللَّهُ وَنَسُوهُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٦﴾

شَهْرَيْنِ then fasting فَصِيَامُ (he) finds يَجِدْ not لَّمْ and he who فَمَن
يَتَمَاسَّا that أَن before مِن قَبْلِ successive مُتَتَابِعَيْنِ for two months
is لَّمْ يَسْتَطِعْ and for him who فَمَن they both touch each other
of the مِسْكِينًا sixty سِتِّينَ is the feeding فَإِطْعَامُ unable to do so
in بِاللَّهِ in order that you may believe لِتُؤْمِنُوا that is ذَٰلِكَ poor
the حُدُودُ and these are وَتِلْكَ and His Messenger وَرَسُولِهِ Allah
torment عَذَابٌ and for disbelievers وَلِلْكَافِرِينَ of Allah اللَّهِ limits
اللَّهَ oppose يُحَادُّونَ those who الَّذِينَ verily إِنَّ a painful ﴿٤﴾ أَلِيمٌ
كَمَا they will be disgraced كُبِتُوا and His Messenger وَرَسُولَهُ Allah
and وَقَدْ before them مِن قَبْلِهِمْ those الَّذِينَ were disgraced كُبِتَ as
وَلِلْكَافِرِينَ clear بَيِّنَاتٍ Signs آيَاتٍ We have sent down أَنزَلْنَا indeed
on يَوْمَ disgracing ﴿٥﴾ مُّهِينٌ torment عَذَابٌ and for the disbelievers
جَمِيعًا Allah اللَّهُ (when) will resurrect them يَبْعَثُهُمُ the Day
they did عَمِلُوا of what بِمَا and inform them فَيُنَبِّئُهُم together
while they have وَنَسُوهُ Allah اللَّهُ has kept account of it أَحْصَاهُ
things شَيْءٍ all كُلِّ over عَلَىٰ and Allah is وَاللَّهُ forgotten it
Witness ﴿٦﴾ شَهِيدٌ

4. And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty *Masâkin* (poor). That is in order that you may have perfect faith in Allâh and His Messenger. These are the limits set by Allâh. And for disbelievers, there is a painful torment. 5. Verily, those who oppose Allâh and His Messenger (Muhammad ﷺ), will be disgraced, as those before them (among the past nation) were disgraced. And We have sent down clear *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). And for the disbelievers is a disgraceful torment 6. On the Day when Allâh will resurrect them all together (i.e. on the Day of Resurrection) and inform them of what they did. Allâh has kept account of it, while they have forgotten it. And Allâh is Witness over all things.

أَلَمْ تَرَ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ مَا يَكُونُ مِن نَّجْوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ
سَادِسُهُمْ وَلَآ أَدْنَىٰ مِن ذَٰلِكَ وَلَآ أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا۟ ۖ ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا۟ يَوْمَ ٱلْقِيَٰمَةِ ۚ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ
عَلِيمٌ ﴿٧﴾ أَلَمْ تَرَ إِلَى ٱلَّذِينَ نُهُوا۟ عَنِ ٱلنَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَا نُهُوا۟ عَنْهُ وَيَتَنَٰجَوْنَ بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ ٱلرَّسُولِ وَإِذَا
جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ ٱللَّهُ وَيَقُولُونَ فِىٓ أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا ٱللَّهُ بِمَا نَقُولُ ۚ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا ۖ فَبِئْسَ
ٱلْمَصِيرُ ﴿٨﴾

مَا Knows يَعْلَمُ Allah ٱللَّهَ that أَنَّ have you not seen أَلَمْ تَرَ
فِى and whatsoever وَمَا the heavens ٱلسَّمَٰوَٰتِ is in فِى whatsoever
secret نَّجْوَىٰ any مِن there is يَكُونُ not مَا the earth ٱلْأَرْضِ is on
وَلَا their fourth رَابِعُهُمْ He is هُوَ but إِلَّا of three ثَلَٰثَةٍ council
nor وَلَآ their sixth سَادِسُهُمْ He is هُوَ but إِلَّا of five خَمْسَةٍ nor
هُوَ but إِلَّا more أَكْثَرَ and not وَلَآ that ذَٰلِكَ than مِن of less أَدْنَىٰ
ثُمَّ they may be كَانُوا۟ wheresoever أَيْنَ مَا with them مَعَهُمْ He is
on يَوْمَ they did عَمِلُوا۟ of what بِمَا He will inform them يُنَبِّئُهُم then
بِكُلِّ شَىْءٍ Allah is ٱللَّهَ verily إِنَّ of Resurrection ٱلْقِيَٰمَةِ the Day
you تَرَ have not أَلَمْ All-Knower عَلِيمٌ ﴿٧﴾ of every thing
ٱلنَّجْوَىٰ from عَنِ were forbidden نُهُوا۟ those who ٱلَّذِينَ (to) إِلَى seen
they نُهُوا۟ to what لِمَا returned يَعُودُونَ and afterwards ثُمَّ councils
and conspired together وَيَتَنَٰجَوْنَ from it عَنْهُ had been forbidden
and disobedience وَمَعْصِيَتِ and wrong doing وَٱلْعُدْوَٰنِ for sin بِٱلْإِثْمِ
حَيَّوْكَ they come to you جَآءُوكَ and when وَإِذَا to the Messenger ٱلرَّسُولِ

greets you بِهِ not يُحَيِّكَ with what لَمْ they greet you بِمَا
within أَنفُسِهِمْ and they say فِيٓ Allah وَيَقُولُونَ wherewith ٱللَّهُ
for بِمَا Allah ٱللَّهُ should punish us يُعَذِّبُنَا why not لَوْلَا themselves
Hell جَهَنَّمُ will be sufficient for them حَسْبُهُمْ we say نَقُولُ what
ٱلْمَصِيرُ ۝٨ and worst indeed is فَبِئْسَ they will burn therein يَصْلَوْنَهَا
that destination

7. Have you not seen that Allâh knows whatsoever is in the heavens and whatsoever is on the earth? There is no *Najwâ* (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), — nor of five but He is their sixth (with His Knowledge), — nor of less than that or more but He is with them (with His Knowledge) wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allâh is the All-Knower of everything. 8. Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden, and conspired together for sin and wrongdoing and disobedience to the Messenger (Muhammad ﷺ). And when they come to you, they greet you with a greeting wherewith Allâh greets you not, and say within themselves: "Why should Allâh punish us not for what we say?" Hell will be sufficient for them; they will burn therein. And worst indeed is that destination!

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا تَنَٰجَيْتُمْ فَلَا تَتَنَٰجَوْاْ بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ ٱلرَّسُولِ وَتَنَٰجَوْاْ بِٱلْبِرِّ وَٱلتَّقْوَىٰ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِيٓ
إِلَيْهِ تُحْشَرُونَ ۝٩ إِنَّمَا ٱلنَّجْوَىٰ مِنَ ٱلشَّيْطَٰنِ لِيَحْزُنَ ٱلَّذِينَ ءَامَنُواْ وَلَيْسَ بِضَآرِّهِمْ شَيْـًٔا إِلَّا بِإِذْنِ ٱللَّهِ وَعَلَى ٱللَّهِ
فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ۝١٠

you hold تَنَٰجَيْتُمْ when إِذَا believe ءَامَنُوٓاْ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
for sin بِٱلْإِثْمِ hold secret counsel تَتَنَٰجَوْاْ don't فَلَا secret counsel
towards ٱلرَّسُولِ and disobedience وَمَعْصِيَتِ and wrong-doing وَٱلْعُدْوَٰنِ
for بِٱلْبِرِّ but hold secret counsel وَتَنَٰجَوْاْ the Messenger
ٱلَّذِيٓ Allah ٱللَّهَ and fear وَٱتَّقُواْ and piety وَٱلتَّقْوَىٰ righteousness
only إِنَّمَا you shall be gathered ۝٩ تُحْشَرُونَ unto Him إِلَيْهِ Whom
that he may لِيَحْزُنَ satan ٱلشَّيْطَٰنِ from مِنَ secret councils ٱلنَّجْوَىٰ
بِضَآرِّهِمْ but not وَلَيْسَ who believe ءَامَنُواْ to those ٱلَّذِينَ cause grief

with بِإِذْنِ except إِلَّا in anything شَيْـًٔا he can harm them
let put فَلْيَتَوَكَّلِ Allah ٱللَّهِ and in وَعَلَى of Allah ٱللَّهِ permission
the believers ٱلْمُؤْمِنُونَ ⑩ their trust

9. O you who believe! When you hold secret counsel, do it not for sin and wrongdoing, and disobedience towards the Messenger (Muhammad ﷺ), but do it for *Al-Birr* (righteousness) and *Taqwâ* (virtues and piety); and fear Allâh unto Whom you shall be gathered. **10.** Secret counsels (conspiracies) are only from *Shaitân* (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allâh permits. And in Allâh let the believers put their trust.

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا قِيلَ لَكُمْ تَفَسَّحُوا۟ فِى ٱلْمَجَـٰلِسِ فَٱفْسَحُوا۟ يَفْسَحِ ٱللَّهُ لَكُمْ ۖ وَإِذَا قِيلَ ٱنشُزُوا۟ فَٱنشُزُوا۟ يَرْفَعِ
ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ دَرَجَـٰتٍ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ⑪ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نَـٰجَيْتُمُ ٱلرَّسُولَ
فَقَدِّمُوا۟ بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَةً ۚ ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ ۚ فَإِن لَّمْ تَجِدُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ⑫

لَكُمْ are told قِيلَ when إِذَا believe ءَامَنُوٓا۟ who ٱلَّذِينَ O you يَـٰٓأَيُّهَا
فَٱفْسَحُوا۟ the assemblies ٱلْمَجَـٰلِسِ in فِى to make room تَفَسَّحُوا۟ you
and وَإِذَا to you لَكُمْ Allah ٱللَّهُ will give room يَفْسَحِ make room
يَرْفَعِ then rise up فَٱنشُزُوا۟ to rise up ٱنشُزُوا۟ (you) are told قِيلَ when
of مِنكُمْ who believe ءَامَنُوا۟ those ٱلَّذِينَ Allah ٱللَّهُ will elevate
knowledge ٱلْعِلْمَ who have been granted أُوتُوا۟ and those وَٱلَّذِينَ you
you do تَعْمَلُونَ with what بِمَا and Allah وَٱللَّهُ in degrees دَرَجَـٰتٍ
إِذَا believe ءَامَنُوٓا۟ who ٱلَّذِينَ O you يَـٰٓأَيُّهَا Well-Acquainted خَبِيرٌ ⑪
فَقَدِّمُوا۟ the Messenger ٱلرَّسُولَ you consult in private نَـٰجَيْتُمُ when
your private consultation نَجْوَىٰكُمْ before بَيْنَ يَدَىْ spend something
وَأَطْهَرُ for you لَّكُمْ will be better خَيْرٌ that ذَٰلِكَ in charity صَدَقَةً
ٱللَّهَ then verily فَإِنَّ you find تَجِدُوا۟ not لَّمْ But if فَإِن and purer
Most Merciful رَّحِيمٌ ⑫ Oft-Forgiving غَفُورٌ Allah

11. O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allâh will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, or *Jihâd* (holy fighting in Allâh's

Cause), or for any other good deed], rise up. Allâh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allâh is Well-Acquainted with what you do. 12. O you who believe! When you (want to) consult the Messenger (Muhammad ﷺ) in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allâh is Oft-Forgiving, Most Merciful.

ءَأَشْفَقْتُمْ أَن تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَىٰكُمْ صَدَقَـٰتٍ ۚ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَوٰةَ وَءَاتُوا الزَّكَوٰةَ وَأَطِيعُوا اللَّهَ
وَرَسُولَهُۥ ۚ وَاللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٣﴾ ۞ أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِم مَّا هُم مِّنكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى
الْكَذِبِ وَهُمْ يَعْلَمُونَ ﴿١٤﴾ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ إِنَّهُمْ سَآءَ مَا كَانُوا يَعْمَلُونَ ﴿١٥﴾ اتَّخَذُوٓا أَيْمَـٰنَهُمْ جُنَّةً فَصَدُّوا عَن
سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٦﴾

your نَجْوَىٰكُمْ before بَيْنَ يَدَيْ spend تُقَدِّمُوا to أَن are you afraid ءَأَشْفَقْتُمْ
تَفْعَلُوا not لَمْ if then فَإِذْ in charity صَدَقَـٰتٍ private consultation
فَأَقِيمُوا (to) you عَلَيْكُمْ Allah اللَّهُ and has forgiven وَتَابَ you do (it)
Zakat (charity) الزَّكَوٰةَ and give وَءَاتُوا prayer الصَّلَوٰةَ then perform
and وَاللَّهُ and His Messenger وَرَسُولَهُۥ Allah اللَّهَ and obey وَأَطِيعُوا
have أَلَمْ ۞ you do تَعْمَلُونَ ﴿١٣﴾ of what بِمَا All-Aware خَبِيرٌۢ Allah is
قَوْمًا who take for friends تَوَلَّوْا those الَّذِينَ (to) إِلَى you seen تَرَ not
هُم not مَّا upon them عَلَيْهِم Allah اللَّهُ is angry غَضِبَ a people
and they swear وَيَحْلِفُونَ of them مِنْهُمْ nor وَلَا of you مِّنكُمْ they are
has أَعَدَّ know يَعْلَمُونَ ﴿١٤﴾ while they وَهُمْ a lie الْكَذِبِ to عَلَى
إِنَّهُمْ severe شَدِيدًا torment عَذَابًا for them لَهُمْ Allah اللَّهُ prepared
to do يَعْمَلُونَ ﴿١٥﴾ they used كَانُوا which مَا evil is سَآءَ indeed they
thus فَصَدُّوا a screen جُنَّةً their oaths أَيْمَـٰنَهُمْ they have taken اتَّخَذُوٓا
so they فَلَهُمْ of Allah اللَّهِ the path سَبِيلِ from عَن they hinder
a humiliating مُّهِينٌ ﴿١٦﴾ torment عَذَابٌ shall have

13. Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and Allâh has forgiven you, then (at least) perform *Salât* (*Iqâmat-as-Salât*) and give *Zakât* and obey Allâh (i.e. do all that Allâh and His Messenger ﷺ order you to do). And Allâh is All-Aware of what you do. 14. Have you (O Muhammad ﷺ) not seen those (hypocrites) who take as friends a people upon whom is the Wrath of Allâh (i.e. Jews)? They are neither of you

(Muslims) nor of them (Jews), and they swear to a lie while they know. **15.** Allâh has prepared for them a severe torment. Evil indeed is that which they used to do. **16.** They have made their oaths a screen (for their evil actions). Thus they hinder (men) from the path of Allâh, so they shall have a humiliating torment.

لَّن تُغْنِيَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۚ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿١٧﴾ يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا
فَيَحْلِفُونَ لَهُۥ كَمَا يَحْلِفُونَ لَكُمْ ۖ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَىْءٍ ۚ أَلَآ إِنَّهُمْ هُمُ ٱلْكَٰذِبُونَ ﴿١٨﴾ ٱسْتَحْوَذَ عَلَيْهِمُ ٱلشَّيْطَٰنُ فَأَنسَىٰهُمْ ذِكْرَ
ٱللَّهِ ۚ أُو۟لَٰٓئِكَ حِزْبُ ٱلشَّيْطَٰنِ ۚ أَلَآ إِنَّ حِزْبَ ٱلشَّيْطَٰنِ هُمُ ٱلْخَٰسِرُونَ ﴿١٩﴾ إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥٓ أُو۟لَٰٓئِكَ فِى
ٱلْأَذَلِّينَ ﴿٢٠﴾ كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ ﴿٢١﴾

nor وَلَآ their wealth أَمْوَٰلُهُمْ them عَنْهُمْ will avail تُغْنِيَ never لَّن
أُو۟لَٰٓئِكَ anything شَيْـًٔا Allah ٱللَّهِ against مِّنَ their children أَوْلَٰدُهُم
therein فِيهَا they هُمْ of the Fire ٱلنَّارِ will be dwellers أَصْحَٰبُ they
when will يَبْعَثُهُمُ on the Day يَوْمَ to dwell forever ﴿١٧﴾ خَٰلِدُونَ
then they will فَيَحْلِفُونَ together جَمِيعًا Allah ٱللَّهُ resurrect them
and وَيَحْسَبُونَ to you لَكُمْ they swear يَحْلِفُونَ as كَمَا to Him لَهُۥ swear
إِنَّهُمْ Lo! أَلَآ on something عَلَىٰ شَىْءٍ that they are أَنَّهُمْ they think
عَلَيْهِمُ has overtaken ٱسْتَحْوَذَ are liars ﴿١٨﴾ ٱلْكَٰذِبُونَ they هُمُ verily
ذِكْرَ so he has made them forget فَأَنسَىٰهُمْ satan ٱلشَّيْطَٰنُ (over) them
the party حِزْبُ they are أُو۟لَٰٓئِكَ of Allah ٱللَّهِ the remembrance
of satan ٱلشَّيْطَٰنِ the party حِزْبَ verily إِنَّ Lo! أَلَآ of satan ٱلشَّيْطَٰنِ
يُحَآدُّونَ those ٱلَّذِينَ verily إِنَّ the losers ﴿١٩﴾ ٱلْخَٰسِرُونَ they will be هُمُ
they will أُو۟لَٰٓئِكَ and His Messenger وَرَسُولَهُۥٓ Allah ٱللَّهَ who oppose
Allah ٱللَّهُ has decreed كَتَبَ the lowest ﴿٢٠﴾ ٱلْأَذَلِّينَ among فِى be
إِنَّ and My Messengers وَرُسُلِىٓ I أَنَا۠ verily will overcome لَأَغْلِبَنَّ
All-Mighty ﴿٢١﴾ عَزِيزٌ All-Powerful قَوِىٌّ Allah ٱللَّهَ verily

17. Their children and their wealth will avail them nothing against Allâh. They will be the dwellers of the Fire to dwell therein forever. **18.** On the Day when Allâh will resurrect them all together (for their account); then they will swear to Him as they swear to you (O Muslims). And they think that they have something (to stand upon). Verily, they are liars! **19.** *Shaitân* (Satan) has overpowered them. So he has made them forget the remembrance of Allâh. They are the party of

Shaitân (Satan). Verily, it is the party of *Shaitân* (Satan) that will be the losers!
20. Those who oppose Allâh and His Messenger (Muhammad ﷺ), they will be
among the lowest (most humiliated). **21.** Allâh has decreed: "Verily, it is I and My
Messengers who shall be the victorious." Verily, Allâh is All-Powerful,
All-Mighty.

لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ يُوَآدُّونَ مَنْ حَآدَّ ٱللَّهَ وَرَسُولَهُۥ وَلَوْ كَانُوٓا۟ ءَابَآءَهُمْ أَوْ أَبْنَآءَهُمْ
أَوْ إِخْوَٰنَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُو۟لَٰٓئِكَ كَتَبَ فِى قُلُوبِهِمُ ٱلْإِيمَٰنَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّٰتٍ تَجْرِى
مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ رَضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ أُو۟لَٰٓئِكَ حِزْبُ ٱللَّهِ ۚ أَلَآ إِنَّ حِزْبَ ٱللَّهِ هُمُ
ٱلْمُفْلِحُونَ ﴿٢٢﴾

who believe يُؤْمِنُونَ any people قَوْمًا you will find تَجِدُ not لَّا
مَنْ loving يُوَآدُّونَ the Last ٱلْءَاخِرِ and Day وَٱلْيَوْمِ in Allah بِٱللَّهِ
وَلَوْ and His Messenger وَرَسُولَهُۥ Allah ٱللَّهَ who oppose حَآدَّ those
أَبْنَآءَهُمْ or أَوْ their fathers ءَابَآءَهُمْ they were كَانُوٓا۟ even though
their عَشِيرَتَهُمْ or أَوْ their brothers إِخْوَٰنَهُمْ or أَوْ their sons
their قُلُوبِهِمُ in فِى He has written كَتَبَ for such أُو۟لَٰٓئِكَ kindred
with بِرُوحٍ and strengthened them وَأَيَّدَهُم Faith ٱلْإِيمَٰنَ hearts
and وَيُدْخِلُهُمْ from Himself مِّنْهُ spirit (lights and true guidance)
under مِن تَحْتِهَا flowing تَجْرِى to Gardens جَنَّٰتٍ He will admit them
رَضِىَ there in فِيهَا to dwell forever خَٰلِدِينَ rivers ٱلْأَنْهَٰرُ which
and they are pleased وَرَضُوا۟ with them عَنْهُمْ Allah ٱللَّهُ is pleased
أَلَآ of Allah ٱللَّهِ the party حِزْبُ they are أُو۟لَٰٓئِكَ with Him عَنْهُ
ٱلْمُفْلِحُونَ ﴿٢٢﴾ they هُمُ of Allah ٱللَّهِ the party حِزْبَ verily إِنَّ Lo!
will be the successful

22. You (O Muhammad ﷺ) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad ﷺ), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with *Rûh* (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allâh is pleased with them, and they with Him. They are the party of Allâh. Verily, it is the party of Allâh that will be the successful.

سُورَةُ الحَشْرِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١﴾ هُوَ ٱلَّذِىٓ أَخْرَجَ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ مِن
دِيَٰرِهِمْ لِأَوَّلِ ٱلْحَشْرِ ۚ مَا ظَنَنتُمْ أَن يَخْرُجُوا۟ ۖ وَظَنُّوٓا۟ أَنَّهُم مَّانِعَتُهُمْ حُصُونُهُم مِّنَ ٱللَّهِ فَأَتَىٰهُمُ ٱللَّهُ مِنْ حَيْثُ لَمْ
يَحْتَسِبُوا۟ ۖ وَقَذَفَ فِى قُلُوبِهِمُ ٱلرُّعْبَ ۚ يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ وَأَيْدِى ٱلْمُؤْمِنِينَ فَٱعْتَبِرُوا۟ يَٰٓأُو۟لِى ٱلْأَبْصَٰرِ ﴿٢﴾ وَلَوْلَآ أَن
كَتَبَ ٱللَّهُ عَلَيْهِمُ ٱلْجَلَآءَ لَعَذَّبَهُمْ فِى ٱلدُّنْيَا ۖ وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابُ ٱلنَّارِ ﴿٣﴾

the ٱلسَّمَٰوَٰتِ in فِى whatsoever مَا (to) Allah لِلَّهِ glorifies سَبَّحَ
and He وَهُوَ the earth ٱلْأَرْضِ on فِى and whatsoever وَمَا heavens
ٱلَّذِىٓ He is هُوَ the All-Wise ٱلْحَكِيمُ ﴿١﴾ the All-Mighty ٱلْعَزِيزُ is
from مِنْ disbelieved كَفَرُوا۟ those who ٱلَّذِينَ drove out أَخْرَجَ Who
their homes دِيَٰرِهِمْ from مِن of the scripture ٱلْكِتَٰبِ the people أَهْلِ
أَن you did think ظَنَنتُمْ not مَا gathering ٱلْحَشْرِ at the first لِأَوَّلِ
that أَنَّهُم and they thought وَظَنُّوٓا۟ they would get out يَخْرُجُوا۟ that
ٱللَّهِ from مِّنَ their fortresses حُصُونُهُم would defend them مَّانِعَتُهُمْ
from a مِنْ Allah's (torment) ٱللَّهُ But reached them فَأَتَىٰهُمُ Allah
and وَقَذَفَ -they expected it يَحْتَسِبُوا۟ not لَمْ whereof حَيْثُ (place)
they يُخْرِبُونَ terror ٱلرُّعْبَ their hearts قُلُوبِهِمُ into فِى He cast
with their own hands بِأَيْدِيهِمْ their own dwellings بُيُوتَهُم destroyed
then take فَٱعْتَبِرُوا۟ of the believers ٱلْمُؤْمِنِينَ and the hands وَأَيْدِى
and وَلَوْلَآ eyes (to see) ٱلْأَبْصَٰرِ ﴿٢﴾ O you with يَٰٓأُو۟لِى admonition
for عَلَيْهِمُ Allah ٱللَّهُ had decreed كَتَبَ that أَن had it not been
He would certainly have punished them لَعَذَّبَهُمْ exile ٱلْجَلَآءَ them
the ٱلْءَاخِرَةِ in فِى and theirs shall be وَلَهُمْ this world ٱلدُّنْيَا in فِى
of the Fire ٱلنَّارِ ﴿٣﴾ the torment عَذَابُ Hereafter

Sûrat Al-Hashr
(The Gathering) LIX

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. And He is the All-Mighty, the All-Wise. **2.** He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Banû An-Nadîr) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allâh! But Allâh's (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see). **3.** And had it not been that Allâh had decreed exile for them, He would certainly have punished them in this world; and in the Hereafter theirs shall be the torment of the Fire.

ذَٰلِكَ بِأَنَّهُمْ شَآقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ ۖ وَمَن يُشَآقِّ ٱللَّهَ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٤﴾ مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا
قَآئِمَةً عَلَىٰٓ أُصُولِهَا فَبِإِذْنِ ٱللَّهِ وَلِيُخْزِىَ ٱلْفَٰسِقِينَ ﴿٥﴾ وَمَآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْهُمْ فَمَآ أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ
وَلَا رِكَابٍ وَلَٰكِنَّ ٱللَّهَ يُسَلِّطُ رُسُلَهُۥ عَلَىٰ مَن يَشَآءُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٦﴾

and وَرَسُولَهُۥ Allah ٱللَّهَ opposed شَآقُّوا۟ because they بِأَنَّهُمْ that is ذَٰلِكَ
فَإِنَّ Allah ٱللَّهَ opposes يُشَآقِّ and whosoever وَمَن His Messenger
مَا in punishment ٱلْعِقَابِ ﴿٤﴾ (is) severe شَدِيدُ Allah ٱللَّهَ then verily
or أَوْ the palm-trees لِّينَةٍ of مِّن you cut down قَطَعْتُم what
their roots أُصُولِهَا on عَلَىٰٓ standing قَآئِمَةً you left them تَرَكْتُمُوهَا
and in order that He وَلِيُخْزِىَ of Allah ٱللَّهِ it was by leave فَبِإِذْنِ
gave as أَفَآءَ and what وَمَآ the rebellious ٱلْفَٰسِقِينَ ﴿٥﴾ might disgrace
فَمَآ from them مِنْهُمْ His Messenger رَسُولِهِۦ to عَلَىٰ Allah ٱللَّهُ booty
خَيْلٍ of مِنْ on it عَلَيْهِ you made expedition أَوْجَفْتُمْ for which not
gives يُسَلِّطُ Allah ٱللَّهَ But وَلَٰكِنَّ camelry رِكَابٍ nor وَلَا cavalry
He يَشَآءُ whomsoever مَن over عَلَىٰ to His Messenger رُسُلَهُۥ power
is Able قَدِيرٌ ﴿٦﴾ things شَىْءٍ over all عَلَىٰ كُلِّ and Allah وَٱللَّهُ wills

who will be the successful. 10. And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.

۞ أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ
وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١١﴾ لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ
قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُوَلُّنَّ الْأَدْبَارَ ثُمَّ لَا يُنْصَرُونَ ﴿١٢﴾

who were نَافَقُوا those إِلَى الَّذِينَ you observed تَرَ Have not ۞ أَلَمْ
those الَّذِينَ to their brothers لِإِخْوَانِهِمُ they say يَقُولُونَ hypocrites
of the الْكِتَابِ the people أَهْلِ among مِنْ who disbelieve كَفَرُوا
we indeed will لَنَخْرُجَنَّ you are expelled أُخْرِجْتُمْ if لَئِنْ scripture
فِيكُمْ we shall obey نُطِيعُ and not وَلَا with you مَعَكُمْ go out
you are قُوتِلْتُمْ and if وَإِنْ ever أَبَدًا anyone أَحَدًا against you
يَشْهَدُ and Allah وَاللَّهُ we shall indeed help you لَنَنْصُرَنَّكُمْ attacked
surely لَئِنْ verily are liars لَكَاذِبُونَ ﴿١١﴾ that they إِنَّهُمْ bears witness
مَعَهُمْ they will go out يَخْرُجُونَ never لَا they are expelled أُخْرِجُوا if
they يَنْصُرُونَهُمْ not لَا they are attacked قُوتِلُوا and if وَلَئِنْ with them
they لَيُوَلُّنَّ they do help them نَصَرُوهُمْ and if وَلَئِنْ will help them
they يُنْصَرُونَ ﴿١٢﴾ not لَا so (then) ثُمَّ their backs الْأَدْبَارَ will turn
will be victorious

11. Have you (O Muhammad ﷺ) not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: "(By Allâh) if you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you; and if you are attacked (in fight), we shall indeed help you." But Allâh is Witness that they verily are liars. 12. Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them; and if they are attacked, they will never help them. And (even) if they do help them, they (hypocrites) will turn their backs, and they will not be victorious.

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٣﴾ لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي
قُرًى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا

يَعْقِلُونَ ﴿١٤﴾ كَمَثَلِ ٱلَّذِينَ مِن قَبْلِهِمْ قَرِيبًا ۖ ذَاقُوا۟ وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾

صُدُورِهِم in فِى as a fear رَهْبَةً are more awful أَشَدُّ verily you لَأَنتُمْ
because they بِأَنَّهُمْ that is ذَٰلِكَ Allah ٱللَّهِ than مِّنَ their breasts
not لَّا who comprehend يَفْقَهُونَ ﴿١٣﴾ not لَّا a people قَوْمٌ are
in فِى except إِلَّا together جَمِيعًا they fight against you يُقَٰتِلُونَكُمْ
جُدُرٍۭ behind وَرَآءِ from مِن or أَوْ fortified مُّحَصَّنَةٍ townships قُرًى
is very شَدِيدٌ among themselves بَيْنَهُمْ their enmity بَأْسُهُم walls
but وَقُلُوبُهُمْ as united جَمِيعًا you would think them تَحْسَبُهُمْ great
because they are بِأَنَّهُمْ that is ذَٰلِكَ are divided شَتَّىٰ their hearts
(they) are كَمَثَلِ who understand يَعْقِلُونَ ﴿١٤﴾ not لَّا a people قَوْمٌ
قَرِيبًا before them (predecessors) مِن قَبْلِهِمْ those ٱلَّذِينَ like
of their conduct أَمْرِهِمْ evil result وَبَالَ they tasted ذَاقُوا۟ immediate
painful أَلِيمٌ ﴿١٥﴾ torment عَذَابٌ and for them وَلَهُمْ

13. Verily, you (believers in the Oneness of Allâh — Islâmic Monotheism) are more fearful in their (Jews of Banû An-Nadîr) breasts than Allâh. That is because they are a people who comprehend not (the Majesty and Power of Allâh).
14. They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided. That is because they are a people who understand not.
15. They are like their immediate predecessors (the Jews of Banû Qainûqâ', who suffered); they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment.

كَمَثَلِ ٱلشَّيْطَٰنِ إِذْ قَالَ لِلْإِنسَٰنِ ٱكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّى بَرِىٓءٌ مِّنكَ إِنِّىٓ أَخَافُ ٱللَّهَ رَبَّ ٱلْعَٰلَمِينَ ﴿١٦﴾
فَكَانَ عَٰقِبَتَهُمَآ أَنَّهُمَا فِى ٱلنَّارِ خَٰلِدَيْنِ فِيهَا ۚ وَذَٰلِكَ جَزَٰٓؤُا۟ ٱلظَّٰلِمِينَ ﴿١٧﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَلْتَنظُرْ
نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٨﴾

to man لِلْإِنسَٰنِ he says قَالَ when إِذْ satan ٱلشَّيْطَٰنِ they are like كَمَثَلِ
(satan) قَالَ he disbelieves كَفَرَ so when فَلَمَّا disbelieve ٱكْفُرْ
Allah ٱللَّهَ fear أَخَافُ I إِنِّىٓ of you مِّنكَ free بَرِىٓءٌ I am إِنِّى says
the عَٰقِبَتَهُمَآ so will be فَكَانَ of the worlds ٱلْعَٰلَمِينَ ﴿١٦﴾ the Lord رَبَّ

خَٰلِدَيْنِ the Fire ٱلنَّارِ in فِى that they will be أَنَّهُمَا end of both
the recompence جَزَٰٓؤُا۟ and that وَذَٰلِكَ therein فِيهَا abiding
who ٱلَّذِينَ O you يَٰٓأَيُّهَا of wrong-doers,disbelievers ٱلظَّٰلِمِينَ ﴿١٧﴾
every نَفْسٌ and let look وَلْتَنظُرْ Allah ٱللَّهَ fear ٱتَّقُوا۟ believe ءَامَنُوا۟
وَٱتَّقُوا۟ for tomorrow لِغَدٍ he has sent forth قَدَّمَتْ what مَّا person
of بِمَا is All-Aware خَبِيرٌۢ Allah ٱللَّهَ verily إِنَّ Allah ٱللَّهَ and fear
you do تَعْمَلُونَ ﴿١٨﴾ what

16. (Their allies deceived them) like *Shaitân* (Satan), when he says to man: "Disbelieve in Allâh." But when (man) disbelieves in Allâh, *Shaitân* (Satan) says: "I am free of you, I fear Allâh, the Lord of the *'Âlamîn* (mankind, jinn and all that exists)!" **17.** So the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the *Zâlimûn* (i.e. polytheists, wrongdoers, disbelievers in Allâh and in His Oneness). **18.** O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allâh. Verily, Allâh is All-Aware of what you do.

وَلَا تَكُونُوا۟ كَٱلَّذِينَ نَسُوا۟ ٱللَّهَ فَأَنسَىٰهُمْ أَنفُسَهُمْ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿١٩﴾ لَا يَسْتَوِىٓ أَصْحَٰبُ ٱلنَّارِ وَأَصْحَٰبُ
ٱلْجَنَّةِ ۚ أَصْحَٰبُ ٱلْجَنَّةِ هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾ لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ
ٱللَّهِ ۚ وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَٰلِمُ ٱلْغَيْبِ
وَٱلشَّهَٰدَةِ ۖ هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ ﴿٢٢﴾

Allah ٱللَّهَ who forgot نَسُوا۟ like those كَٱلَّذِينَ be تَكُونُوا۟ and not وَلَا
أُو۟لَٰٓئِكَ their own selves أَنفُسَهُمْ and He caused them to forget فَأَنسَىٰهُمْ
equal يَسْتَوِىٓ not لَا the rebellious ٱلْفَٰسِقُونَ ﴿١٩﴾ they are هُمُ those
and the dwellers وَأَصْحَٰبُ of the Fire ٱلنَّارِ the dwellers أَصْحَٰبُ are
of the ٱلْجَنَّةِ (it is) the dwellers أَصْحَٰبُ of the paradise ٱلْجَنَّةِ
We sent أَنزَلْنَا if لَوْ will be successful ٱلْفَآئِزُونَ ﴿٢٠﴾ they هُمُ paradise
you لَّرَأَيْتَهُۥ a mount جَبَلٍ on عَلَىٰ Quran ٱلْقُرْءَانَ this هَٰذَا down
rending asunder مُّتَصَدِّعًا humbling itself خَٰشِعًا would have seen it
are ٱلْأَمْثَٰلُ and such وَتِلْكَ of Allah ٱللَّهِ the fear خَشْيَةِ from مِّنْ
لَعَلَّهُمْ to mankind لِلنَّاسِ which we put forward نَضْرِبُهَا the parables

whom ٱلَّذِى Allah ٱللَّهُ He is هُوَ reflect يَتَفَكَّرُونَ ﴿٢١﴾ that they may
the All-Knower عَـٰلِمُ He هُوَ but إِلَّا god (there is) إِلَـٰهَ no لَآ
the ٱلرَّحْمَـٰنُ He is هُوَ and the seen وَٱلشَّهَـٰدَةِ of the unseen ٱلْغَيْبِ
the Most Merciful ٱلرَّحِيمُ ﴿٢٢﴾ Most-Beneficent

19. And be not like those who forgot Allâh (i.e. became disobedient to Allâh), and He caused them to forget their own selves (let them to forget to do righteous deeds). Those are the *Fâsiqûn* (rebellious, disobedient to Allâh). **20.** Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful. **21.** Had We sent down this Qur'ân on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allâh. Such are the parables which We put forward to mankind that they may reflect. **22.** He is Allâh, beside Whom *Lâ ilâha illa Huwa* (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.

هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَـٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَـٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ
سُبْحَـٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ ٱللَّهُ ٱلْخَـٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ يُسَبِّحُ لَهُۥ مَا فِى
ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٤﴾

إِلَّا god إِلَـٰهَ (there is) no لَآ whom ٱلَّذِى Allah ٱللَّهُ He is هُوَ
the One Free ٱلسَّلَـٰمُ the Holy ٱلْقُدُّوسُ the King ٱلْمَلِكُ He هُوَ but
the Watcher ٱلْمُهَيْمِنُ the Giver of security ٱلْمُؤْمِنُ from all defects
the Compeller ٱلْجَبَّارُ All-Mighty ٱلْعَزِيزُ over His creatures
above عَمَّا Allah ٱللَّهِ Glory is to سُبْحَـٰنَ the Supreme ٱلْمُتَكَبِّرُ
ٱللَّهُ He is هُوَ they associate partners with him يُشْرِكُونَ ﴿٢٣﴾ all that
ٱلْمُصَوِّرُ the Inventor of all things ٱلْبَارِئُ the Creator ٱلْخَـٰلِقُ Allah
ٱلْحُسْنَىٰ Names ٱلْأَسْمَآءُ to Him belong لَهُ the Bestower of forms
the ٱلسَّمَـٰوَٰتِ in فِى all that is مَا Him لَهُۥ glorify يُسَبِّحُ the Best
the All- Mighty ٱلْعَزِيزُ and He is وَهُوَ and the earth وَٱلْأَرْضِ heavens
the All-Wise ٱلْحَكِيمُ ﴿٢٤﴾

23. He is Allâh, beside Whom *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver

of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allâh! (High is He) above all that they associate as partners with Him. **24.** He is Allâh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.

سُورَةُ المُمْتَحَنَة

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَقَدْ كَفَرُوا۟ بِمَا جَآءَكُم مِّنَ ٱلْحَقِّ يُخْرِجُونَ
ٱلرَّسُولَ وَإِيَّاكُمْ ۙ أَن تُؤْمِنُوا۟ بِٱللَّهِ رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَـٰدًا فِى سَبِيلِى وَٱبْتِغَآءَ مَرْضَاتِى ۚ تُسِرُّونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَأَنَا۠
أَعْلَمُ بِمَآ أَخْفَيْتُمْ وَمَآ أَعْلَنتُمْ ۚ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ﴿١﴾ إِن يَثْقَفُوكُمْ يَكُونُوا۟ لَكُمْ أَعْدَآءً وَيَبْسُطُوٓا۟
إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِٱلسُّوٓءِ وَوَدُّوا۟ لَوْ تَكْفُرُونَ ﴿٢﴾

My عَدُوِّى take تَتَّخِذُوا۟ not لَا believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَـٰٓأَيُّهَا
showing تُلْقُونَ as friends أَوْلِيَآءَ and your enemies وَعَدُوَّكُمْ enemies
they have كَفَرُوا۟ while وَقَدْ affection بِٱلْمَوَدَّةِ towards them إِلَيْهِم
the ٱلْحَقِّ of مِّنَ has come to you جَآءَكُم in what بِمَا disbelieved
and وَإِيَّاكُمْ the Messenger ٱلرَّسُولَ and have driven out يُخْرِجُونَ truth
your رَبِّكُمْ in Allah بِٱللَّهِ you believe تُؤْمِنُوا۟ because أَن yourselves
in فِى to strive جِهَـٰدًا come forth خَرَجْتُمْ you have كُنتُمْ if إِن Lord
تُسِرُّونَ My good pleasure مَرْضَاتِى and to seek وَٱبْتِغَآءَ My cause سَبِيلِى
أَعْلَمُ while I am وَأَنَا۠ love بِٱلْمَوَدَّةِ to them إِلَيْهِم you show in secret
you أَعْلَنتُمْ and what وَمَآ you conceal أَخْفَيْتُمْ of what بِمَآ All-Aware
then فَقَدْ of you مِنكُمْ does that يَفْعَلْهُ and whosoever وَمَن reveal
ٱلسَّبِيلِ ﴿١﴾ from the straight سَوَآءَ he has gone astray ضَلَّ indeed
يَكُونُوا۟ they gain the upper hand over you يَثْقَفُوكُمْ should إِن path
and وَيَبْسُطُوٓا۟ as enemies أَعْدَآءً to you لَكُمْ they would (behave)
and their وَأَلْسِنَتَهُم their hands أَيْدِيَهُمْ against you إِلَيْكُمْ stretch forth
تَكْفُرُونَ ﴿٢﴾ that لَوْ and they desire وَوَدُّوا۟ with evil بِٱلسُّوٓءِ tongues
you should disbelieve

Sûrat Al-Mumtahanah
(The Woman to be examined) LX

In the Name of Allâh
the Most Gracious, the Most Merciful

1. O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islâmic Monotheism, this Qur'ân, and Muhammad ﷺ), and have driven out the Messenger (Muhammad ﷺ) and yourselves (from your homeland) because you believe in Allâh your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists, as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the Straight Path. **2.** Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.

لَن تَنفَعَكُمْ أَرْحَامُكُمْ وَلَآ أَوْلَٰدُكُمْ ۚ يَوْمَ ٱلْقِيَٰمَةِ يَفْصِلُ بَيْنَكُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣﴾ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ
فِىٓ إِبْرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ إِذْ قَالُوا۟ لِقَوْمِهِمْ إِنَّا بُرَءَٰٓؤُا۟ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ ٱللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ ٱلْعَدَٰوَةُ
وَٱلْبَغْضَآءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا۟ بِٱللَّهِ وَحْدَهُۥٓ إِلَّا قَوْلَ إِبْرَٰهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَآ أَمْلِكُ لَكَ مِنَ ٱللَّهِ مِن شَىْءٍ ۖ رَّبَّنَا عَلَيْكَ
تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴿٤﴾

nor وَلَآ your relatives أَرْحَامُكُمْ will benefit you تَنفَعَكُمْ never لَن
He will يَفْصِلُ of resurrection ٱلْقِيَٰمَةِ Day يَوْمَ your children أَوْلَٰدُكُمْ
تَعْمَلُونَ of what بِمَا and Allah is وَٱللَّهُ between you بَيْنَكُمْ separate
for you لَكُمْ has been كَانَتْ indeed قَدْ All-Seer ﴿٣﴾ بَصِيرٌ you do
and وَٱلَّذِينَ Abraham إِبْرَٰهِيمَ in فِىٓ an excellent حَسَنَةٌ example أُسْوَةٌ
to their people لِقَوْمِهِمْ they said قَالُوا۟ when إِذْ with him مَعَهُۥٓ those
and whatever وَمِمَّا from you مِنكُمْ are free بُرَءَٰٓؤُا۟ verily we إِنَّا
we have كَفَرْنَا Allah ٱللَّهِ besides مِن دُونِ you worship تَعْبُدُونَ
between us بَيْنَنَا and there has appeared وَبَدَا you بِكُمْ rejected
أَبَدًا and hatred وَٱلْبَغْضَآءُ hostility ٱلْعَدَٰوَةُ and between you وَبَيْنَكُمُ
Alone وَحْدَهُۥٓ in Allah بِٱللَّهِ you believe تُؤْمِنُوا۟ until حَتَّىٰ for ever

4. That is because they opposed Allâh and His Messenger (Muhammad ﷺ). And whosoever opposes Allâh, then verily, Allâh is Severe in punishment. **5.** What you (O Muslims) cut down of the palm trees (of the enemy), or you left them standing on their stems, it was by Leave of Allâh, and in order that He might disgrace the *Fâsiqûn* (the rebellious, the disobedient to Allâh). **6.** And what Allâh gave as booty (*Fai'*) to His Messenger (Muhammad ﷺ) from them — for this you made no expedition with either cavalry or camelry. But Allâh gives power to His Messengers over whomsoever He wills. And Allâh is Able to do all things.

مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْ أَهْلِ ٱلْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينِ وَٱبْنِ ٱلسَّبِيلِ كَىْ لَا يَكُونَ
دُولَةًۢ بَيْنَ ٱلْأَغْنِيَآءِ مِنكُمْ ۚ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٧﴾
لِلْفُقَرَآءِ ٱلْمُهَـٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَـٰرِهِمْ وَأَمْوَٰلِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ
أُو۟لَـٰٓئِكَ هُمُ ٱلصَّـٰدِقُونَ ﴿٨﴾

His رَسُولِهِۦ to عَلَىٰ Allah ٱللَّهُ gave as booty أَفَآءَ what مَّآ
فَلِلَّهِ of the townships ٱلْقُرَىٰ the people أَهْلِ from مِنْ Messenger
and the kindred وَلِذِى ٱلْقُرْبَىٰ His Messenger وَلِلرَّسُولِ (it is) for Allah
and the وَٱبْنِ ٱلسَّبِيلِ and the poor وَٱلْمَسَـٰكِينِ and the orphans وَٱلْيَتَـٰمَىٰ
بَيْنَ a fortune دُولَةًۢ it may become يَكُونَ not لَا that كَىْ wayfarer
and whatsoever وَمَآ among you مِنكُمْ the rich ٱلْأَغْنِيَآءِ between
and وَمَا take it فَخُذُوهُ the Messenger ٱلرَّسُولُ gives you ءَاتَىٰكُمُ
وَٱتَّقُوا۟ abstain فَٱنتَهُوا۟ from it عَنْهُ he forbids you نَهَىٰكُمْ whatsoever
ٱلْعِقَابِ ﴿٧﴾ is severe شَدِيدُ Allah ٱللَّهَ verily إِنَّ Allah ٱللَّهَ and fear
who ٱلَّذِينَ emigrants ٱلْمُهَـٰجِرِينَ for the poor لِلْفُقَرَآءِ in punishment
and وَأَمْوَٰلِهِمْ their homes دِيَـٰرِهِمْ from مِن were expelled أُخْرِجُوا۟
Allah ٱللَّهِ from مِّنَ Bounties فَضْلًا seeking يَبْتَغُونَ their property
and His وَرَسُولَهُۥٓ Allah ٱللَّهَ and helping وَيَنصُرُونَ and pleasure وَرِضْوَٰنًا
are the truthful ٱلصَّـٰدِقُونَ ﴿٨﴾ they هُمُ such أُو۟لَـٰٓئِكَ Messenger

7. What Allâh gave as booty (*Fai'*) to His Messenger (Muhammad ﷺ) from the people of the townships — it is for Allâh, His Messenger (Muhammad ﷺ), the kindred (of Messenger Muhammad ﷺ), the orphans, *Al-Masâkin* (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among

you. And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allâh; verily, Allâh is Severe in punishment. **8.** (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allâh and to please Him, and helping Allâh (i.e. helping His religion — Islamic Monotheism) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say).

وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَٰنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا۟
وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٩﴾
وَٱلَّذِينَ جَآءُو مِنۢ بَعْدِهِمْ يَقُولُونَ رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا
غِلًّا لِّلَّذِينَ ءَامَنُوا۟ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ ﴿١٠﴾

and وَٱلْإِيمَٰنَ homes ٱلدَّارَ had adopted تَبَوَّءُو and those who وَٱلَّذِينَ
هَاجَرَ those who مَنْ love يُحِبُّونَ before them مِن قَبْلِهِمْ the Faith
in فِى they find يَجِدُونَ and not وَلَا to them إِلَيْهِمْ emigrate
they أُوتُوا۟ for that which مِّمَّآ jealousy حَاجَةً their breasts صُدُورِهِمْ
over عَلَىٰٓ and give them preference وَيُؤْثِرُونَ have been given
in خَصَاصَةٌ they بِهِمْ were كَانَ even though وَلَوْ themselves أَنفُسِهِمْ
covetousness شُحَّ is saved يُوقَ and whosoever وَمَن need of that
ٱلْمُفْلِحُونَ ﴿٩﴾ who هُمُ such are they فَأُو۟لَٰٓئِكَ from his own نَفْسِهِۦ
مِنۢ بَعْدِهِمْ came جَآءُو and those who وَٱلَّذِينَ will be the successful
us لَنَا forgive ٱغْفِرْ our Lord رَبَّنَا they say يَقُولُونَ after them
have preceded us سَبَقُونَا who ٱلَّذِينَ and our brethren وَلِإِخْوَٰنِنَا
غِلًّا our hearts قُلُوبِنَا in فِى put تَجْعَلْ and not وَلَا in faith بِٱلْإِيمَٰنِ
our رَبَّنَآ have believed ءَامَنُوا۟ against those who لِّلَّذِينَ any hatred
Most ﴿١٠﴾ رَّحِيمٌ full of kindness رَءُوفٌ you are indeed إِنَّكَ Lord
Merciful

9. And (it is also for) those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banû An-Nadîr), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they

to his father لِأَبِيهِ of Abraham إِبْرَٰهِيمَ the saying قَوْلَ except إِلَّا
and not وَمَآ for you لَكَ verily I will ask for forgiveness لَأَسْتَغْفِرَنَّ
مِن شَيْءٍ Allah ٱللَّهِ before مِنَ for you لَكَ I have power to do أَمْلِكُ
وَإِلَيْكَ we put our trust تَوَكَّلْنَا in You عَلَيْكَ our Lord رَّبَّنَا anything
ٱلْمَصِيرُ ٤ and to you وَإِلَيْكَ we turn in repentance أَنَبْنَا and to You
is the final return

3. Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allâh). He will judge between you. And Allâh is the All-Seer of what you do. 4. Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh, we have rejected you, and there has started between us and you, hostility and hatred for ever until you believe in Allâh Alone" — except the saying of Ibrâhîm (Abraham) to his father: "Verily, I will ask forgiveness (from Allâh) for you, but I have no power to do anything for you before Allâh." "Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return.

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ كَفَرُوا وَٱغْفِرْ لَنَا رَبَّنَآ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ٥ لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ
يَرْجُوا ٱللَّهَ وَٱلْيَوْمَ ٱلْآخِرَ وَمَن يَتَوَلَّ فَإِنَّ ٱللَّهَ هُوَ ٱلْغَنِيُّ ٱلْحَمِيدُ ٦ ۞ عَسَى ٱللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ ٱلَّذِينَ عَادَيْتُم مِّنْهُم
مَّوَدَّةً وَٱللَّهُ قَدِيرٌ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ٧

for those لِّلَّذِينَ a trial فِتْنَةً make us تَجْعَلْنَا not لَا our Lord رَبَّنَا
إِنَّكَ our Lord رَبَّنَآ us لَنَا and forgive وَٱغْفِرْ who disbelieve كَفَرُوا
the ٥ ٱلْحَكِيمُ the All-Mighty ٱلْعَزِيزُ You are أَنتَ verily you
for you to follow لَكُمْ there has been كَانَ certainly لَقَدْ All-Wise
كَانَ for who لِّمَن an excellent حَسَنَةٌ example أُسْوَةٌ in them فِيهِمْ
and the Last Day وَٱلْيَوْمَ ٱلْآخِرَ to Allah ٱللَّهَ look forward يَرْجُوا did
هُوَ Allah ٱللَّهَ then verily فَإِنَّ turns away يَتَوَلَّ and whosoever وَمَن
ٱللَّهُ perhaps ۞ عَسَى Worthy of All praise ٦ ٱلْحَمِيدُ Rich ٱلْغَنِيُّ He is
and وَبَيْنَ between you بَيْنَكُمْ will make يَجْعَلَ that أَن Allah
among مِّنْهُم whom you hold as enemies عَادَيْتُم those ٱلَّذِينَ between

and Allah وَٱللَّهُ is Able قَدِيرٌ and Allah وَٱللَّهُ friendship مَّوَدَّةً them the Most Merciful رَّحِيمٌ ⁽٧⁾ Oft-Forgiving غَفُورٌ is

5. "Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You, are the All-Mighty, the All-Wise." 6. Certainly, there has been in them an excellent example for you to follow — for those who look forward to (the Meeting with) Allâh and the Last Day. And whosoever turns away, then verily, Allâh is Rich (Free of all needs), Worthy of all praise. 7. Perhaps Allâh will make friendship between you and those whom you hold as enemies. And Allâh has power (over all things), and Allâh is Oft-Forgiving, Most Merciful.

لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓا۟ إِلَيْهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ
ٱلْمُقْسِطِينَ ⁽٨⁾ إِنَّمَا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ قَٰتَلُوكُمْ فِى ٱلدِّينِ وَأَخْرَجُوكُم مِّن دِيَٰرِكُمْ وَظَٰهَرُوا۟ عَلَىٰٓ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ ۚ
وَمَن يَتَوَلَّهُمْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ⁽٩⁾

those who ٱلَّذِينَ from عَنِ Allah ٱللَّهُ forbid you يَنْهَىٰكُمُ does not لَّا of religion ٱلدِّينِ on account فِى fight against you يُقَٰتِلُوكُمْ not لَمْ أَن your homes دِيَٰرِكُمْ of مِّن drive you out يُخْرِجُوكُم and did not وَلَمْ إِلَيْهِمْ and (to deal) justly وَتُقْسِطُوٓا۟ to deal kindly with them تَبَرُّوهُمْ those who deal ٱلْمُقْسِطِينَ ⁽٨⁾ loves يُحِبُّ Allah ٱللَّهَ verily إِنَّ to them as عَنِ Allah ٱللَّهُ forbids you يَنْهَىٰكُمُ only that إِنَّمَا with equity on account فِى who fought against you قَٰتَلُوكُمْ those ٱلَّذِينَ regards of مِّن and have driven out you وَأَخْرَجُوكُم the religion ٱلدِّينِ of drive you out إِخْرَاجِكُمْ to عَلَىٰٓ and helped وَظَٰهَرُوا۟ your homes دِيَٰرِكُمْ will befriend يَتَوَلَّهُمْ and whosoever وَمَن befriend them تَوَلَّوْهُمْ to أَن are the wrong-doers ٱلظَّٰلِمُونَ ⁽٩⁾ they هُمُ then such فَأُو۟لَٰٓئِكَ them

8. Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity. 9. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allâh forbids you to befriend them. And whosoever will befriend them, then such are the *Zâlimûn* (wrongdoers — those who disobey Allâh).

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا جَآءَكُمُ ٱلْمُؤْمِنَـٰتُ مُهَـٰجِرَٰتٍ فَٱمْتَحِنُوهُنَّ ۖ ٱللَّهُ أَعْلَمُ بِإِيمَـٰنِهِنَّ ۖ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَـٰتٍ فَلَا تَرْجِعُوهُنَّ إِلَى
ٱلْكُفَّارِ ۖ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ۖ وَءَاتُوهُم مَّآ أَنفَقُوا۟ ۚ وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ ۚ وَلَا
تُمْسِكُوا۟ بِعِصَمِ ٱلْكَوَافِرِ وَسْـَٔلُوا۟ مَآ أَنفَقْتُمْ وَلْيَسْـَٔلُوا۟ مَآ أَنفَقُوا۟ ۚ ذَٰلِكُمْ حُكْمُ ٱللَّهِ ۖ يَحْكُمُ بَيْنَكُمْ ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾

come to you جَآءَكُمُ when إِذَا believe ءَامَنُوٓا۟ who ٱلَّذِينَ O you يَـٰٓأَيُّهَا
examine فَٱمْتَحِنُوهُنَّ as emigrants مُهَـٰجِرَٰتٍ believing women ٱلْمُؤْمِنَـٰتُ
then فَإِنْ as to their Faith بِإِيمَـٰنِهِنَّ knows best أَعْلَمُ Allah ٱللَّهُ them
not فَلَا they are true believers مُؤْمِنَـٰتٍ you ascertain them عَلِمْتُمُوهُنَّ if
هُنَّ not لَا the disbelievers ٱلْكُفَّارِ to إِلَى send them back تَرْجِعُوهُنَّ
they (disbelievers) هُمْ nor وَلَا for them لَّهُمْ lawful حِلٌّ they are
that which مَّآ and give them وَءَاتُوهُم for them لَهُنَّ are lawful يَحِلُّونَ
on you عَلَيْكُمْ is there sin جُنَاحَ and not وَلَا they have spent أَنفَقُوا۟
you have paid to them ءَاتَيْتُمُوهُنَّ if إِذَآ marry them تَنكِحُوهُنَّ to أَن
as wives بِعِصَمِ hold تُمْسِكُوا۟ and not وَلَا their doweries أُجُورَهُنَّ
that which مَآ and ask for وَسْـَٔلُوا۟ the disbelieving women ٱلْكَوَافِرِ
that مَآ and let them ask back for وَلْيَسْـَٔلُوا۟ you have spent أَنفَقْتُمْ
ٱللَّهِ the judgement حُكْمُ that is ذَٰلِكُمْ they have spent أَنفَقُوا۟ which
عَلِيمٌ and Allah وَٱللَّهُ between you بَيْنَكُمْ He judges يَحْكُمُ of Allah
All-Wise حَكِيمٌ ﴿١٠﴾ is All-Knowing

10. O you who believe! When believing women come to you as emigrants, examine them; Allâh knows best as to their Faith, then if you ascertain that they are true believers send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give them (disbelievers) that (amount of money) which they have spent (as their *Mahr*) to them. And there will be no sin on you to marry them if you have paid their *Mahr* to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as *Mahr*) and let them (the disbelievers) ask back for that which they have spent. That is the Judgement of Allâh, He judges between you. And Allâh is All-Knowing, All-Wise.

وَإِن فَاتَكُمْ شَىْءٌ مِّنْ أَزْوَٰجِكُمْ إِلَى ٱلْكُفَّارِ فَعَاقَبْتُمْ فَـَٔاتُوا۟ ٱلَّذِينَ ذَهَبَتْ أَزْوَٰجُهُم مِّثْلَ مَآ أَنفَقُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ أَنتُم بِهِۦ
مُؤْمِنُونَ ﴿١١﴾ يَـٰٓأَيُّهَا ٱلنَّبِىُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَـٰتُ يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ

أَوْلَٰدَهُنَّ وَلَا يَأْتِينَ بِبُهْتَٰنٍ يَفْتَرِينَهُۥ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِى مَعْرُوفٍ فَبَايِعْهُنَّ وَٱسْتَغْفِرْ لَهُنَّ ٱللَّهَ
إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَوَلَّوْا۟ قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا۟ مِنَ ٱلْءَاخِرَةِ كَمَا يَئِسَ ٱلْكُفَّارُ مِنْ
أَصْحَٰبِ ٱلْقُبُورِ ﴿١٣﴾

أَزْوَٰجِكُمْ of مِّنْ any (thing) شَىْءٌ have gone from you فَاتَكُمْ and if وَإِن
and you have an فَعَاقَبْتُمْ the disbelievers ٱلْكُفَّارِ to إِلَى your wives
أَزْوَٰجُهُم have gone ذَهَبَتْ those ٱلَّذِينَ then pay to فَـَٔاتُوا۟ investment
they have spent أَنفَقُوا۟ of what مَآ the equivalent مِّثْلَ whose wives
﴿١١﴾ مُؤْمِنُونَ in Him بِهِۦ you أَنتُم whom ٱلَّذِىٓ Allah ٱللَّهَ and fear وَٱتَّقُوا۟
come to you جَآءَكَ when إِذَا Prophet ٱلنَّبِىُّ O يَٰٓأَيُّهَا are believers
أَن to عَلَىٰٓ to give you the pledge يُبَايِعْنَكَ believing women ٱلْمُؤْمِنَٰتُ
with Allah بِٱللَّهِ they will associate in worship يُشْرِكْنَ not لَّا that
nor (and وَلَا they will steal يَسْرِقْنَ nor (and not) وَلَا anything شَيْـًٔا
nor وَلَا they will commit illegal sexual intercourse يَزْنِينَ not)
nor (and وَلَا their children أَوْلَٰدَهُنَّ they will kill يَقْتُلْنَ (and not)
that they forged يَفْتَرِينَهُۥ slander بِبُهْتَٰنٍ they bring يَأْتِينَ not)
and their وَأَرْجُلِهِنَّ their hands أَيْدِيهِنَّ between بَيْنَ (falsehood)
any مَعْرُوفٍ in فِى they will disobey you يَعْصِينَكَ and not وَلَا feet
and ask to وَٱسْتَغْفِرْ then accept their pledge فَبَايِعْهُنَّ just matter
is غَفُورٌ Allah ٱللَّهَ verily إِنَّ Allah ٱللَّهَ to them لَهُنَّ forgive
who ٱلَّذِينَ Oh you يَٰٓأَيُّهَا Most Merciful ﴿١٢﴾ رَّحِيمٌ Oft-Forgiving
غَضِبَ a people قَوْمًا take as friends تَتَوَلَّوْا۟ do not لَا believe ءَامَنُوا۟
they يَئِسُوا۟ surely قَدْ upon (with) them عَلَيْهِمْ Allah ٱللَّهُ is angry
كَمَا (in) the Hereafter ٱلْءَاخِرَةِ from (any good) مِنَ have despaired
from مِنْ the disbelievers ٱلْكُفَّارُ have despaired يَئِسَ just as
the graves ﴿١٣﴾ ٱلْقُبُورِ the people (of) أَصْحَٰبِ

11. And if any of your wives have gone from you to the disbelievers, (as apostates and you asked them to return back your *Mahr* but they refused) — then you went out for a *Ghazwah* (military expedition) (against them) and gained booty; then pay from that booty to those whose wives have gone, the equivalent of what they had spent (on their *Mahr*). And fear Allâh in Whom you believe. **12.** O Prophet! When

believing women come to you to give you the *Bai'ah* (pledge), that they will not associate anything in worship with Allâh, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in *Ma'rûf* (Islâmic Monotheism and all that which Islâm ordains), then accept their *Bai'ah* (pledge), and ask Allâh to forgive them. Verily, Allâh is Oft-Forgiving, Most Merciful. 13. O you who believe! Take not as friends the people who incurred the Wrath of Allâh (i.e. the Jews). Surely, they have despaired of (receiving any good in) the Hereafter, just as the disbelievers have despaired of those (buried) in graves (that they will not be resurrected on the Day of Resurrection).

سُورَةُ الصَّفِّ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا
تَفْعَلُونَ ﴿٢﴾ كَبُرَ مَقْتًا عِندَ اللَّهِ أَن تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٣﴾ إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي
سَبِيلِهِ صَفًّا كَأَنَّهُم بُنْيَانٌ مَّرْصُوصٌ ﴿٤﴾

the heavens السَّمَاوَاتِ in فِي whatsoever is مَا Allah لِلَّهِ glorifies سَبَّحَ
الْعَزِيزُ and He is وَهُوَ the earth الْأَرْضِ on فِي and whatsoever is وَمَا
Who الَّذِينَ O you يَا أَيُّهَا the All-Wise الْحَكِيمُ ﴿١﴾ the All-Mighty
do لَا that which مَا do you say تَقُولُونَ why لِمَ believe آمَنُوا
اللَّهِ with عِندَ hateful it is مَقْتًا most كَبُرَ you do تَفْعَلُونَ ﴿٢﴾ not
﴿٣﴾ تَفْعَلُونَ do not لَا that which مَا you say تَقُولُوا that أَن Allah
those who الَّذِينَ loves يُحِبُّ Allah اللَّهَ verily إِنَّ you do
as if كَأَنَّهُم in rows صَفًّا His cause سَبِيلِهِ in فِي fight يُقَاتِلُونَ
a solid ﴿٤﴾ مَّرْصُوصٌ structure بُنْيَانٌ they were

Sûrat As-Saff
(The Row or the Rank) LXI

In the Name of Allâh
the Most Gracious, the Most Merciful

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh.

And He is the All-Mighty, the All-Wise. 2. O you who believe! Why do you say that which you do not do? 3. Most hateful it is with Allâh that you say that which you do not do. 4. Verily, Allâh loves those who fight in His Cause in rows (ranks) as if they were a solid structure.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ لِمَ تُؤْذُونَنِى وَقَد تَّعْلَمُونَ أَنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ ۖ فَلَمَّا زَاغُوٓا۟ أَزَاغَ ٱللَّهُ
قُلُوبَهُمْ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٥﴾ وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَٰبَنِىٓ إِسْرَٰٓءِيلَ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا
بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ ۖ فَلَمَّا جَآءَهُم بِٱلْبَيِّنَٰتِ قَالُوا۟ هَٰذَا سِحْرٌ مُّبِينٌ ﴿٦﴾

to his لِقَوْمِهِۦ Moses مُوسَىٰ said قَالَ and (remember) when وَإِذْ
وَقَد do you hurt me تُؤْذُونَنِى why لِمَ O my people يَٰقَوْمِ people
the رَسُولُ that I am أَنِّى you know تَّعْلَمُونَ while certainly
they زَاغُوٓا۟ so when فَلَمَّا to you إِلَيْكُمْ of Allah ٱللَّهِ Messenger
وَٱللَّهُ their hearts قُلُوبَهُمْ Allah ٱللَّهُ turned away أَزَاغَ turned away
﴿٥﴾ ٱلْفَٰسِقِينَ the people ٱلْقَوْمَ guides يَهْدِى not لَا and Allah
son ٱبْنُ Jesus عِيسَى said قَالَ and (remember) when وَإِذْ rebellious
the رَسُولُ I am إِنِّى of Israel إِسْرَٰٓءِيلَ O children يَٰبَنِىٓ of Mary مَرْيَمَ
لِّمَا بَيْنَ يَدَىَّ confirming مُّصَدِّقًا unto you إِلَيْكُم of Allah ٱللَّهِ Messenger
and وَمُبَشِّرًۢا of the Taurat (Torah) مِنَ ٱلتَّوْرَىٰةِ what was before me
after مِنۢ بَعْدِى to come يَأْتِى of a Messenger بِرَسُولٍ giving glad tidings
he جَآءَهُم but when فَلَمَّا Ahmad أَحْمَدُ whose name shall be ٱسْمُهُۥٓ me
this is هَٰذَا they said قَالُوا۟ with clear proofs بِٱلْبَيِّنَٰتِ came to them
plain ﴿٦﴾ مُّبِينٌ magic سِحْرٌ

5. And (remember) when Mûsâ (Moses) said to his people: "O my people! Why do you annoy me while you know certainly that I am the Messenger of Allâh to you? So, when they turned away (from the path of Allâh), Allâh turned their hearts away (from the Right Path). And Allâh guides not the people who are *Fâsiqûn* (rebellious, disobedient to Allâh). 6. And (remember) when 'Îsâ (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allâh unto you, confirming the Taurât [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad." But when he (Ahmad, i.e. Muhammad ﷺ) came to them with clear proofs, they said: "This is plain magic."

وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ ٱلْكَذِبَ وَهُوَ يُدْعَىٰٓ إِلَى ٱلْإِسْلَٰمِ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٧﴾ يُرِيدُونَ لِيُطْفِـُٔوا۟ نُورَ ٱللَّهِ
بِأَفْوَٰهِهِمْ وَٱللَّهُ مُتِمُّ نُورِهِۦ وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ ﴿٨﴾ هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ
كَرِهَ ٱلْمُشْرِكُونَ ﴿٩﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ هَلْ أَدُلُّكُمْ عَلَىٰ تِجَٰرَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿١٠﴾

ٱفْتَرَىٰ than the one who مِمَّنِ does more wrong أَظْلَمُ and who وَمَنْ
is يُدْعَىٰٓ while he وَهُوَ a lie ٱلْكَذِبَ Allah ٱللَّهِ against عَلَى invents
يَهْدِى not لَا and Allah وَٱللَّهُ Islam ٱلْإِسْلَٰمِ to إِلَى being invited
يُرِيدُونَ wrong-doers,disbelievers ﴿٧﴾ ٱلظَّٰلِمِينَ the people ٱلْقَوْمَ guides
with بِأَفْوَٰهِهِمْ of Allah ٱللَّهِ the light نُورَ to put out لِيُطْفِـُٔوا۟ they intend
وَلَوْ His light نُورِهِۦ will complete مُتِمُّ and Allah وَٱللَّهُ their mouths
He it هُوَ the disbelievers ﴿٨﴾ ٱلْكَٰفِرُونَ hate (it) كَرِهَ even though
with بِٱلْهُدَىٰ His Messenger رَسُولَهُۥ has sent أَرْسَلَ Who ٱلَّذِىٓ is
to make it لِيُظْهِرَهُۥ of truth ٱلْحَقِّ and the religion وَدِينِ guidance
even though وَلَوْ all other كُلِّهِۦ religion ٱلدِّينِ over عَلَى victorious
who ٱلَّذِينَ O you يَٰٓأَيُّهَا the Pagans, idolaters ﴿٩﴾ ٱلْمُشْرِكُونَ hate (it) كَرِهَ
a commerce تِجَٰرَةٍ to عَلَىٰ I guide you أَدُلُّكُمْ shall هَلْ believe ءَامَنُوا۟
a painful ﴿١٠﴾ أَلِيمٍ torment عَذَابٍ from مِّنْ that will save you تُنجِيكُم

7. And who does more wrong than the one who invents a lie against Allâh, while he is being invited to Islâm? And Allâh guides not the people who are *Zâlimûn* (polytheists, wrongdoers and disbelievers). **8.** They intend to put out the Light of Allâh (i.e. the religion of Islâm, this Qur'ân, and Prophet Muhammad ﷺ) with their mouths. But Allâh will bring His Light to perfection even though the disbelievers hate (it). **9.** He it is Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islâmic Monotheism) to make it victorious over all (other) religions even though the *Mushrikûn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad ﷺ) hate (it). **10.** O you who believe! Shall I guide you to a trade that will save you from a painful torment?

تُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ وَتُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١١﴾ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ
جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ وَمَسَٰكِنَ طَيِّبَةً فِى جَنَّٰتِ عَدْنٍ ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٢﴾ وَأُخْرَىٰ تُحِبُّونَهَا ۖ نَصْرٌ مِّنَ ٱللَّهِ وَفَتْحٌ قَرِيبٌ ۗ
وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿١٣﴾

وَتُجَٰهِدُونَ and His Messenger وَرَسُولِهِۦ in Allah بِٱللَّهِ you believe تُؤْمِنُونَ
ٱللَّهِ the cause (way) سَبِيلِ in فِى and that you strive hard and fight
that ذَٰلِكُمْ and your lives وَأَنفُسِكُمْ with your wealth بِأَمْوَٰلِكُمْ of Allah
know تَعْلَمُونَ ﴿١١﴾ you did كُنتُمْ if إِن for you لَّكُمْ better خَيْرٌ will be
and admit وَيُدْخِلْكُمْ your sins ذُنُوبَكُمْ you لَكُمْ He will forgive يَغْفِرْ
under them تَحْتِهَا from مِن flowing تَجْرِى into Gardens جَنَّٰتٍ you
جَنَّٰتِ in فِى pleasant طَيِّبَةً and dwellings وَمَسَٰكِنَ rivers ٱلْأَنْهَٰرُ
ٱلْعَظِيمُ ﴿١٢﴾ success ٱلْفَوْزُ that is ذَٰلِكَ of Adn (Eternity) عَدْنٍ Gardens
help نَصْرٌ which you love تُحِبُّونَهَا and also another وَأُخْرَىٰ the great
and give وَبَشِّرِ a near قَرِيبٌ and victory وَفَتْحٌ Allah ٱللَّهِ from مِّنَ
to the believers ٱلْمُؤْمِنِينَ ﴿١٣﴾ glad tidings

11. That you believe in Allâh and His Messenger (Muhammad ﷺ), and that you strive hard and fight in the Cause of Allâh with your wealth and your lives, that will be better for you, if you but know! **12.** (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in *'Adn* (Eden) Paradise; that is indeed the great success. **13.** And also (He will give you) another (blessing) which you love, — help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad ﷺ) to the believers.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوٓا۟ أَنصَارَ ٱللَّهِ كَمَا قَالَ عِيسَى ٱبْنُ مَرْيَمَ لِلْحَوَارِيِّـۧنَ مَنْ أَنصَارِىٓ إِلَى ٱللَّهِ ۖ قَالَ ٱلْحَوَارِيُّونَ نَحْنُ أَنصَارُ ٱللَّهِ ۖ
فَـَٔامَنَت طَّآئِفَةٌ مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ وَكَفَرَت طَّآئِفَةٌ ۖ فَأَيَّدْنَا ٱلَّذِينَ ءَامَنُوا۟ عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا۟ ظَٰهِرِينَ ﴿١٤﴾

ٱللَّهِ helpers أَنصَارَ be you كُونُوٓا۟ believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
لِلْحَوَارِيِّـۧنَ of Mary مَرْيَمَ son ٱبْنُ Jesus عِيسَى said قَالَ as كَمَا of Allah
(in the cause) إِلَى are my helpers أَنصَارِىٓ who مَنْ to the disciples
are أَنصَارُ we نَحْنُ the disciples ٱلْحَوَارِيُّونَ said قَالَ Allah ٱللَّهِ of
of مِّنۢ a group طَّآئِفَةٌ then believed فَـَٔامَنَت of Allah ٱللَّهِ helpers
a طَّآئِفَةٌ and disbelieved وَكَفَرَت of Israel إِسْرَٰٓءِيلَ the Children بَنِىٓ
believed ءَامَنُوا۟ to those who ٱلَّذِينَ so We gave power فَأَيَّدْنَا group
ظَٰهِرِينَ ﴿١٤﴾ and they became فَأَصْبَحُوا۟ their enemies عَدُوِّهِمْ against عَلَىٰ
the uppermost

14. O you who believe! Be you helpers (in the Cause) of Allâh as said 'Îsâ (Jesus), son of Maryam (Mary), to the *Hawârîyyûn* (the disciples): "Who are my helpers (in the Cause) of Allâh?" The *Hawârîyyûn* (the disciples) said: "We are Allâh's helpers" (i.e. we will strive in His Cause!). Then a group of the Children of Israel believed and a group disbelieved. So, We gave power to those who believed against their enemies, and they became the victorious (uppermost).

سُورَةُ الْجُمُعَةِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ
يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿٢﴾ وَآخَرِينَ مِنْهُمْ لَمَّا
يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾

the السَّمَاوَاتِ in فِي whatever is مَا (to) Allah لِلَّهِ glorifies يُسَبِّحُ
the الْمَلِكِ the earth الْأَرْضِ on فِي and whatsoever is وَمَا heavens
the All-Wise الْحَكِيمِ ﴿١﴾ the All-Mighty الْعَزِيزِ the Holy الْقُدُّوسِ King
the الْأُمِّيِّينَ (among) in فِي sent بَعَثَ Who الَّذِي He is هُوَ
from among themselves مِّنْهُمْ a Messenger رَسُولًا unlettered ones
and purifying وَيُزَكِّيهِمْ His verses آيَاتِهِ to them عَلَيْهِمْ reciting يَتْلُو
and وَالْحِكْمَةَ the Book الْكِتَابَ and teaching them وَيُعَلِّمُهُمُ them
they had كَانُوا even though وَإِن wisdom (legal ways,As-Sunnah)
manifest مُّبِينٍ ﴿٢﴾ error ضَلَالٍ verily in لَفِي before مِن قَبْلُ been
يَلْحَقُوا who not لَمَّا among them مِنْهُمْ and also to others وَآخَرِينَ
the All-Mighty الْعَزِيزُ and He is وَهُوَ them بِهِمْ have yet joined
the All-Wise الْحَكِيمُ ﴿٣﴾

Sûrat Al-Jumu'ah
(Friday) LXII

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh, — the King (of everything), the Holy, the All-Mighty, the All-Wise. **2.** He it is Who

sent among the unlettered ones a Messenger (Muhammad ﷺ) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'ân, Islâmic laws and Islâmic jurisprudence) and *Al-Hikmah* (*As-Sunnah*: legal ways, orders, acts of worship of Prophet Muhammad ﷺ). And verily, they had been before in mainfest error; **3.** And [He has sent him (Prophet Muhammad ﷺ) also to] others among them (Muslims) who have not yet joined them (but they will come). And He (Allâh) is the All-Mighty, the All-Wise.

ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٤﴾ مَثَلُ ٱلَّذِينَ حُمِّلُوا۟ ٱلتَّوْرَىٰةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ
ٱلْحِمَارِ يَحْمِلُ أَسْفَارًۢا ۚ بِئْسَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِ ٱللَّهِ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٥﴾ قُلْ يَٰٓأَيُّهَا
ٱلَّذِينَ هَادُوٓا۟ إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَآءُ لِلَّهِ مِن دُونِ ٱلنَّاسِ فَتَمَنَّوُا۟ ٱلْمَوْتَ إِن كُنتُمْ صَٰدِقِينَ ﴿٦﴾

which He bestows يُؤْتِيهِ of Allah ٱللَّهِ the Grace فَضْلُ that is ذَٰلِكَ
the Owner ذُو and Allah is وَٱللَّهُ He wills يَشَآءُ on whom مَن
of those ٱلَّذِينَ the likeness مَثَلُ Mighty ٱلْعَظِيمِ ﴿٤﴾ of Grace ٱلْفَضْلِ
but ثُمَّ the Taurat (Torah) ٱلتَّوْرَىٰةَ were entrusted with حُمِّلُوا۟ who
ٱلْحِمَارِ is as the likeness كَمَثَلِ who bore it يَحْمِلُوهَا not لَمْ then
بِئْسَ huge burden of books أَسْفَارًۢا who carries يَحْمِلُ of a donkey
كَذَّبُوا۟ who ٱلَّذِينَ of people ٱلْقَوْمِ the example مَثَلُ How bad is
يَهْدِى not لَا and Allah وَٱللَّهُ of Allah ٱللَّهِ the Signs بِـَٔايَٰتِ deny
say قُلْ who are wrong-doers ٱلظَّٰلِمِينَ ﴿٥﴾ the people ٱلْقَوْمَ guides
you claim زَعَمْتُمْ if إِن are Jews هَادُوٓا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
the دُونِ to مِن of Allah لِلَّهِ are friends أَوْلِيَآءُ that you أَنَّكُمْ
ٱلْمَوْتَ then long for فَتَمَنَّوُا۟ (of) all other mankind ٱلنَّاسِ exclusion
truthful صَٰدِقِينَ ﴿٦﴾ you are كُنتُمْ if إِن death

4. That is the Grace of Allâh, which He bestows on whom He wills. And Allâh is the Owner of Mighty Grace. **5.** The likeness of those who were entrusted with the (obligation of the) Taurât (Torah) (i.e. to obey its commandments and to practise its laws), but who subsequently failed in those (obligations), is as the likeness of a donkey which carries huge burdens of books (but understands nothing from them). How bad is the example of people who deny the *Ayât* (proofs, evidences, verses, signs, revelations, etc.) of Allâh. And Allâh guides not the people who are *Zâlimûn* (polytheists, wrongdoers, disbelievers). **6.** Say (O Muhammad ﷺ): "O

you Jews! If you pretend that you are friends of Allâh, to the exclusion of (all) other mankind, then long for death if you are truthful."

وَلَا يَتَمَنَّوْنَهُۥٓ أَبَدًۢا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۚ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٧﴾ قُلْ إِنَّ ٱلْمَوْتَ ٱلَّذِى تَفِرُّونَ مِنْهُ فَإِنَّهُۥ
مُلَٰقِيكُمْ ۖ ثُمَّ تُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نُودِىَ
لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْا۟ إِلَىٰ ذِكْرِ ٱللَّهِ وَذَرُوا۟ ٱلْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٩﴾

because بِمَا ever أَبَدًا they will long for it يَتَمَنَّوْنَهُ but not وَلَا
and وَٱللَّهُ their hands أَيْدِيهِمْ have sent before them قَدَّمَتْ of what
say (to قُلْ the wrong doers بِٱلظَّٰلِمِينَ ﴿٧﴾ knows well عَلِيمٌ Allah
you Flee تَفِرُّونَ which ٱلَّذِى the death ٱلْمَوْتَ verily إِنَّ them)
then ثُمَّ will meet you مُلَٰقِيكُمْ surely it فَإِنَّهُ from which مِنْهُ
of ٱلْغَيْبِ the All-knower عَٰلِمِ to إِلَىٰ you will be sent back تُرَدُّونَ
بِمَا and He will tell you فَيُنَبِّئُكُم and the seen وَٱلشَّهَٰدَةِ the unseen
ءَامَنُوا who ٱلَّذِينَ O you يَٰٓأَيُّهَا to do تَعْمَلُونَ ﴿٨﴾ you used كُنتُمْ what
for the لِلصَّلَوٰةِ the call is proclaimed نُودِىَ when إِذَا believe
then hasten فَٱسْعَوْا of Friday ٱلْجُمُعَةِ the day يَوْمِ on مِن prayer
ٱلْبَيْعَ and leave off وَذَرُوا of Allah ٱللَّهِ the remembrance ذِكْرِ to إِلَىٰ
you كُنتُمْ if إِن for you لَّكُمْ better خَيْرٌ that is ذَٰلِكُمْ business
know تَعْلَمُونَ ﴿٩﴾ did

7. But they will never long for it (death), because of what (deeds) their hands have sent before them! And Allâh knows well the *Zâlimûn* (polytheists, wrongdoers, disbelievers). **8.** Say (to them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allâh), the All-Knower of the unseen and the seen, and He will tell you what you used to do." **9.** O you who believe (Muslims)! When the call is proclaimed for the *Salât* (prayer) on Friday (*Jumu'ah* prayer), come to the remembrance of Allâh [*Jumu'ah* religious talk (*Khutbah*) and *Salât* (prayer)] and leave off business (and every other thing). That is better for you if you did but know!

فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُوا۟ فِى ٱلْأَرْضِ وَٱبْتَغُوا۟ مِن فَضْلِ ٱللَّهِ وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾ وَإِذَا
رَأَوْا۟ تِجَٰرَةً أَوْ لَهْوًا ٱنفَضُّوٓا۟ إِلَيْهَا وَتَرَكُوكَ قَآئِمًا ۚ قُلْ مَا عِندَ ٱللَّهِ خَيْرٌ مِّنَ ٱللَّهْوِ وَمِنَ ٱلتِّجَٰرَةِ ۚ وَٱللَّهُ خَيْرُ ٱلرَّٰزِقِينَ ﴿١١﴾

the (Jumuah) prayer ٱلصَّلَوٰةُ is finished قُضِيَتِ then when فَإِذَا
مِن and seek وَٱبْتَغُوا the land ٱلْأَرْضِ in فِى you may disperse فَٱنتَشِرُوا
Allah ٱللَّهَ and remember وَٱذْكُرُوا of Allah ٱللَّهِ the Grace فَضْلِ of
and وَإِذَا successful تُفْلِحُونَ ﴿١٠﴾ that you may be لَّعَلَّكُمْ much كَثِيرًا
some لَهْوًا or أَوْ some merchandise تِجَٰرَةً they see رَأَوْا when
and وَتَرَكُوكَ to it إِلَيْهَا they disperse headlong ٱنفَضُّوٓا amusement
Allah ٱللَّهِ has عِندَ that which مَا say قُلْ standing قَآئِمًا leave you
ٱلتِّجَٰرَةِ and than وَمِنَ any amusement ٱللَّهْوِ than مِّنَ is better خَيْرٌ
of providers ٱلرَّٰزِقِينَ ﴿١١﴾ is the best خَيْرُ and Allah وَٱللَّهُ merchandise

10. Then when the (*Jumu'ah*) *Salât* (prayer) is ended, you may disperse through the land, and seek the Bounty of Allâh (by working), and remember Allâh much, that you may be successful. **11.** And when they see some merchandise or some amusement [beating of *Tambur* (drum)] they disperse headlong to it, and leave you (Muhammad ﷺ) standing [while delivering *Jumu'ah* religious talk (*Khutbah*)]. Say: "That which Allâh has is better than any amusement or merchandise! And Allâh is the Best of providers."

سُورَةُ المُنَافِقُونَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ وَٱللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُۥ وَٱللَّهُ يَشْهَدُ إِنَّ ٱلْمُنَٰفِقِينَ
لَكَٰذِبُونَ ﴿١﴾ ٱتَّخَذُوٓا أَيْمَٰنَهُمْ جُنَّةً فَصَدُّوا عَن سَبِيلِ ٱللَّهِ إِنَّهُمْ سَآءَ مَا كَانُوا يَعْمَلُونَ ﴿٢﴾ ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ
كَفَرُوا فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٣﴾ وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِن يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ كَأَنَّهُمْ
خُشُبٌ مُّسَنَّدَةٌ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ ٱلْعَدُوُّ فَٱحْذَرْهُمْ قَٰتَلَهُمُ ٱللَّهُ أَنَّىٰ يُؤْفَكُونَ ﴿٤﴾

they say قَالُوا the hypocrites ٱلْمُنَٰفِقُونَ come to you جَآءَكَ when إِذَا
indeed the لَرَسُولُ that you are إِنَّكَ we bear witness نَشْهَدُ
that you إِنَّكَ knows يَعْلَمُ and Allah وَٱللَّهُ of Allah ٱللَّهِ Messenger
bears يَشْهَدُ and Allah وَٱللَّهُ are indeed His Messenger لَرَسُولُهُۥ
are indeed لَكَٰذِبُونَ ﴿١﴾ the hypocrites ٱلْمُنَٰفِقِينَ that إِنَّ witness
liars

thus فَصَدُّوا a screen جُنَّةً their oaths أَيْمَٰنَهُمْ they have taken ٱتَّخَذُوٓا
verily they إِنَّهُمْ of Allah ٱللَّهِ the path سَبِيلِ from عَن they hinder
that is ذَٰلِكَ they do يَعْمَلُونَ ﴿٢﴾ used to كَانُوا what مَا is evil سَآءَ
فَطُبِعَ disbelieved كَفَرُوا then ثُمَّ believed ءَامَنُوا because they بِأَنَّهُمْ
لَا so they فَهُمْ their hearts قُلُوبِهِمْ (on) عَلَىٰ therefore is sealed
you look at them رَأَيْتَهُمْ and when وَإِذَا ۞ understand يَفْقَهُونَ ﴿٣﴾ not
they يَقُولُوا and if وَإِن their bodies أَجْسَامُهُمْ please you تُعْجِبُكَ
خُشُبٌ they are as كَأَنَّهُمْ to their words لِقَوْلِهِمْ you listen تَسْمَعْ speak
كُلَّ they think that يَحْسَبُونَ propped up مُّسَنَّدَةٌ blocks of wood
the ٱلْعَدُوُّ they are هُمُ against them عَلَيْهِمْ cry is صَيْحَةٍ every
ٱللَّهُ may curse them قَٰتَلَهُمُ so beware of them فَٱحْذَرْهُمْ enemies
are they deviated يُؤْفَكُونَ ﴿٤﴾ How أَنَّىٰ Allah

Sûrat Al-Munâfiqûn
(The Hypocrites) LXIII

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. When the hypocrites come to you (O Muhammad ﷺ), they say: "We bear witness that you are indeed the Messenger of Allâh." Allâh knows that you are indeed His Messenger, and Allâh bears witness that the hypocrites are liars indeed. **2.** They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the path of Allâh. Verily, evil is what they used to do. **3.** That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not. **4.** And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allâh curse them! How are they denying (or deviating from) the Right Path?

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ ٱللَّهِ لَوَّوْا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُم مُّسْتَكْبِرُونَ ﴿٥﴾ سَوَآءٌ عَلَيْهِمْ
أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَن يَغْفِرَ ٱللَّهُ لَهُمْ إِنَّ ٱللَّهَ لَا يَهْدِي ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٦﴾ هُمُ ٱلَّذِينَ
يَقُولُونَ لَا تُنفِقُوا عَلَىٰ مَنْ عِندَ رَسُولِ ٱللَّهِ حَتَّىٰ يَنفَضُّوا وَلِلَّهِ خَزَآئِنُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ لَا
يَفْقَهُونَ ﴿٧﴾

may يَسْتَغْفِرْ come تَعَالَوْا to them لَهُمْ it is said قِيلَ and when وَإِذَا
لَوَّوْا of Allah ٱللَّهِ Messenger رَسُولُ for you لَكُمْ ask forgiveness
and you would see them وَرَأَيْتَهُمْ their heads رُءُوسَهُمْ they turn aside
سَوَآءٌ are in pride مُّسْتَكْبِرُونَ ﴿٥﴾ while they وَهُم turning away يَصُدُّونَ
whether you ask forgiveness أَسْتَغْفَرْتَ to them عَلَيْهِمْ it is equal
for them لَهُمْ ask forgiveness تَسْتَغْفِرْ not لَمْ or أَمْ for them لَهُمْ
ٱللَّهَ verily إِنَّ (to) them لَهُمْ Allah ٱللَّهُ shall forgive يَغْفِرَ not لَن
who are ﴿٦﴾ ٱلْفَٰسِقِينَ the people ٱلْقَوْمَ guides يَهْدِى not لَا Allah
يَقُولُونَ who ٱلَّذِينَ they are (the ones) هُمُ rebellious, disobedient
with عِندَ those who are مَنْ on عَلَىٰ spend تُنفِقُوا۟ not لَا say
they desert يَنفَضُّوا۟ until حَتَّىٰ of Allah ٱللَّهِ the Messenger رَسُولِ
of the ٱلسَّمَٰوَٰتِ the treasures خَزَآئِنُ and to Allah belong وَلِلَّهِ (him)
لَا the hypocrites ٱلْمُنَٰفِقِينَ but وَلَٰكِنَّ and the earth وَٱلْأَرْضِ heavens
comprehend يَفْقَهُونَ ﴿٧﴾ not

5. And when it is said to them: "Come, so that the Messenger of Allâh may ask forgiveness from Allâh for you," they twist their heads, and you would see them turning away their faces in pride. **6.** It is equal to them whether you (Muhammad ﷺ) ask forgiveness or ask not forgiveness for them, Allâh will never forgive them. Verily, Allâh guides not the people who are the *Fâsiqûn* (rebellious, disobedient to Allâh). **7.** They are the ones who say: "Spend not on those who are with Allâh's Messenger (ﷺ), until they desert him." And to Allâh belong the treasures of the heavens and the earth, but the hypocrites comprehend not.

يَقُولُونَ لَئِن رَّجَعْنَآ إِلَى ٱلْمَدِينَةِ لَيُخْرِجَنَّ ٱلْأَعَزُّ مِنْهَا ٱلْأَذَلَّ ۚ وَلِلَّهِ ٱلْعِزَّةُ وَلِرَسُولِهِۦ وَلِلْمُؤْمِنِينَ وَلَٰكِنَّ
ٱلْمُنَٰفِقِينَ لَا يَعْلَمُونَ ﴿٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُلْهِكُمْ أَمْوَٰلُكُمْ وَلَآ أَوْلَٰدُكُمْ عَن ذِكْرِ ٱللَّهِ ۚ وَمَن
يَفْعَلْ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٩﴾ وَأَنفِقُوا۟ مِن مَّا رَزَقْنَٰكُم مِّن قَبْلِ أَن يَأْتِىَ أَحَدَكُمُ ٱلْمَوْتُ فَيَقُولَ رَبِّ
لَوْلَآ أَخَّرْتَنِىٓ إِلَىٰٓ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ ٱلصَّٰلِحِينَ ﴿١٠﴾ وَلَن يُؤَخِّرَ ٱللَّهُ نَفْسًا إِذَا جَآءَ أَجَلُهَا ۚ وَٱللَّهُ خَبِيرٌۢ
بِمَا تَعْمَلُونَ ﴿١١﴾

Al-Madinah ٱلْمَدِينَةِ to إِلَى we return رَّجَعْنَآ if لَئِن they say يَقُولُونَ
مِنْهَا the more honorable ٱلْأَعَزُّ indeed will expel لَيُخْرِجَنَّ

the ٱلْعِزَّةُ but to Allah belong وَلِلَّهِ the meaner ٱلْأَذَلَّ therefrom
وَلِلْمُؤْمِنِينَ and to His Messenger وَلِرَسُولِهِۦ honor, power and glory
not لَا the hypocrites ٱلْمُنَٰفِقِينَ but وَلَٰكِنَّ and to the believers
تُلْهِكُمْ not لَا believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا know يَعْلَمُونَ ﴿٨﴾
أَوْلَٰدُكُمْ nor (and not) وَلَآ your properties أَمْوَٰلُكُمْ let distract you
of Allah ٱللَّهِ the remembrance ذِكْرِ from عَن your children
هُمُ then they فَأُو۟لَٰٓئِكَ that ذَٰلِكَ does يَفْعَلْ and whosoever وَمَن
of مِن and spend (in charity) وَأَنفِقُوا۟ the losers ٱلْخَٰسِرُونَ ﴿٩﴾ they are
أَن before مِّن قَبْلِ We have provided you رَزَقْنَٰكُم which مَّا that
and فَيَقُولَ the death ٱلْمَوْتُ to one of you أَحَدَكُمُ comes يَأْتِىَ that
you would give me أَخَّرْتَنِىٓ if only لَوْلَآ My Lord رَبِّ he says
then I would give فَأَصَّدَّقَ a little قَرِيبٍ while أَجَلٍ for إِلَىٰٓ respite
and وَلَن the righteous ٱلصَّٰلِحِينَ ﴿١٠﴾ among مِّنَ and be وَأَكُن charity
جَآءَ when إِذَا to a soul نَفْسًا Allah ٱللَّهُ grants respite يُؤَخِّرَ never
خَبِيرٌۢ and Allah is وَٱللَّهُ its appointed time (death) أَجَلُهَا comes
you do تَعْمَلُونَ ﴿١١﴾ of what بِمَا All-Aware

8. They (hyprocrites) say: "If we return to Al-Madinah, indeed the more honourable ('Abdûllah bin Ubai bin Salûl, the chief of hyprocrites at Al-Madinah) will expel therefrom the meaner (i.e. Allâh's Messenger ﷺ)." But honour, power and glory belong to Allâh, and to His Messenger (Muhammad ﷺ), and to the believers, but the hypocrites know not. **9.** O you who believe! Let not your properties or your children divert you from the remembrance of Allâh. And whosoever does that, then they are the losers. **10.** And spend (in charity) of that with which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give *Sadaqah* (i.e. *Zakât*) of my wealth, and be among the righteous [i.e. perform *Hajj* (pilgrimage to Makkah) and other good deeds]. **11.** And Allâh grants respite to none when his appointed time (death) comes. And Allâh is All-Aware of what you do.

سُورَةُ التَّغَابُنِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ لَهُ ٱلْمُلْكُ وَلَهُ ٱلْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١﴾ هُوَ ٱلَّذِى خَلَقَكُمْ فَمِنكُمْ

كَافِرٌ وَمِنكُم مُّؤْمِنٌ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢﴾ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ ۖ وَإِلَيْهِ
ٱلْمَصِيرُ ﴿٣﴾ يَعْلَمُ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ۚ وَٱللَّهُ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٤﴾

the heavens ٱلسَّمَٰوَٰتِ in فِي what is مَا (to) Allah لِلَّهِ glorifies يُسَبِّحُ
the ٱلْمُلْكُ His is لَهُ the earth ٱلْأَرْضِ on فِي and what is وَمَا
all the praises and thanks ٱلْحَمْدُ and to Him belong وَلَهُ dominion
He هُوَ Able ﴿١﴾ قَدِيرٌ things شَيْءٍ all كُلِّ over عَلَىٰ and He is وَهُوَ
are كَافِرٌ so some of you فَمِنكُمْ created you خَلَقَكُمْ who ٱلَّذِي it is
and وَٱللَّهُ are believers مُّؤْمِنٌ and some of you وَمِنكُم disbelievers
He has خَلَقَ All-Seer ﴿٢﴾ بَصِيرٌ you do تَعْمَلُونَ of what بِمَا Allah is
with truth بِٱلْحَقِّ and the earth وَٱلْأَرْضَ the heavens ٱلسَّمَٰوَٰتِ created
your صُوَرَكُمْ and made good فَأَحْسَنَ and He shaped you وَصَوَّرَكُمْ
He يَعْلَمُ the final return ﴿٣﴾ ٱلْمَصِيرُ and to Him is وَإِلَيْهِ shapes
and the earth وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ in فِي what is مَا knows
and what وَمَا you conceal تُسِرُّونَ what مَا and He knows وَيَعْلَمُ
of بِذَاتِ the All-Knower عَلِيمٌ and Allah is وَٱللَّهُ you reveal تُعْلِنُونَ
the breasts ﴿٤﴾ ٱلصُّدُورِ what is in

Sûrat At-Taghâbun

(Mutual Loss and Gain) LXIV

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. His is the dominion, and to Him belong all the praises and thanks, and He is Able to do all things. **2.** He it is Who created you, then some of you are disbelievers and some of you are believers. And Allâh is All-Seer of what you do. **3.** He has created the heavens and the earth with truth, and He shaped you and made good your shapes. And to Him is the final Return. **4.** He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allâh is the All-Knower of what is in the breasts (of men).

أَلَمْ يَأْتِكُمْ نَبَؤُا۟ ٱلَّذِينَ كَفَرُوا۟ مِن قَبْلُ فَذَاقُوا۟ وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٥﴾ ذَٰلِكَ بِأَنَّهُۥ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ
فَقَالُوٓا۟ أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا۟ وَتَوَلَّوا۟ ۚ وَّٱسْتَغْنَى ٱللَّهُ ۚ وَٱللَّهُ غَنِيٌّ حَمِيدٌ ﴿٦﴾ زَعَمَ ٱلَّذِينَ كَفَرُوٓا۟ أَن لَّن يُبْعَثُوا۟ ۚ قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ

لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٧﴾ فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَٱلنُّورِ ٱلَّذِىٓ أَنزَلْنَا وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٨﴾

of those who ٱلَّذِينَ the news نَبَؤُا۟ reached you يَأْتِكُمْ Has not أَلَمْ
وَبَالَ and so they tasted فَذَاقُوا۟ aforetime مِن قَبْلُ disbelieved كَفَرُوا۟
عَذَابٌ and theirs will be وَلَهُمْ of their disbelief أَمْرِهِمْ the evil result
تَأْتِيهِمْ was كَانَت because it بِأَنَّهُۥ that ذَٰلِكَ a painful أَلِيمٌ ﴿٥﴾ torment
with clear proofs بِٱلْبَيِّنَٰتِ their Messengers رُسُلُهُم come to them
so فَكَفَرُوا۟ guide us يَهْدُونَنَا shall mere men أَبَشَرٌ but they said فَقَالُوٓا۟
and was not in وَّٱسْتَغْنَى and turned away وَّتَوَلَّوا۟ they disbelieved
Worthy of all حَمِيدٌ ﴿٦﴾ Rich غَنِىٌّ and Allah is وَٱللَّهُ Allah ٱللَّهُ need
لَّن that أَن disbelieved كَفَرُوٓا۟ those who ٱلَّذِينَ claim زَعَمَ praise
By my وَرَبِّى yes بَلَىٰ say قُلْ they will be resurrected يُبْعَثُوا۟ never
you لَتُنَبَّؤُنَّ then ثُمَّ you will certainly be resurrected لَتُبْعَثُنَّ Lord
عَلَى and that is وَذَٰلِكَ you did عَمِلْتُمْ of what بِمَا will be informed
in Allah بِٱللَّهِ (therefore) believe فَـَٔامِنُوا۟ easy يَسِيرٌ ﴿٧﴾ Allah ٱللَّهِ on
ٱلَّذِىٓ and in the Light (this Quran) وَٱلنُّورِ and His Messenger وَرَسُولِهِۦ
of what بِمَا and Allah is وَٱللَّهُ We have sent down أَنزَلْنَا which
All-Aware خَبِيرٌ ﴿٨﴾ you do تَعْمَلُونَ

5. Has not the news reached you of those who disbelieved aforetime? And so they tasted the evil result of their disbelief, and theirs will be a painful torment. **6.** That was because there came to them their Messengers with clear proofs (signs), but they said: "Shall mere men guide us?" So they disbelieved and turned away (from the truth). But Allâh was not in need (of them). And Allâh is Rich (Free of all needs), Worthy of all praise. **7.** The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad ﷺ): "Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allâh." **8.** Therefore, believe in Allâh and His Messenger (Muhammad ﷺ) and in the Light (this Qur'ân) which We have sent down. And Allâh is All-Aware of what you do.

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ ٱلْجَمْعِ ذَٰلِكَ يَوْمُ ٱلتَّغَابُنِ وَمَن يُؤْمِنۢ بِٱللَّهِ وَيَعْمَلْ صَٰلِحًا يُكَفِّرْ عَنْهُ سَيِّـَٔاتِهِۦ وَيُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن
تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٩﴾ وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ
أَصْحَٰبُ ٱلنَّارِ خَٰلِدِينَ فِيهَا ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٠﴾

on the لِيَوْمِ He will gather you (all) يَجْمَعُكُمْ the Day (when) يَوْمَ
of ٱلتَّغَابُنِ the day يَوْمُ that will be ذَٰلِكَ of Gathering ٱلْجَمْعِ Day
in بِٱللَّهِ believes يُؤْمِنۢ and whosoever وَمَن mutual loss and gain
He يُكَفِّرْ righteous good deeds صَـٰلِحًا and performs وَيَعْمَلْ Allah
and He will admit وَيُدْخِلْهُ his sins سَيِّـَٔاتِهِۦ from him عَنْهُ will remit
ٱلْأَنْهَـٰرُ under them مِن تَحْتِهَا flowing تَجْرِى to Gardens جَنَّـٰتٍ him
ذَٰلِكَ forever أَبَدًا therein فِيهَآ (they will) dwell خَـٰلِدِينَ rivers
but those وَٱلَّذِينَ the great ٱلْعَظِيمُ ﴿٩﴾ success ٱلْفَوْزُ that will be
أُو۟لَـٰٓئِكَ Our signs بِـَٔايَـٰتِنَآ and denied وَكَذَّبُوا۟ who disbelieved كَفَرُوا۟
(they خَـٰلِدِينَ of the Fire ٱلنَّارِ the dwellers أَصْحَـٰبُ they will be
that ٱلْمَصِيرُ ﴿١٠﴾ and worst is وَبِئْسَ there in فِيهَا will) dwell
destination

9. (And remember) the Day when He will gather you (all) on the Day of Gathering, — loss and gain (i.e. loss for the disbelievers as they will enter the Hell-fire and gain for the believers as they will enter Paradise). And whosoever believes in Allâh and performs righteous good deeds, He will expiate from him his sins, and will admit him to Gardens under which rivers flow (Paradise), to dwell therein forever; that will be the great success. **10.** But those who disbelieved (in the Oneness of Allâh — Islâmic Monotheism) and denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination.

مَآ أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذْنِ ٱللَّهِ ۗ وَمَن يُؤْمِنۢ بِٱللَّهِ يَهْدِ قَلْبَهُۥ ۚ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١١﴾ وَأَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟
ٱلرَّسُولَ ۚ فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا ٱلْبَلَـٰغُ ٱلْمُبِينُ ﴿١٢﴾ ٱللَّهُ لَآ إِلَـٰهَ إِلَّا هُوَ ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ
ٱلْمُؤْمِنُونَ ﴿١٣﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ مِنْ أَزْوَٰجِكُمْ وَأَوْلَـٰدِكُمْ عَدُوًّا لَّكُمْ فَٱحْذَرُوهُمْ ۚ وَإِن
تَعْفُوا۟ وَتَصْفَحُوا۟ وَتَغْفِرُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾

with بِإِذْنِ but إِلَّا calamity مُّصِيبَةٍ any مِن befalls أَصَابَ not مَآ
in بِٱللَّهِ believes يُؤْمِنۢ and whosoever وَمَن of Allah ٱللَّهِ the leave
of بِكُلِّ and Allah is وَٱللَّهُ his heart قَلْبَهُۥ He guides يَهْدِ Allah
ٱللَّهَ and you obey وَأَطِيعُوا۟ All-Knower عَلِيمٌ ﴿١١﴾ thing شَىْءٍ every

تَوَلَّيْتُمْ	then if	فَإِن	the Messenger	ٱلرَّسُولَ	and obey	وَأَطِيعُوا۟	Allah
Our	رَسُولِنَا	(the duty) of	عَلَىٰ	then only	فَإِنَّمَا	you turn away	
ٱللَّهُ	the clear	ٱلْمُبِينُ ﴿١٢﴾	conveying (preaching)	ٱلْبَلَٰغُ	Messenger		
ٱللَّهِ	and in	وَعَلَى	He	هُوَ	but	إِلَّا	god إِلَٰهَ there is no لَآ Allah
يَٰٓأَيُّهَا	the believers	ٱلْمُؤْمِنُونَ ﴿١٣﴾	let put their trust	فَلْيَتَوَكَّلِ	Allah		
from (among)	مِنْ	verily	إِنَّ	believe	ءَامَنُوٓا۟	who ٱلَّذِينَ	O you
there are	عَدُوًّا	and your children	وَأَوْلَٰدِكُمْ	your wives	أَزْوَٰجِكُمْ		
and if	وَإِن	so beware of them	فَٱحْذَرُوهُمْ	for you	لَّكُمْ	enemies	
فَإِنَّ	and forgive	وَتَغْفِرُوا۟	and overlook	وَتَصْفَحُوا۟	you pardon	تَعْفُوا۟	
Most	رَّحِيمٌ ﴿١٤﴾	Oft-Forgiving	غَفُورٌ	Allah	ٱللَّهَ	then verily	
						Merciful	

11. No calamity befalls, but by the Leave [i.e. Decision and *Qadar* (Divine Preordainments)] of Allâh, and whosoever believes in Allâh, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allâh from the *Qadar* (Divine Preordainments)]. And Allâh is the All-Knower of everything. **12.** Obey Allâh, and obey the Messenger (Muhammad ﷺ); but if you turn away, then the duty of Our Messenger is only to convey (the Message) clearly. **13.** Allâh! *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). And in Allâh (Alone) therefore let the believers put their trust. **14.** O you who believe! Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allâh); therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily, Allâh is Oft-Forgiving, Most Merciful.

إِنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ ۚ وَٱللَّهُ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ﴿١٥﴾ فَٱتَّقُوا۟ ٱللَّهَ مَا ٱسْتَطَعْتُمْ وَٱسْمَعُوا۟ وَأَطِيعُوا۟ وَأَنفِقُوا۟
خَيْرًا لِّأَنفُسِكُمْ ۗ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٦﴾ إِن تُقْرِضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا يُضَٰعِفْهُ
لَكُمْ وَيَغْفِرْ لَكُمْ ۚ وَٱللَّهُ شَكُورٌ حَلِيمٌ ﴿١٧﴾ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٨﴾

a	فِتْنَةٌ	and your children	وَأَوْلَٰدُكُمْ	your wealth	أَمْوَٰلُكُمْ	only	إِنَّمَآ
a	عَظِيمٌ ﴿١٥﴾	reward	أَجْرٌ	with Him is	عِندَهُۥٓ	and Allah وَٱللَّهُ	trial
you can	ٱسْتَطَعْتُمْ	as much as	مَا	Allah	ٱللَّهَ	so fear فَٱتَّقُوا۟	great
and spend in charity	وَأَنفِقُوا۟	and obey	وَأَطِيعُوا۟	and listen	وَٱسْمَعُوا۟		

يُوقَ and whosoever وَمَن for yourselves لِّأَنفُسِكُمْ is better خَيْرًا
then those فَأُولَٰٓئِكَ from his self نَفْسِهِۦ covetousness شُحَّ is saved
you lend تُقْرِضُوا۟ if إِن are the successful ones ٱلْمُفْلِحُونَ ﴿١٦﴾ they هُمُ
He will double it يُضَٰعِفْهُ a goodly حَسَنًا loan قَرْضًا to Allah ٱللَّهَ
and Allah is وَٱللَّهُ you لَكُمْ and will forgive وَيَغْفِرْ for you لَكُمْ
عَٰلِمُ Most Forbearing ﴿١٧﴾ حَلِيمٌ Most Appreciative شَكُورٌ
the ٱلْعَزِيزُ and seen وَٱلشَّهَٰدَةِ of the unseen ٱلْغَيْبِ All-Knower
the All-Wise ﴿١٨﴾ ٱلْحَكِيمُ All-Mighty

15. Your wealth and your children are only a trial, whereas Allâh! With Him is a great reward (Paradise). **16.** So keep your duty to Allâh and fear Him as much as you can; listen and obey, and spend in charity; that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful ones. **17.** If you lend to Allâh a goodly loan (i.e. spend in Allâh's Cause), He will double it for you, and will forgive you. And Allâh is Most Ready to appreciate and to reward, Most Forbearing, **18.** All-Knower of the unseen and seen, the All-Mighty, the All-Wise.

سُورَةُ الطَّلَاقِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّبِىُّ إِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا۟ ٱلْعِدَّةَ وَٱتَّقُوا۟ ٱللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنۢ
بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّآ أَن يَأْتِينَ بِفَٰحِشَةٍ مُّبَيِّنَةٍ وَتِلْكَ حُدُودُ ٱللَّهِ وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ فَقَدْ ظَلَمَ نَفْسَهُۥ لَا
تَدْرِى لَعَلَّ ٱللَّهَ يُحْدِثُ بَعْدَ ذَٰلِكَ أَمْرًا ﴿١﴾

women ٱلنِّسَآءَ you divorce طَلَّقْتُمُ when إِذَا Prophet ٱلنَّبِىُّ O يَٰٓأَيُّهَا
وَأَحْصُوا۟ at their prescribed periods لِعِدَّتِهِنَّ so divorce them فَطَلِّقُوهُنَّ
رَبَّكُمْ Allah ٱللَّهَ and fear وَٱتَّقُوا۟ their periods ٱلْعِدَّةَ and count
بُيُوتِهِنَّ of(from) مِنۢ turn out them تُخْرِجُوهُنَّ not لَا your Lord
أَن except إِلَّآ they shall leave يَخْرُجْنَ and nor وَلَا their homes
and وَتِلْكَ openly مُّبَيِّنَةٍ adultery بِفَٰحِشَةٍ they commit يَأْتِينَ that
and وَمَن of Allah ٱللَّهِ the limits (bounds) حُدُودُ those are

of	ٱللَّهِ	the limits(bounds)	حُدُودَ	transgresses	يَتَعَدَّ	whosoever	
not	لَا	himself	نَفْسَهُۥ	he has wronged	ظَلَمَ	then indeed	فَقَدْ Allah
will bring	يُحْدِثُ	Allah	ٱللَّهَ	it may be that	لَعَلَّ	you know	تَدْرِى
		something	أَمْرًا ①	that	ذَٰلِكَ	after	بَعْدَ new

Sûrat At-Talâq
(The Divorce) LXV

In the Name of Allâh
the Most Gracious, the Most Merciful

1. O Prophet (ﷺ)! When you divorce women, divorce them at their *'Iddah* (prescribed periods) and count (accurately) their *'Iddah* (periods). And fear Allâh your Lord (O Muslims). And turn them not out of their (husband's) homes nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allâh. And whosoever transgresses the set limits of Allâh, then indeed he has wronged himself. You (the one who divorces his wife) know not it may be that Allâh will afterward bring some new thing to pass (i.e. to return her back to you if that was the first or second divorce).

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَىْ عَدْلٍ مِّنكُمْ وَأَقِيمُوا ٱلشَّهَٰدَةَ لِلَّهِ
ذَٰلِكُمْ يُوعَظُ بِهِۦ مَن كَانَ يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا ② وَيَرْزُقْهُ مِنْ حَيْثُ لَا
يَحْتَسِبُ وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥٓ إِنَّ ٱللَّهَ بَٰلِغُ أَمْرِهِۦ قَدْ جَعَلَ ٱللَّهُ لِكُلِّ شَىْءٍ قَدْرًا ③

they have attained (they are about to fulfill)	بَلَغْنَ	then when	فَإِذَا				
بِمَعْرُوفٍ	either take them back	فَأَمْسِكُوهُنَّ	their term appointed	أَجَلَهُنَّ			
in a good	بِمَعْرُوفٍ	part with them	فَارِقُوهُنَّ	or	أَوْ	in a good manner	
just	عَدْلٍ	two persons	ذَوَىْ	and take for witness	وَأَشْهِدُوا	manner	
for	لِلَّهِ	witness	ٱلشَّهَٰدَةَ	and establish	وَأَقِيمُوا	from among you	مِّنكُمْ
كَانَ	who	مَن	with it	بِهِۦ	admonished	يُوعَظُ	that ذَٰلِكُمْ Allah
last	ٱلْءَاخِرِ	and the Day	وَٱلْيَوْمِ	in Allah	بِٱللَّهِ	believes	يُؤْمِنُ was
لَّهُۥ	He will make	يَجْعَل	Allah	ٱللَّهَ	fears	يَتَّقِ	and whosoever وَمَن
مِنْ	and He will provide him	وَيَرْزُقْهُ	a way out	مَخْرَجًا ②	for him		
and	وَمَن	he could imagine	يَحْتَسِبُ	not	لَا	where	حَيْثُ from

then He will فَهُوَ Allah اللَّهِ in عَلَى puts his trust يَتَوَكَّلْ whosoever
أَمْرِهِۦ will accomplish بَٰلِغُ Allah اللَّهَ verily إِنَّ suffice him حَسْبُهُۥٓ
for لِكُلِّ Allah اللَّهُ has set (made) جَعَلَ indeed قَدْ his purpose
a measure قَدْرًا ﴿٣﴾ thing شَيْءٍ every

2. Then when they are about to attain their term appointed, either take them back in a good manner or part with them in a good manner. And take as witness two just persons from among you (Muslims). And establish the testimony for Allâh. That will be an admonition given to him who believes in Allâh and the Last Day. And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). 3. And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.

وَٱلَّٰٓـِٔى يَئِسْنَ مِنَ ٱلْمَحِيضِ مِن نِّسَآئِكُمْ إِنِ ٱرْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَٰثَةُ أَشْهُرٍ وَٱلَّٰٓـِٔى لَمْ يَحِضْنَ وَأُو۟لَٰتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن
يَضَعْنَ حَمْلَهُنَّ وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مِنْ أَمْرِهِۦ يُسْرًا ﴿٤﴾ ذَٰلِكَ أَمْرُ ٱللَّهِ أَنزَلَهُۥٓ إِلَيْكُمْ وَمَن يَتَّقِ ٱللَّهَ يُكَفِّرْ عَنْهُ
سَيِّـَٔاتِهِۦ وَيُعْظِمْ لَهُۥٓ أَجْرًا ﴿٥﴾

ٱلْمَحِيضِ of مِنَ who have passed the age يَئِسْنَ and those وَٱلَّٰٓـِٔى
you have ٱرْتَبْتُمْ if إِنِ your women نِّسَآئِكُمْ of مِن monthly courses
months أَشْهُرٍ three ثَلَٰثَةُ their prescribed period is فَعِدَّتُهُنَّ doubts
and وَأُو۟لَٰتُ who have courses يَحِضْنَ not لَمْ and (for) those وَٱلَّٰٓـِٔى
their prescribed period أَجَلُهُنَّ are pregnant ٱلْأَحْمَالِ (for) those who
and وَمَن their burdens حَمْلَهُنَّ they deliver يَضَعْنَ until أَن is
for him لَّهُۥ He will make يَجْعَل Allah ٱللَّهَ fears يَتَّقِ whosoever
the command أَمْرُ that is ذَٰلِكَ ease يُسْرًا ﴿٤﴾ his matter أَمْرِهِۦ of مِنْ
and وَمَن to you إِلَيْكُمْ which He has sent down أَنزَلَهُۥٓ of Allah ٱللَّهِ
from him عَنْهُ He will remit يُكَفِّرْ Allah ٱللَّهَ fears يَتَّقِ whosoever
(his) أَجْرًا ﴿٥﴾ for him لَهُۥٓ and will enlarge وَيُعْظِمْ his sins سَيِّـَٔاتِهِۦ
reward

4. And those of your women as have passed the age of monthly courses, for them the '*Iddah* (prescribed period), if you have doubt (about their periods), is three

months; and for those who have no courses [(i.e. they are still immature) their *'Iddah* (prescribed period) is three months likewise, except in case of death]. And for those who are pregnant (whether they are divorced or their husbands are dead), their *'Iddah* (prescribed period) is until they lay down their burden; and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him. **5.** That is the Command of Allâh, which He has sent down to you; and whosoever fears Allâh and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward.

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنتُم مِّن وُجْدِكُمْ وَلَا تُضَآرُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ وَإِن كُنَّ أُولَٰتِ حَمْلٍ فَأَنفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ
حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَـَٔاتُوهُنَّ أُجُورَهُنَّ وَأْتَمِرُوا بَيْنَكُم بِمَعْرُوفٍ وَإِن تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُۥٓ أُخْرَىٰ ﴿٦﴾

مِّن you dwell سَكَنتُم where حَيْثُ (from) مِنْ lodge them أَسْكِنُوهُنَّ
treat them تُضَآرُّوهُنَّ and do not وَلَا your means وُجْدِكُمْ according to
and if وَإِن (on) them عَلَيْهِنَّ as to straiten لِتُضَيِّقُوا in a harmful way
حَتَّىٰ on them عَلَيْهِنَّ then spend فَأَنفِقُوا pregnant أُولَٰتِ حَمْلٍ they are كُنَّ
they أَرْضَعْنَ then if فَإِنْ their burdens حَمْلَهُنَّ they deliver يَضَعْنَ till
then give them فَـَٔاتُوهُنَّ for you لَكُمْ give suck (to the children)
and let each of you accept the وَأْتَمِرُوا their due payment أُجُورَهُنَّ
وَإِن in a just way بِمَعْرُوفٍ between you بَيْنَكُم advice of the other
then فَسَتُرْضِعُ you make difficulties for one another تَعَاسَرْتُمْ and if
some other woman أُخْرَىٰ ﴿٦﴾ for him لَهُۥٓ may give suck

6. Lodge them (the divorced women) where you dwell, according to your means, and do not harm them so as to straiten them (that they be obliged to leave your house). And if they are pregnant, then spend on them till they lay down their burden. Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child).

لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُۥ فَلْيُنفِقْ مِمَّآ ءَاتَىٰهُ ٱللَّهُ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا مَآ ءَاتَىٰهَا سَيَجْعَلُ ٱللَّهُ
بَعْدَ عُسْرٍ يُسْرًا ﴿٧﴾ وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِۦ فَحَاسَبْنَٰهَا حِسَابًا شَدِيدًا وَعَذَّبْنَٰهَا عَذَابًا نُّكْرًا ﴿٨﴾ فَذَاقَتْ
وَبَالَ أَمْرِهَا وَكَانَ عَٰقِبَةُ أَمْرِهَا خُسْرًا ﴿٩﴾

(from) according to مِّن the rich سَعَةٍ man ذُو let spend لِيُنفِقْ
(on him) عَلَيْهِ restricted قُدِرَ and the man وَمَن his means سَعَتِهِۦ
according to what مِمَّآ let him spend فَلْيُنفِقْ his resources رِزْقُهُۥ
Allah ٱللَّهُ puts burden يُكَلِّفُ not لَا Allah ٱللَّهُ has given him ءَاتَىٰهُ
He has ءَاتَىٰهَا what مَآ except (beyond) إِلَّا on any person نَفْسًا
hardship عُسْرٍ after بَعْدَ Allah ٱللَّهُ will grant سَيَجْعَلُ given him
عَنْ revolted عَتَتْ a town قَرْيَةٍ of مِّن and many وَكَأَيِّن ease يُسْرًا ﴿٧﴾
and His وَرُسُلِهِۦ of its Lord رَبِّهَا the command أَمْرِ against
an account حِسَابًا so we called it to account فَحَاسَبْنَـٰهَا Messengers
﴿٨﴾ نُّكْرًا torment عَذَابًا and We punish it وَعَذَّبْنَـٰهَا a severe شَدِيدًا
of its affairs أَمْرِهَا the evil result وَبَالَ so it tasted فَذَاقَتْ a horrible
of its affairs أَمْرِهَا the consequence عَـٰقِبَةُ and was وَكَانَ (disbelief)
loss خُسْرًا ﴿٩﴾ (disbelief)

7. Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allâh has given him. Allâh puts no burden on any person beyond what He has given him. Allâh will grant after hardship, ease. **8.** And many a town (population) revolted against the Command of its Lord and His Messengers; and We called it to a severe account (i.e. torment in this worldly life), and We shall punish it with a horrible torment (in Hell in the Hereafter). **9.** So it tasted the evil result of its affair (disbelief), and the consequence of its affair (disbelief) was loss (destruction in this life and an eternal punishment in the Hereafter).

أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَٱتَّقُوا ٱللَّهَ يَـٰٓأُولِى ٱلْأَلْبَـٰبِ ٱلَّذِينَ ءَامَنُوا قَدْ أَنزَلَ ٱللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾ رَّسُولًا يَتْلُوا عَلَيْكُمْ ءَايَـٰتِ ٱللَّهِ
مُبَيِّنَـٰتٍ لِّيُخْرِجَ ٱلَّذِينَ ءَامَنُوا وَعَمِلُوا ٱلصَّـٰلِحَـٰتِ مِنَ ٱلظُّلُمَـٰتِ إِلَى ٱلنُّورِ وَمَن يُؤْمِنۢ بِٱللَّهِ وَيَعْمَلْ صَـٰلِحًا يُدْخِلْهُ جَنَّـٰتٍ تَجْرِى
مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَآ أَبَدًا قَدْ أَحْسَنَ ٱللَّهُ لَهُۥ رِزْقًا ﴿١١﴾ ٱللَّهُ ٱلَّذِى خَلَقَ سَبْعَ سَمَـٰوَٰتٍ وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ
ٱلْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوٓا أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ بِكُلِّ شَىْءٍ عِلْمًا ﴿١٢﴾

a شَدِيدًا torment عَذَابًا for them لَهُمْ Allah ٱللَّهُ has prepared أَعَدَّ
of ٱلْأَلْبَـٰبِ O men يَـٰٓأُولِى Allah ٱللَّهَ so fear فَٱتَّقُوا severe
has أَنزَلَ indeed قَدْ have believed ءَامَنُوا who ٱلَّذِينَ understanding
a Reminder (the Quran) ﴿١٠﴾ ذِكْرًا to you إِلَيْكُمْ Allah ٱللَّهُ sent down
the verses ءَايَـٰتِ to you عَلَيْكُمْ who recites يَتْلُوا a Messenger رَّسُولًا

that he may take out لِّيُخْرِجَ clear explanations مُبَيِّنَٰتٍ of Allah ٱللَّهِ
righteous goodٱلصَّٰلِحَٰتِ and do وَعَمِلُوا۟ who believe ءَامَنُوا۟ those ٱلَّذِينَ
the darknesses (of disbelief, polytheism) ٱلظُّلُمَٰتِ from مِنَ deeds
بِٱللَّهِ believes يُؤْمِنۢ and whosoever وَمَن the light (Faith) ٱلنُّورِ to إِلَى
He will يُدْخِلْهُ righteous deeds صَٰلِحًا and performs وَيَعْمَلْ in Allah
under تَحْتِهَا from مِن flowing تَجْرِى into Gardens جَنَّٰتٍ admit him
أَبَدًا therein فِيهَآ (they will abide) dwell خَٰلِدِينَ rivers ٱلْأَنْهَٰرُ them
to him لَهُۥ Allah ٱللَّهُ has granted good أَحْسَنَ indeed قَدْ forever
a provision رِزْقًا ﴿١١﴾

heavens سَمَٰوَٰتٍ seven سَبْعَ has created خَلَقَ Who ٱلَّذِى Allah ٱللَّهُ
ٱلْأَمْرُ descends يَتَنَزَّلُ like them مِثْلَهُنَّ the earth ٱلْأَرْضِ and of وَمِنَ
أَنَّ that you may know لِتَعْلَمُوٓا۟ between them بَيْنَهُنَّ (His) command
وَأَنَّ has power قَدِيرٌ things شَىْءٍ all كُلِّ over عَلَىٰ Allah ٱللَّهَ that
things شَىْءٍ all بِكُلِّ surrounds أَحَاطَ indeed قَدْ Allah ٱللَّهَ and that
in (His) knowledge عِلْمًۢا ﴿١٢﴾

10. Allâh has prepared for them a severe torment. So fear Allâh and keep your duty to Him, O men of understanding who have believed! Allâh has indeed sent down to you a Reminder (this Qur'ân). **11.** (And has also sent to you) a Messenger (Muhammad ﷺ), who recites to you the Verses of Allâh (the Qur'ân) containing clear explanations, that He may take out those who believe and do righteous good deeds, from the darkness (of polytheism and disbelief) to the light (of Islamic Monotheism). And whosoever believes in Allâh and performs righteous good deeds, He will admit him into Gardens under which rivers flow (Paradise) to dwell therein forever. Allâh has indeed granted for him an excellent provision. **12.** It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge.

سُورَةُ التَّحْرِيمِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّبِيُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ تَبْتَغِى مَرْضَاتَ أَزْوَٰجِكَ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿١﴾ قَدْ فَرَضَ ٱللَّهُ لَكُمْ تَحِلَّةَ أَيْمَٰنِكُمْ وَٱللَّهُ
مَوْلَىٰكُمْ وَهُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿٢﴾ وَإِذْ أَسَرَّ ٱلنَّبِيُّ إِلَىٰ بَعْضِ أَزْوَٰجِهِۦ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِۦ وَأَظْهَرَهُ ٱللَّهُ عَلَيْهِ عَرَّفَ بَعْضَهُۥ

وَأَعْرَضَ عَنۢ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِۦ قَالَتْ مَنْ أَنۢبَأَكَ هَٰذَا قَالَ نَبَّأَنِىَ ٱلْعَلِيمُ ٱلْخَبِيرُ ﴿٣﴾ إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا
وَإِن تَظَٰهَرَا عَلَيْهِ فَإِنَّ ٱللَّهَ هُوَ مَوْلَىٰهُ وَجِبْرِيلُ وَصَٰلِحُ ٱلْمُؤْمِنِينَ وَٱلْمَلَٰٓئِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ ﴿٤﴾

that which مَآ do you ban تُحَرِّمُ why لِمَ Prophet ٱلنَّبِىُّ O يَٰٓأَيُّهَا
مَرْضَاتَ seeking تَبْتَغِى to you لَكَ Allah ٱللَّهُ has made lawful أَحَلَّ
غَفُورٌ and Allah is وَٱللَّهُ of your wives أَزْوَٰجِكَ the pleasure
Most Merciful ﴿١﴾ رَّحِيمٌ Oft-Forgiving

dissolution تَحِلَّةَ for you لَكُمْ Allah ٱللَّهُ ordained فَرَضَ has قَدْ
your Lord or master مَوْلَىٰكُمْ and Allah is وَٱللَّهُ of your oaths أَيْمَٰنِكُمْ
the ﴿٢﴾ ٱلْحَكِيمُ the All-Knower ٱلْعَلِيمُ and He is وَهُوَ Protector
to إِلَىٰ the prophet ٱلنَّبِىُّ disclosed أَسَرَّ and when وَإِذْ All-Wise
so when فَلَمَّا a matter حَدِيثًا of his wives (Hafsa) أَزْوَٰجِهِۦ one بَعْضِ
عَلَيْهِ Allah ٱللَّهُ and made it known وَأَظْهَرَهُ of it بِهِۦ she told نَبَّأَتْ
and left وَأَعْرَضَ part of it (there of) بَعْضَهُۥ he informed عَرَّفَ to him
he told her(Hafsa) نَبَّأَهَا then when فَلَمَّا a part بَعْضٍ of(from) عَنۢ
this هَٰذَا told you أَنۢبَأَكَ who مَنْ she said قَالَتْ there of(of it) بِهِۦ
the ﴿٣﴾ ٱلْخَبِيرُ the All-knower ٱلْعَلِيمُ has told me نَبَّأَنِىَ He said قَالَ
ٱللَّهِ to إِلَى you two turn in repentance تَتُوبَآ if إِن All-Aware
وَإِن your hearts قُلُوبُكُمَا are inclined صَغَتْ so indeed فَقَدْ Allah
then فَإِنَّ against him عَلَيْهِ you help one another تَظَٰهَرَا and if
his Lord, Master or Protector مَوْلَىٰهُ He is هُوَ Allah ٱللَّهَ verily
(among) the ٱلْمُؤْمِنِينَ and the righteous وَصَٰلِحُ and Gabriel وَجِبْرِيلُ
ذَٰلِكَ after (further more) بَعْدَ and the angels وَٱلْمَلَٰٓئِكَةُ believers
are (his) helpers ﴿٤﴾ ظَهِيرٌ that

Sûrat At-Tahrîm
(The Prohibition) LXVI

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you, seeking to please your wives? And Allâh is Oft-Forgiving, Most Merciful.

2. Allâh has already ordained for you (O men) the absolution from your oaths. And Allâh is your *Maulâ* (Lord, or Master, or Protector) and He is the All-Knower, the All-Wise. **3.** And (remember) when the Prophet (ﷺ) disclosed a matter in confidence to one of his wives (Hafsah), then she told it (to another i.e. 'Âishah). And Allâh made it known to him; he informed part thereof and left a part. Then when he told her (Hafsah) thereof, she said: "Who told you this?" He said: "The All-Knower, the All-Aware (Allâh) has told me." **4.** If you two (wives of the Prophet ﷺ : 'Âishah and Hafsah ﷺ) turn in repentance to Allâh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet ﷺ likes); but if you help one another against him (Muhammad ﷺ), then verily, Allâh is his *Maulâ* (Lord, or Master, or Protector), and Jibrîl (Gabriel), and the righteous among the believers; and furthermore, the angels are his helpers.

عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ مُسْلِمَٰتٍ مُّؤْمِنَٰتٍ قَٰنِتَٰتٍ تَٰٓئِبَٰتٍ عَٰبِدَٰتٍ سَٰٓئِحَٰتٍ ثَيِّبَٰتٍ وَأَبْكَارًا ﴿٥﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ عَلَيْهَا مَلَٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ ٱللَّهَ مَآ
أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

أَن he divorced you طَلَّقَكُنَّ if إِن his Lord رَبُّهُۥٓ it may be عَسَىٰ
better خَيْرًا wives أَزْوَٰجًا He will give him in exchange يُبْدِلَهُۥٓ that
obedient to قَٰنِتَٰتٍ believers مُّؤْمِنَٰتٍ Muslims مُسْلِمَٰتٍ than you مِّنكُنَّ
worshippers عَٰبِدَٰتٍ turning to Allah in repentance تَٰٓئِبَٰتٍ Allah
and وَأَبْكَارًا ﴿٥﴾ previously married ثَيِّبَٰتٍ fasting or emigrating سَٰٓئِحَٰتٍ
أَنفُسَكُمْ ward off قُوٓا۟ believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا virgins
whose وَقُودُهَا a Fire نَارًا and your families وَأَهْلِيكُمْ from yourselves
are مَلَٰٓئِكَةٌ over which عَلَيْهَا and stones وَٱلْحِجَارَةُ men ٱلنَّاسُ fuel is
ٱللَّهَ who disobey يَعْصُونَ not لَّا severe شِدَادٌ stern غِلَاظٌ angels
and they do وَيَفْعَلُونَ He commands them أَمَرَهُمْ in what مَآ Allah
they are commanded يُؤْمَرُونَ ﴿٦﴾ what مَا

5. It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you — Muslims (who submit to Allâh), believers, obedient (to Allâh), turning to Allâh in repentance, worshipping Allâh sincerely, given to fasting or emigrants (for Allâh's sake), previously married and virgins. **6.** O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that

which they are commanded.

يَٰٓأَيُّهَا ٱلَّذِينَ كَفَرُوا۟ لَا تَعْتَذِرُوا۟ ٱلْيَوْمَ ۖ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٧﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ تُوبُوٓا۟ إِلَى ٱللَّهِ تَوْبَةً نَّصُوحًا
عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنكُمْ سَيِّـَٔاتِكُمْ وَيُدْخِلَكُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ يَوْمَ لَا يُخْزِى ٱللَّهُ ٱلنَّبِىَّ
وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ ۖ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِمْ يَقُولُونَ رَبَّنَآ أَتْمِمْ لَنَا نُورَنَا وَٱغْفِرْ لَنَآ ۖ إِنَّكَ عَلَىٰ
كُلِّ شَىْءٍ قَدِيرٌ ﴿٨﴾

make تَعْتَذِرُوا۟ not لَا disbelieve كَفَرُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
مَا you are being requited تُجْزَوْنَ only إِنَّمَا this Day ٱلْيَوْمَ excuses
who ٱلَّذِينَ O you يَٰٓأَيُّهَا do ﴿٧﴾ تَعْمَلُونَ you used to كُنتُمْ for what
نَّصُوحًا repentance تَوْبَةً Allah ٱللَّهِ to إِلَى turn تُوبُوٓا۟ believe ءَامَنُوا۟
will يُكَفِّرَ that أَن your Lord رَبُّكُمْ it may be عَسَىٰ with sincere
and admit you وَيُدْخِلَكُمْ your sins سَيِّـَٔاتِكُمْ from you عَنكُمْ remit
ٱلْأَنْهَٰرُ under them مِن تَحْتِهَا flowing تَجْرِى into Gardens جَنَّٰتٍ
the ٱلنَّبِىَّ Allah ٱللَّهُ will disgrace يُخْزِى not لَا the Day يَوْمَ rivers
نُورُهُمْ with him مَعَهُۥ who believe ءَامَنُوا۟ and those وَٱلَّذِينَ Prophet
and in وَبِأَيْمَٰنِهِمْ before them بَيْنَ أَيْدِيهِمْ will run يَسْعَىٰ their light
keep أَتْمِمْ our Lord رَبَّنَآ they will say يَقُولُونَ their right hands
لَنَآ and grant forgiveness وَٱغْفِرْ our light نُورَنَا for us لَنَا perfect
﴿٨﴾ قَدِيرٌ things شَىْءٍ all كُلِّ over عَلَىٰ verily you are إِنَّكَ to us
Able to do

7. (It will be said in the Hereafter) O you who disbelieve (in the Oneness of Allâh — Islâmic Monotheism)! Make no excuses this Day! You are being requited only for what you used to do. 8. O you who believe! Turn to Allâh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) — the Day that Allâh will not disgrace the Prophet (Muhammad ﷺ) and those who believe with him. Their Light will run forward before them and (with their Records — Books of deeds) in their right hands. They will say: "Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the *Sirât* (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things."

يَٰٓأَيُّهَا ٱلنَّبِىُّ جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿٩﴾ ضَرَبَ ٱللَّهُ مَثَلًا
لِّلَّذِينَ كَفَرُوا۟ ٱمْرَأَتَ نُوحٍ وَٱمْرَأَتَ لُوطٍ ۖ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَٰلِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا

عَنْهُمَا مِنَ ٱللَّهِ شَيْـًٔا وَقِيلَ ٱدْخُلَا ٱلنَّارَ مَعَ ٱلدَّٰخِلِينَ ﴿١٠﴾

against the ٱلْكُفَّارَ strive hard جَٰهِدِ Prophet ٱلنَّبِيُّ O يَٰٓأَيُّهَا
عَلَيْهِمْ and be severe وَٱغْلُظْ and the hypocrites وَٱلْمُنَٰفِقِينَ disbelievers
وَبِئْسَ Hell جَهَنَّمُ and their abode will be وَمَأْوَىٰهُمْ against them
ٱللَّهُ set forth ضَرَبَ that destination ﴿٩﴾ ٱلْمَصِيرُ and worst indeed
who disbelieve كَفَرُوا۟ for those لِّلَّذِينَ an example مَثَلًا Allah
of Lot لُوطٍ and the wife وَٱمْرَأَتَ of Noah نُوحٍ the wife ٱمْرَأَتَ
Our عِبَادِنَا of مِنْ two slaves عَبْدَيْنِ under تَحْتَ they were كَانَتَا
فَلَمْ but they both betrayed them فَخَانَتَاهُمَا righteous صَٰلِحَيْنِ slaves
Allah ٱللَّهِ against مِنَ them عَنْهُمَا they benefited يُغْنِيَا so not
مَعَ the Fire ٱلنَّارَ enter ٱدْخُلَا and it was said وَقِيلَ at all شَيْـًٔا
those who enter ﴿١٠﴾ ٱلدَّٰخِلِينَ along with

9. O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is that destination. 10. Allâh sets forth an example for those who disbelieve: the wife of Nûh (Noah) and the wife of Lût (Lot). They were under two of our righteous slaves, but they both betrayed them (their husbands by rejecting their doctrine). So, they [Nûh (Noah) and Lût (Lot) عليهما السلام] availed them (their respective wives) not against Allâh and it was said: "Enter the Fire along with those who enter!"

وَضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ ءَامَنُوا۟ ٱمْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ٱبْنِ لِى عِندَكَ بَيْتًا فِى ٱلْجَنَّةِ وَنَجِّنِى مِن
فِرْعَوْنَ وَعَمَلِهِۦ وَنَجِّنِى مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿١١﴾ وَمَرْيَمَ ٱبْنَتَ عِمْرَٰنَ ٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِن
رُّوحِنَا وَصَدَّقَتْ بِكَلِمَٰتِ رَبِّهَا وَكُتُبِهِۦ وَكَانَتْ مِنَ ٱلْقَٰنِتِينَ ﴿١٢﴾

for لِّلَّذِينَ an example مَثَلًا Allah ٱللَّهُ and has set forth وَضَرَبَ
إِذْ of Pharaoh فِرْعَوْنَ the wife ٱمْرَأَتَ who believe ءَامَنُوا۟ those
عِندَكَ for me لِى build ٱبْنِ My Lord رَبِّ she said قَالَتْ when
and save me وَنَجِّنِى Paradise ٱلْجَنَّةِ in فِى a home بَيْتًا with You
and save me وَنَجِّنِى and his work وَعَمَلِهِۦ Pharaoh فِرْعَوْنَ from مِن

and وَمَرْيَمَ wrong-doers ٱلظَّٰلِمِينَ ⑪ the people ٱلْقَوْمِ from مِنَ
guarded أَحْصَنَتْ who ٱلَّتِىٓ of Imran عِمْرَٰنَ the daughter ٱبْنَتَ Mary
مِن into it فِيهِ so We breathed فَنَفَخْنَا her chastity فَرْجَهَا
and she وَصَدَّقَتْ Our spirit (Gabriel) رُّوحِنَا (from) through
and His وَكُتُبِهِۦ of her Lord رَبِّهَا in the Words بِكَلِمَٰتِ believed
the devout ٱلْقَٰنِتِينَ ⑫ among مِنَ and she was وَكَانَتْ Scriptures
obedient ones

11. And Allâh has set forth an example for those who believe: the wife of Fir'aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir'aun (Pharaoh) and his work, and save me from the people who are *Zâlimûn* (polytheists, wrongdoers and disbelievers in Allâh). **12.** And Maryam (Mary), the daughter of 'Imrân who guarded her chastity. And We breathed into (the sleeve of her shirt or her garment) through Our *Rûh* [i.e. Jibrîl (Gabriel), and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allâh: "Be!" — and he was; that is 'Îsâ (Jesus), son of Maryam (Mary) as a Messenger of Allâh], and (also believed in) His Scriptures, and she was of the *Qanitûn* (i.e. obedient to Allâh).

سُورَةُ المُلْك

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

تَبَٰرَكَ ٱلَّذِى بِيَدِهِ ٱلْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١﴾ ٱلَّذِى خَلَقَ ٱلْمَوْتَ وَٱلْحَيَوٰةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ ٱلْعَزِيزُ
ٱلْغَفُورُ ﴿٢﴾ ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ طِبَاقًا مَّا تَرَىٰ فِى خَلْقِ ٱلرَّحْمَٰنِ مِن تَفَٰوُتٍ فَٱرْجِعِ ٱلْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ﴿٣﴾ ثُمَّ
ٱرْجِعِ ٱلْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ ٱلْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ﴿٤﴾

is the ٱلْمُلْكُ in Whose Hand بِيَدِهِ He ٱلَّذِى Blessed is تَبَٰرَكَ
able ﴿١﴾ قَدِيرٌ things شَىْءٍ all كُلِّ over عَلَىٰ and He is وَهُوَ dominion
that لِيَبْلُوَكُمْ and life وَٱلْحَيَوٰةَ death ٱلْمَوْتَ has created خَلَقَ Who ٱلَّذِى
وَهُوَ in deed عَمَلًا is best أَحْسَنُ which of you أَيُّكُمْ He may test you
ٱلَّذِى the Oft-Forgiving ﴿٢﴾ ٱلْغَفُورُ the All-Mighty ٱلْعَزِيزُ and He is
one طِبَاقًا heavens سَمَٰوَٰتٍ the seven سَبْعَ has created خَلَقَ Who
the creation خَلْقِ in فِى you can see تَرَىٰ not مَّا above another
so repeat فَٱرْجِعِ fault تَفَٰوُتٍ any مِن the Most Gracious ٱلرَّحْمَٰنِ of
then ثُمَّ rifts ﴿٣﴾ فُطُورٍ any مِن you see تَرَىٰ can هَلْ the look ٱلْبَصَرَ
إِلَيْكَ will return يَنقَلِبْ and yet again كَرَّتَيْنِ the look ٱلْبَصَرَ repeat ٱرْجِعِ
and it وَهُوَ in a state of humiliation خَاسِئًا the sight ٱلْبَصَرُ to you
is worn out ﴿٤﴾ حَسِيرٌ

Sûrat Al-Mulk
(Dominion) LXVII

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Blessed be He in Whose Hand is the dominion; and He is Able to do all things. **2.** Who has created death and life that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving; **3.** Who has created the seven heavens one above another; you can see no fault in the creation of the Most Gracious. Then look again: "Can you see any rifts?" **4.** Then look again and yet again, your sight will return to you in a state of humiliation and worn out.

وَلَقَدْ زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ وَجَعَلْنَٰهَا رُجُومًا لِّلشَّيَٰطِينِ ۖ وَأَعْتَدْنَا لَهُمْ عَذَابَ ٱلسَّعِيرِ ﴿٥﴾ وَلِلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ عَذَابُ
جَهَنَّمَ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿٦﴾ إِذَآ أُلْقُوا۟ فِيهَا سَمِعُوا۟ لَهَا شَهِيقًا وَهِىَ تَفُورُ ﴿٧﴾ تَكَادُ تَمَيَّزُ مِنَ ٱلْغَيْظِ ۖ كُلَّمَآ أُلْقِىَ فِيهَا فَوْجٌ سَأَلَهُمْ

خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾

the ٱلدُّنْيَا the heaven ٱلسَّمَآءَ We have adorned زَيَّنَّا and indeed وَلَقَدْ
and We have made such lamps وَجَعَلْنَٰهَا with lamps بِمَصَٰبِيحَ nearest
and We وَأَعْتَدْنَا the devils لِّلشَّيَٰطِينِ (as) missiles to drive away رُجُومًا
the ﴿٥﴾ ٱلسَّعِيرِ the torment of عَذَابَ for them لَهُمْ have prepared
in بِرَبِّهِمْ disbelieve كَفَرُوا۟ and for those who وَلِلَّذِينَ blazing Fire
and worst وَبِئْسَ Hell جَهَنَّمَ is the torment of عَذَابُ their Lord
they are cast أُلْقُوا۟ when إِذَآ that destination ﴿٦﴾ ٱلْمَصِيرُ indeed is
the شَهِيقًا of its (breath) لَهَا they will hear سَمِعُوا۟ therein فِيهَا
it almost تَكَادُ blazes forth ﴿٧﴾ تَفُورُ as it وَهِىَ (terrible) drawing in
فِيهَا is cast أُلْقِىَ everytime كُلَّمَآ fury ٱلْغَيْظِ from مِنَ bursts up تَمَيَّزُ
أَلَمْ its keepers خَزَنَتُهَآ will ask them سَأَلَهُمْ a group فَوْجٌ therein
a warner ﴿٨﴾ نَذِيرٌ come to you يَأْتِكُمْ did no

5. And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the *Shayâtîn* (devils), and have prepared for them the torment of the blazing Fire. **6.** And for those who disbelieve in their Lord (Allâh) is the torment of Hell, and worst indeed is that destination. **7.** When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth. **8.** It almost bursts up with fury. Every time a group is cast therein, its keepers will ask: "Did no warner come to you?"

قَالُوا۟ بَلَىٰ قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ ٱللَّهُ مِن شَىْءٍ إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ كَبِيرٍ ﴿٩﴾ وَقَالُوا۟ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا
كُنَّا فِىٓ أَصْحَٰبِ ٱلسَّعِيرِ ﴿١٠﴾ فَٱعْتَرَفُوا۟ بِذَنۢبِهِمْ فَسُحْقًا لِّأَصْحَٰبِ ٱلسَّعِيرِ ﴿١١﴾ إِنَّ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ لَهُم
مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾ وَأَسِرُّوا۟ قَوْلَكُمْ أَوِ ٱجْهَرُوا۟ بِهِۦٓ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿١٣﴾

a نَذِيرٌ did come to us جَآءَنَا indeed قَدْ yes بَلَىٰ they will say قَالُوا۟
نَزَّلَ not مَا and we said وَقُلْنَا but we denied (him) فَكَذَّبْنَا warner
إِلَّا you are أَنتُمْ but إِنْ thing شَىْءٍ any مِن Allah ٱللَّهُ sent down
if لَوْ and they will say وَقَالُوا۟ great ﴿٩﴾ كَبِيرٍ error ضَلَٰلٍ in فِى only
not مَا used our intelligence نَعْقِلُ or أَوْ listened نَسْمَعُ we but كُنَّا

ٱلسَّعِيرِ ﴿١٠﴾ the dwellers of أَصْحَٰبِ among فِىٓ we would have been كُنَّا
their sin بِذَنۢبِهِمْ then they will confess فَٱعْتَرَفُوا۟ the blazing Fire
the blazing ﴿١١﴾ ٱلسَّعِيرِ the dwellers of لِّأَصْحَٰبِ so away with فَسُحْقًا
بِٱلْغَيْبِ their Lord رَبَّهُم fear يَخْشَوْنَ those who ٱلَّذِينَ verily إِنَّ Fire
and reward وَأَجْرٌ forgiveness مَّغْفِرَةٌ theirs will be لَهُم unseen
your talk قَوْلَكُمْ and whether you keep secret وَأَسِرُّوا۟ a great ﴿١٢﴾ كَبِيرٌ
the All-Knower عَلِيمٌۢ verily He is إِنَّهُۥ it بِهِۦٓ disclose ٱجْهَرُوا۟ or أَوِ
the breasts ﴿١٣﴾ ٱلصُّدُورِ of what is in بِذَاتِ

9. They will say: "Yes, indeed a warner did come to us, but we belied him and said: 'Allâh never sent down anything (of revelation); you are only in great error.'" **10.** And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!" **11.** Then they will confess their sin. So, away with the dwellers of the blazing Fire! **12.** Verily, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise). **13.** And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts (of men).

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴿١٤﴾ هُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ ذَلُولًا فَٱمْشُوا۟ فِى مَنَاكِبِهَا وَكُلُوا۟ مِن رِّزْقِهِۦ ۖ وَإِلَيْهِ
ٱلنُّشُورُ ﴿١٥﴾ ءَأَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يَخْسِفَ بِكُمُ ٱلْأَرْضَ فَإِذَا هِىَ تَمُورُ ﴿١٦﴾ أَمْ أَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يُرْسِلَ عَلَيْكُمْ
حَاصِبًا ۖ فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾ وَلَقَدْ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٨﴾

and He is وَهُوَ created خَلَقَ who مَنْ He know يَعْلَمُ should not أَلَا
هُوَ the All-Aware ﴿١٤﴾ ٱلْخَبِيرُ the Most Kind and Courteous ٱللَّطِيفُ
the earth ٱلْأَرْضَ for you لَكُمُ has made جَعَلَ Who ٱلَّذِى He it is
وَكُلُوا۟ the path thereof مَنَاكِبِهَا in فِى so walk فَٱمْشُوا۟ subservient ذَلُولًا
will ﴿١٥﴾ ٱلنُّشُورُ and to Him وَإِلَيْهِ His provision رِّزْقِهِۦ of مِن and eat
He Who مَّن do you feel secure (from) ءَأَمِنتُم be the Resurrection
He will cause to sink يَخْسِفَ that أَن the heaven ٱلسَّمَآءِ over فِى is
shakes ﴿١٦﴾ تَمُورُ it هِىَ so when فَإِذَا the earth ٱلْأَرْضَ with you بِكُمُ
ٱلسَّمَآءِ over فِى He Who is مَّن do you feel secure from أَمِنتُم or أَمْ
حَاصِبًا against you عَلَيْكُمْ He send يُرْسِلَ that أَن the heaven

how has كَيْفَ then you shall know فَسَتَعْلَمُونَ a violent whirlwind
ٱلَّذِينَ denied كَذَّبَ and indeed وَلَقَدْ My Warning نَذِيرِ ﴿١٧﴾ been
نَكِيرِ ﴿١٨﴾ was كَانَ then how terrible فَكَيْفَ before them مِن قَبْلِهِمْ those
My denial

14. Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything). 15. He it is Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it); so walk in the path thereof and eat of His provision. And to Him will be the Resurrection. 16. Do you feel secure that He, Who is over the heaven (Allâh), will not cause the earth to sink with you, and then it should quake? 17. Or do you feel secure that He, Who is over the heaven (Allâh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning. 18. And indeed those before them belied (the Messengers of Allâh), then how terrible was My denial (punishment)?

أَوَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ فَوْقَهُمْ صَٰٓفَّٰتٍ وَيَقْبِضْنَ ۚ مَا يُمْسِكُهُنَّ إِلَّا ٱلرَّحْمَٰنُ ۚ إِنَّهُۥ بِكُلِّ شَىْءٍۭ بَصِيرٌ ﴿١٩﴾ أَمَّنْ هَٰذَا ٱلَّذِى هُوَ جُندٌ
لَّكُمْ يَنصُرُكُم مِّن دُونِ ٱلرَّحْمَٰنِ ۚ إِنِ ٱلْكَٰفِرُونَ إِلَّا فِى غُرُورٍ ﴿٢٠﴾ أَمَّنْ هَٰذَا ٱلَّذِى يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُۥ ۚ بَل لَّجُّوا۟ فِى عُتُوٍّ
وَنُفُورٍ ﴿٢١﴾

above them فَوْقَهُمْ the birds ٱلطَّيْرِ to إِلَى see يَرَوْا۟ do they not أَوَلَمْ
مَا and folding them in وَيَقْبِضْنَ spreading out their wings صَٰٓفَّٰتٍ
the Most Gracious ٱلرَّحْمَٰنُ except إِلَّا upholds them يُمْسِكُهُنَّ none
أَمَّنْ the All-Seer بَصِيرٌ ﴿١٩﴾ thing شَىْءٍۭ of every بِكُلِّ verily He is إِنَّهُۥ
to you لَّكُمْ any army جُندٌ be هُوَ that can ٱلَّذِى this هَٰذَا who is
إِنِ the Most Gracious ٱلرَّحْمَٰنِ besides مِّن دُونِ to help you يَنصُرُكُم
غُرُورٍ ﴿٢٠﴾ in فِى but إِلَّا the disbelievers (are in) ٱلْكَٰفِرُونَ nothing
can provide for يَرْزُقُكُمْ that ٱلَّذِى this هَٰذَا Who is أَمَّنْ delusion
Nay بَل His provision رِزْقَهُۥ He should withold أَمْسَكَ if إِنْ you
and (they) وَنُفُورٍ ﴿٢١﴾ pride عُتُوٍّ be in فِى they continue to لَّجُّوا۟ but
flee (from the truth)

19. Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Gracious (Allâh). Verily, He is the

All-Seer of everything. **20.** Who is he besides the Most Gracious that can be an army to you to help you? The disbelievers are in nothing but delusion. **21.** Who is he that can provide for you if He should withhold His provision? Nay, but they continue to be in pride, and (they) flee (from the truth).

أَفَمَن يَمْشِى مُكِبًّا عَلَىٰ وَجْهِهِۦٓ أَهْدَىٰٓ أَمَّن يَمْشِى سَوِيًّا عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢٢﴾ قُلْ هُوَ ٱلَّذِىٓ أَنشَأَكُمْ وَجَعَلَ لَكُمُ ٱلسَّمْعَ
وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾ قُلْ هُوَ ٱلَّذِى ذَرَأَكُمْ فِى ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن
كُنتُمْ صَٰدِقِينَ ﴿٢٥﴾ قُلْ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ﴿٢٦﴾

on عَلَىٰ bent down without seeing مُكِبًّا walks يَمْشِى is he who أَفَمَن
يَمْشِى or he who أَمَّن more rightly guided أَهْدَىٰٓ his face وَجْهِهِۦٓ
say قُلْ a Straight مُّسْتَقِيمٍ ﴿٢٢﴾ Way صِرَٰطٍ on عَلَىٰ upright سَوِيًّا walks
لَكُمُ and made وَجَعَلَ has created you أَنشَأَكُمْ Who ٱلَّذِىٓ it is He هُوَ
قَلِيلًا and hearts وَٱلْأَفْـِٔدَةَ and seeing وَٱلْأَبْصَٰرَ hearing ٱلسَّمْعَ for you
ٱلَّذِى it is He هُوَ say قُلْ you give thanks تَشْكُرُونَ ﴿٢٣﴾ that مَّا little
and to Him وَإِلَيْهِ the earth ٱلْأَرْضِ in فِى has created you ذَرَأَكُمْ Who
هَٰذَا when مَتَىٰ and they say وَيَقُولُونَ shall you be gathered تُحْشَرُونَ ﴿٢٤﴾
you are كُنتُمْ if إِن promise (come to pass) ٱلْوَعْدُ will this
the knowledge ٱلْعِلْمُ is only إِنَّمَا say قُلْ telling the truth صَٰدِقِينَ ﴿٢٥﴾
مُّبِينٌ ﴿٢٦﴾ a warner نَذِيرٌ I am أَنَا۠ and only وَإِنَّمَآ Allah ٱللَّهِ with عِندَ
a plain

22. Is he who walks prone (without seeing) on his face, more rightly guided, or he who (sees and) walks upright on the Straight Way (i.e. Islâmic Monotheism)? **23.** Say it is He Who has created you, and endowed you with hearing (ears) and seeing (eyes), and hearts. Little thanks you give. **24.** Say: "It is He Who has created you on the earth, and to Him shall you be gathered (in the Hereafter)." **25.** They say: "When will this promise (i.e. the Day of Resurrection) come to pass if you are telling the truth?" **26.** Say (O Muhammad ﷺ): "The knowledge (of its exact time) is with Allâh only, and I am only a plain warner."

فَلَمَّا رَأَوْهُ زُلْفَةً سِيٓـَٔتْ وُجُوهُ ٱلَّذِينَ كَفَرُوا۟ وَقِيلَ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تَدَّعُونَ ﴿٢٧﴾ قُلْ أَرَءَيْتُمْ إِنْ أَهْلَكَنِىَ ٱللَّهُ وَمَن
مَّعِىَ أَوْ رَحِمَنَا فَمَن يُجِيرُ ٱلْكَٰفِرِينَ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٨﴾ قُلْ هُوَ ٱلرَّحْمَٰنُ ءَامَنَّا بِهِۦ وَعَلَيْهِ تَوَكَّلْنَا ۖ فَسَتَعْلَمُونَ مَنْ هُوَ فِى
ضَلَٰلٍ مُّبِينٍ ﴿٢٩﴾ قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَآءٍ مَّعِينٍ ﴿٣٠﴾

will be سِيٓـَٔتْ approaching زُلْفَةً they will see it رَأَوْهُ but when فَلَمَّا
disbelieve كَفَرُوا those who الَّذِينَ the faces of وُجُوهُ displeased
كُنتُم which الَّذِى this is (the promise) هَٰذَا and it will be said وَقِيلَ
have you أَرَءَيْتُمْ say قُلْ calling ﴿٢٧﴾ تَدَّعُونَ for it بِهِۦ you were
with مَّعِىَ and those وَمَن Allah اللَّهُ destroys me أَهْلَكَنِىَ if إِنْ seen
can يُجِيرُ Who فَمَن He bestows His Mercy on us رَحِمَنَا or أَوْ me
﴿٢٨﴾ أَلِيمٍ torment عَذَابٍ from مِنْ the disbelievers الْكَٰفِرِينَ save
we ءَامَنَّا the Most Gracious الرَّحْمَٰنُ He is هُوَ say قُلْ a painful
فَسَتَعْلَمُونَ we put our trust تَوَكَّلْنَا and in Him وَعَلَيْهِ in Him بِهِۦ believe
ضَلَٰلٍ in فِى that is هُوَ who is it مَنْ so you will come to know
أَصْبَحَ if إِنْ have you seen أَرَءَيْتُمْ say قُلْ manifest ﴿٢٩﴾ مُّبِينٍ error
can يَأْتِيكُم who then فَمَن sunk away غَوْرًا your water مَآؤُكُمْ became
flowing ﴿٣٠﴾ مَّعِينٍ with water بِمَآءٍ supply you

27. But when they will see it (the torment on the Day of Resurrection) approaching, the faces of those who disbelieve will change and turn black with sadness and in grief and it will be said (to them): "This is (the promise) which you were calling for!" **28.** Say (O Muhammad ﷺ): "Tell me! If Allâh destroys me, and those with me, or He bestows His Mercy on us — who can save the disbelievers from a painful torment?" **29.** Say: "He is the Most Gracious (Allâh), in Him we believe, and in Him we put our trust. So, you will come to know who it is that is in manifest error." **30.** Say (O Muhammad ﷺ): "Tell me! If (all) your water were to sink away, who then can supply you with flowing (spring) water?"

سُورَةُ القَلَمِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

نٓ وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾ مَآ أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾ وَإِنَّكَ لَعَلَىٰ خُلُقٍ
عَظِيمٍ ﴿٤﴾ فَسَتُبْصِرُ وَيُبْصِرُونَ ﴿٥﴾ بِأَييِّكُمُ الْمَفْتُونُ ﴿٦﴾ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ ﴿٧﴾ فَلَا تُطِعِ الْمُكَذِّبِينَ ﴿٨﴾ وَدُّوا۟ لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾ وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ ﴿١٠﴾

they (angels) ﴿١﴾ يَسْطُرُونَ and what وَمَا by the pen وَالْقَلَمِ Nun نٓ
your Lord رَبِّكَ by the Grace of بِنِعْمَةِ you are أَنتَ not مَآ write

will be a لَأَجْرًا for you لَكَ and verily وَإِنَّ a madman ﴿٢﴾ بِمَجْنُونٍ
on لَعَلَىٰ and verily you are وَإِنَّكَ an endless ﴿٣﴾ غَيْرَ مَمْنُونٍ reward
so you will فَسَتُبْصِرُ an exalted ﴿٤﴾ عَظِيمٍ standard of character خُلُقٍ
is ﴿٦﴾ ٱلْمَفْتُونُ which of you بِأَييِّكُمُ and they will see ﴿٥﴾ وَيُبْصِرُونَ see
أَعْلَمُ He هُوَ your Lord رَبَّكَ verily إِنَّ afflicted with madness
His سَبِيلِهِۦ from عَن has gone astray ضَلَّ who بِمَن knows better
those who are ﴿٧﴾ بِٱلْمُهْتَدِينَ knows better أَعْلَمُ and He وَهُوَ path
they wish وَدُّوا۟ the deniers ﴿٨﴾ ٱلْمُكَذِّبِينَ obey تُطِعِ so not فَلَا guided
so ﴿٩﴾ فَيُدْهِنُونَ you should compromise (with them) تُدْهِنُ that لَوْ
كُلَّ obey تُطِعْ and not وَلَا they would compromise (with you)
and is considered ﴿١٠﴾ مَّهِينٍ who swears much حَلَّافٍ everyone
worthless

Sûrat Al-Qalam or *Nûn*
(The Pen) LXVIII

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Nûn*. [These letters (*Nûn*, etc.) are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] By the pen and by what they (the angels) write (in the Records of men). **2.** You (O Muhammad ﷺ), by the Grace of your Lord, are not mad. **3.** And verily, for you (O Muhammad ﷺ) will be an endless reward. **4.** And verily, you (O Muhammad ﷺ) are on an exalted (standard of) character. **5.** You will see, and they will see, **6.** Which of you is afflicted with madness. **7.** Verily, your Lord is the Best Knower of him who has gone astray from His path, and He is the Best Knower of those who are guided. **8.** So (O Muhammad ﷺ), obey you not the deniers [(of Islâmic Monotheism — those who belie the Verses of Allâh), the Oneness of Allâh, and the Messengership of Muhammad ﷺ]. **9.** They wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you. **10.** And (O Muhammad ﷺ) obey you not everyone *Hallâf Mahîn* (the one who swears much and is a liar or is worthless). (*Tafsir At-Tabari*)

هَمَّازٍ مَّشَّآءٍۭ بِنَمِيمٍ ﴿١١﴾ مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ عُتُلٍّۭ بَعْدَ ذَٰلِكَ زَنِيمٍ ﴿١٣﴾ أَن كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٤﴾ إِذَا تُتْلَىٰ
عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿١٥﴾ سَنَسِمُهُۥ عَلَى ٱلْخُرْطُومِ ﴿١٦﴾ إِنَّا بَلَوْنَٰهُمْ كَمَا بَلَوْنَآ أَصْحَٰبَ ٱلْجَنَّةِ إِذْ أَقْسَمُوا۟ لَيَصْرِمُنَّهَا

مُصْبِحِينَ ﴿١٧﴾ وَلَا يَسْتَثْنُونَ ﴿١٨﴾ فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ وَهُمْ نَآئِمُونَ ﴿١٩﴾ فَأَصْبَحَتْ كَٱلصَّرِيمِ ﴿٢٠﴾

مَّنَّاعٍ with calumnies ﴿١١﴾ بِنَمِيمٍ going about مَّشَّآءٍ a slanderer هَمَّازٍ
عُتُلٍّ sinful ﴿١٢﴾ أَثِيمٍ transgressor مُعْتَدٍ the good لِّلْخَيْرِ hinderer of
he كَانَ because أَن wicked ﴿١٣﴾ زَنِيمٍ all that ذَٰلِكَ after بَعْدَ cruel
are تُتْلَىٰ when إِذَا and children ﴿١٤﴾ وَبَنِينَ wealth مَالٍ had ذَا
tales أَسَٰطِيرُ he says قَالَ Our verses ءَايَٰتُنَا to him عَلَيْهِ recited
over عَلَى We shall brand him سَنَسِمُهُۥ the men of old ﴿١٥﴾ ٱلْأَوَّلِينَ of
بَلَوْنَآ as كَمَا have tried them بَلَوْنَٰهُمْ verily We إِنَّا the nose ﴿١٦﴾ ٱلْخُرْطُومِ
they أَقْسَمُوا۟ when إِذْ the garden ٱلْجَنَّةِ the people of أَصْحَٰبَ We tried
in the ﴿١٧﴾ مُصْبِحِينَ to pluck the fruits of (the garden) لَيَصْرِمُنَّهَا swore
then فَطَافَ saying if Allah wills ﴿١٨﴾ يَسْتَثْنُونَ without وَلَا morning
مِّن something (fire) طَآئِفٌ on it (garden) عَلَيْهَا there passed by
فَأَصْبَحَتْ were asleep ﴿١٩﴾ نَآئِمُونَ while they وَهُمْ your Lord رَّبِّكَ from
black-like a ﴿٢٠﴾ كَٱلصَّرِيمِ so the (garden) became by the morning
pitch dark night

11. A slanderer, going about with calumnies, **12.** Hinderer of the good, transgressor, sinful, **13.** Cruel, and moreover baseborn (of illegitimate birth). **14.** (He was so) because he had wealth and children. **15.** When Our Verses (of the Qur'ân) are recited to him, he says: "Tales of the men of old!" **16.** We shall brand him on the snout (nose)! **17.** Verily, We have tried them as We tried the People of the Garden, when they swore to pluck the fruits of the (garden) in the morning, **18.** Without saying: *In shâ' Allâh* (If Allâh wills). **19.** Then there passed by on the (garden) a visitation (fire) from your Lord at night and burnt it while they were asleep. **20.** So the (garden) became black by the morning, like a pitch dark night (in complete ruins).

فَتَنَادَوْا۟ مُصْبِحِينَ ﴿٢١﴾ أَنِ ٱغْدُوا۟ عَلَىٰ حَرْثِكُمْ إِن كُنتُمْ صَٰرِمِينَ ﴿٢٢﴾ فَٱنطَلَقُوا۟ وَهُمْ يَتَخَٰفَتُونَ ﴿٢٣﴾ أَن لَّا يَدْخُلَنَّهَا ٱلْيَوْمَ عَلَيْكُم
مِّسْكِينٌ ﴿٢٤﴾ وَغَدَوْا۟ عَلَىٰ حَرْدٍ قَٰدِرِينَ ﴿٢٥﴾ فَلَمَّا رَأَوْهَا قَالُوٓا۟ إِنَّا لَضَآلُّونَ ﴿٢٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾ قَالَ أَوْسَطُهُمْ أَلَمْ أَقُل لَّكُمْ لَوْلَا
تُسَبِّحُونَ ﴿٢٨﴾ قَالُوا۟ سُبْحَٰنَ رَبِّنَآ إِنَّا كُنَّا ظَٰلِمِينَ ﴿٢٩﴾

as soon as the ﴿٢١﴾ مُصْبِحِينَ then they called out one to another فَتَنَادَوْا۟
حَرْثِكُمْ to عَلَىٰ go in the morning ٱغْدُوا۟ (saying) to أَنِ morning broke

فَانطَلَقُوا pluck the fruits ﴿٢٢﴾ صَارِمِينَ you would كُنتُمْ if إِن your tilth
whispering in secret low ﴿٢٣﴾ يَتَخَافَتُونَ and they وَهُمْ so they departed
today الْيَوْمَ shall enter into it يَدْخُلَنَّهَا not لَّا (saying) that أَن tones
and they went in وَغَدَوْا any poor person ﴿٢٤﴾ مِّسْكِينٌ upon you عَلَيْكُم
(thinking that) ﴿٢٥﴾ قَادِرِينَ strong intention حَرْدٍ with عَلَىٰ the morning
قَالُوا they saw the (garden) رَأَوْهَا but when فَلَمَّا they have powers
nay indeed بَلْ have gone astray ﴿٢٦﴾ لَضَالُّونَ verily we إِنَّا they said
the best among them أَوْسَطُهُمْ said قَالَ are deprived ﴿٢٧﴾ مَحْرُومُونَ we نَحْنُ
﴿٢٨﴾ تُسَبِّحُونَ why do you not لَوْلَا you لَّكُمْ I tell أَقُل did not أَلَمْ
إِنَّا our Lord رَبِّنَا glory to سُبْحَانَ they said قَالُوا glorify Allah
been wrong-doers ﴿٢٩﴾ ظَالِمِينَ we have كُنَّا verily

21. Then they called out one to another as soon as the morning broke. **22.** Saying: "Go to your tilth in the morning, if you would pluck the fruits." **23.** So they departed, conversing in secret low tones (saying): **24.** "No *Miskîn* (poor man) shall enter upon you into it today." **25.** And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom). **26.** But when they saw the (garden), they said: "Verily, we have gone astray." **27.** (Then they said): "Nay! Indeed we are deprived of (the fruits)!" **28.** The best among them said: "Did I not tell you, why say you not: *In shâ' Allâh* (If Allâh wills)." **29.** They said: "Glory to Our Lord! Verily, we have been *Zâlimûn* (wrongdoers).

فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَاوَمُونَ ﴿٣٠﴾ قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا طَاغِينَ ﴿٣١﴾ عَسَىٰ رَبُّنَا أَن يُبْدِلَنَا خَيْرًا مِّنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿٣٢﴾
كَذَٰلِكَ الْعَذَابُ ۖ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٣﴾ إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّاتِ النَّعِيمِ ﴿٣٤﴾ أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٣٥﴾
مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾ أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾

in ﴿٣٠﴾ يَتَلَاوَمُونَ others بَعْضٍ to عَلَىٰ some بَعْضُهُمْ so they turned فَأَقْبَلَ
we were كُنَّا verily إِنَّا woe to us يَا وَيْلَنَا they said قَالُوا blaming
that أَن our Lord رَبُّنَا we hope (maybe) عَسَىٰ transgressors ﴿٣١﴾ طَاغِينَ
than this مِّنْهَا a better (garden) خَيْرًا He give us in exchange يُبْدِلَنَا
الْعَذَابُ such is كَذَٰلِكَ we turn ﴿٣٢﴾ رَاغِبُونَ our Lord رَبِّنَا to إِلَىٰ truly إِنَّا
the الْآخِرَةِ and truly the punishment of وَلَعَذَابُ the punishment

إِنَّ but knew يَعْلَمُونَ ﴿٣٣﴾ they كَانُوا۟ if لَوْ is greater أَكْبَرُ Hereafter
are جَنَّٰتِ their Lord رَبِّهِمْ with عِندَ for the pious لِلْمُتَّقِينَ verily
the ٱلْمُسْلِمِينَ shall We then treat أَفَنَجْعَلُ delight ٱلنَّعِيمِ ﴿٣٤﴾ gardens of
what is the matter with مَا لَكُمْ like the criminals كَٱلْمُجْرِمِينَ ﴿٣٥﴾ Muslims
a كِتَٰبٌ have you لَكُمْ or أَمْ do you judge تَحْكُمُونَ ﴿٣٦﴾ how كَيْفَ you
you learn تَدْرُسُونَ ﴿٣٧﴾ through which فِيهِ Book

30. Then they turned one against another, blaming. **31.** They said: "Woe to us! Verily, we were *Tâghûn* (transgressors and disobedient) **32.** We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord (wishing for good that He may forgive our sins and reward us in the Hereafter). **33.** Such is the punishment (in this life), but truly, the punishment of the Hereafter is greater if they but knew. **34.** Verily, for the *Muttaqûn* (the pious and righteous persons. See V.2:2) are Gardens of Delight (Paradise) with their Lord. **35.** Shall We then treat the Muslims (believers of Islamic Monotheism, doers of righteous deeds) like the *Mujrimûn* (criminals, polytheists and disbelievers)? **36.** What is the matter with you? How judge you? **37.** Or have you a Book wherein you learn,

إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿٣٨﴾ أَمْ لَكُمْ أَيْمَٰنٌ عَلَيْنَا بَٰلِغَةٌ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿٣٩﴾ سَلْهُمْ أَيُّهُم بِذَٰلِكَ زَعِيمٌ ﴿٤٠﴾ أَمْ لَهُمْ
شُرَكَآءُ فَلْيَأْتُوا۟ بِشُرَكَآئِهِمْ إِن كَانُوا۟ صَٰدِقِينَ ﴿٤١﴾ يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى ٱلسُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾

you تَخَيَّرُونَ ﴿٣٨﴾ all that لَمَا in it فِيهِ you shall have لَكُمْ that إِنَّ
reaching بَٰلِغَةٌ from us عَلَيْنَا oaths أَيْمَٰنٌ have you لَكُمْ or أَمْ choose
yours will لَكُمْ that إِنَّ Resurrection ٱلْقِيَٰمَةِ the Day of يَوْمِ to إِلَىٰ
which of أَيُّهُم ask them سَلْهُمْ you judge تَحْكُمُونَ ﴿٣٩﴾ what لَمَا be
شُرَكَآءُ they have لَهُمْ or أَمْ will vouch زَعِيمٌ ﴿٤٠﴾ for that بِذَٰلِكَ them
كَانُوا۟ if إِن their partners بِشُرَكَآئِهِمْ then let them bring فَلْيَأْتُوا۟ partners
يُكْشَفُ (remember) the Day which يَوْمَ truthful صَٰدِقِينَ ﴿٤١﴾ they are
and they shall وَيُدْعَوْنَ the shin سَاقٍ from عَن shall be uncovered
they يَسْتَطِيعُونَ ﴿٤٢﴾ but shall not فَلَا prostrate ٱلسُّجُودِ to إِلَى be called
be able to do so

38. That you shall therein have all that you choose? **39.** Or have you oaths from Us, reaching to the Day of Resurrection, that yours will be what you judge?

40. Ask them, which of them will stand surety for that! **41.** Or have they
"partners"? Then let them bring their "partners" if they are truthful!
42. (Remember) the Day when the Shin shall be laid bare (i.e. the Day of
Resurrection) and they shall be called to prostrate themselves (to Allâh), but they
(hypocrites) shall not be able to do so.

خَٰشِعَةً أَبْصَٰرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۖ وَقَدْ كَانُوا۟ يُدْعَوْنَ إِلَى ٱلسُّجُودِ وَهُمْ سَٰلِمُونَ ﴿٤٣﴾ فَذَرْنِى وَمَن يُكَذِّبُ بِهَٰذَا ٱلْحَدِيثِ ۖ سَنَسْتَدْرِجُهُم مِّنْ
حَيْثُ لَا يَعْلَمُونَ ﴿٤٤﴾ وَأُمْلِى لَهُمْ ۚ إِنَّ كَيْدِى مَتِينٌ ﴿٤٥﴾ أَمْ تَسْـَٔلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٦﴾

ذِلَّةٌ will cover them تَرْهَقُهُمْ their eyes أَبْصَٰرُهُمْ will be cast down خَٰشِعَةً
إِلَى be called يُدْعَوْنَ they used to كَانُوا۟ and verily وَقَدْ humiliation
healthy and secure ﴿٤٣﴾ سَٰلِمُونَ and they were وَهُمْ prostrate ٱلسُّجُودِ to
this بِهَٰذَا denies يُكَذِّبُ and whoever وَمَن then leave Me alone فَذَرْنِى
We shall punish them gradually سَنَسْتَدْرِجُهُم speech (Quran) ٱلْحَدِيثِ
and I وَأُمْلِى they perceive ﴿٤٤﴾ يَعْلَمُونَ not لَا where حَيْثُ from مِّنْ
﴿٤٥﴾ مَتِينٌ My Plan كَيْدِى verily إِنَّ to them لَهُمْ will grant a respite
so فَهُم a wage أَجْرًا you ask them تَسْـَٔلُهُمْ or is it that أَمْ is strong
are heavily burdened ﴿٤٦﴾ مُّثْقَلُونَ debt مَّغْرَمٍ from مِّن they

43. Their eyes will be cast down and ignominy will cover them; they used to be
called to prostrate themselves (offer prayers), while they were healthy and good
(in the life of the world, but they did not). **44.** Then leave Me Alone with such as
belie this Qur'ân. We shall punish them gradually from directions they perceive
not. **45.** And I will grant them a respite. Verily, My Plan is strong. **46.** Or is it that
you (O Muhammad ﷺ) ask them a wage, so that they are heavily burdened with
debt?

أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤٧﴾ فَٱصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُن كَصَاحِبِ ٱلْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٤٨﴾ لَّوْلَآ أَن تَدَٰرَكَهُۥ
نِعْمَةٌ مِّن رَّبِّهِۦ لَنُبِذَ بِٱلْعَرَآءِ وَهُوَ مَذْمُومٌ ﴿٤٩﴾ فَٱجْتَبَٰهُ رَبُّهُۥ فَجَعَلَهُۥ مِنَ ٱلصَّٰلِحِينَ ﴿٥٠﴾ وَإِن يَكَادُ ٱلَّذِينَ كَفَرُوا۟ لَيُزْلِقُونَكَ بِأَبْصَٰرِهِمْ لَمَّا
سَمِعُوا۟ ٱلذِّكْرَ وَيَقُولُونَ إِنَّهُۥ لَمَجْنُونٌ ﴿٥١﴾ وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿٥٢﴾

so they فَهُمْ the unseen ٱلْغَيْبُ is with them عِندَهُمُ or that أَمْ
for لِحُكْمِ so wait with patience فَٱصْبِرْ can write it down ﴿٤٧﴾ يَكْتُبُونَ
like كَصَاحِبِ be تَكُن and not وَلَا your Lord رَبِّكَ the Decision of

وَهُوَ he cried out نَادَىٰ when إِذْ the fish ٱلْحُوتِ the companion of
تَدَٰرَكَهُۥ that أَن had not لَّوْلَآ restrained, supressed ﴿٤٨﴾ مَكْظُومٌ while he
he would لَنُبِذَ his Lord رَّبِّهِۦ from مِّن a Grace نِعْمَةٌ reached him
on the naked shore بِٱلْعَرَآءِ indeed have been (so he was) cast off
رَبُّهُۥ but chose him فَٱجْتَبَٰهُ was to be blamed ﴿٤٩﴾ مَذْمُومٌ while he وَهُوَ
وَإِن the righteous ﴿٥٠﴾ ٱلصَّٰلِحِينَ of مِنَ and made him فَجَعَلَهُۥ his Lord
disbelieve كَفَرُوا۟ those who ٱلَّذِينَ would almost يَكَادُ and verily
لَمَّا with their eyes (through hatred) بِأَبْصَٰرِهِمْ make you slip لَيُزْلِقُونَكَ
إِنَّهُۥ and they say وَيَقُولُونَ the Reminder ٱلذِّكْرَ they hear سَمِعُوا۟ when
a ذِكْرٌ but إِلَّا it is هُوَ and not وَمَا is a madman ﴿٥١﴾ لَمَجْنُونٌ verily he
to all the worlds ﴿٥٢﴾ لِّلْعَٰلَمِينَ reminder

47. Or that the *Ghaib* (the Unseen — here in this Verse it means *Al-Lauh Al-Mahfûz*) is in their hands, so that they can write it down? **48.** So, wait with patience for the Decision of your Lord, and be not like the Companion of the Fish — when he cried out (to Us) while he was in deep sorrow. (See the Qur'ân, Verse 21:87) **49.** Had not a Grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him), so he was cast off on the naked shore, while he was to be blamed. **50.** Then his Lord chose him and made him of the righteous. **51.** And verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur'ân), and they say: "Verily, he (Muhammad ﷺ) is a madman!" **52.** But it is nothing else than a Reminder to all the *'Âlamîn* (mankind, jinn and all that exists).

سُورَةُ الحَاقَّةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱلْحَآقَّةُ ﴿١﴾ مَا ٱلْحَآقَّةُ ﴿٢﴾ وَمَآ أَدْرَىٰكَ مَا ٱلْحَآقَّةُ ﴿٣﴾ كَذَّبَتْ ثَمُودُ وَعَادٌۢ بِٱلْقَارِعَةِ ﴿٤﴾ فَأَمَّا ثَمُودُ فَأُهْلِكُوا۟ بِٱلطَّاغِيَةِ ﴿٥﴾
وَأَمَّا عَادٌ فَأُهْلِكُوا۟ بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ﴿٦﴾ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَٰنِيَةَ أَيَّامٍ حُسُومًا فَتَرَى ٱلْقَوْمَ فِيهَا
صَرْعَىٰ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ ﴿٧﴾

and what وَمَآ the reality ﴿٢﴾ ٱلْحَآقَّةُ what is مَا the reality ﴿١﴾ ٱلْحَآقَّةُ
كَذَّبَتْ the reality ﴿٣﴾ ٱلْحَآقَّةُ what is مَا will make you know أَدْرَىٰكَ

the calamity بِٱلْقَارِعَةِ ﴿٤﴾ and Ad people وَعَادٌۢ Thamud ثَمُودُ denied
بِٱلطَّاغِيَةِ ﴿٥﴾ they were destroyed فَأُهْلِكُوا۟ Thamud ثَمُودُ as for فَأَمَّا
they were فَأُهْلِكُوا۟ Ad عَادٌ and as for وَأَمَّا by the awful cry
سَخَّرَهَا violent عَاتِيَةٍ ﴿٦﴾ a furious صَرْصَرٍ by wind بِرِيحٍ destroyed
nights لَيَالٍ for seven سَبْعَ on them عَلَيْهِمْ which Allah imposed
so that you فَتَرَى in succession حُسُومًا days أَيَّامٍ and eight وَثَمَٰنِيَةَ
كَأَنَّهُمْ lying overthrown صَرْعَىٰ in it فِيهَا the people ٱلْقَوْمَ could see
hollow خَاوِيَةٍ ﴿٧﴾ date-palms نَخْلٍ trunks of أَعْجَازُ as if they were

Sûrat Al-Hâqqah
(The Inevitable) LXIX

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. The Inevitable (i.e. the Day of Resurrection)! **2.** What is the Inevitable? **3.** And what will make you know what the Inevitable is? **4.** Thamûd and 'Âd people denied the *Qâri'ah* (the striking Hour of Judgement)! **5.** As for Thamûd, they were destroyed by the awful cry! **6.** And as for 'Âd, they were destroyed by a furious violent wind! **7.** Which Allâh imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date palms!

فَهَلْ تَرَىٰ لَهُم مِّنۢ بَاقِيَةٍ ﴿٨﴾ وَجَآءَ فِرْعَوْنُ وَمَن قَبْلَهُۥ وَٱلْمُؤْتَفِكَٰتُ بِٱلْخَاطِئَةِ ﴿٩﴾ فَعَصَوْا۟ رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً
رَّابِيَةً ﴿١٠﴾ إِنَّا لَمَّا طَغَا ٱلْمَآءُ حَمَلْنَٰكُمْ فِى ٱلْجَارِيَةِ ﴿١١﴾ لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَآ أُذُنٌ وَٰعِيَةٌ ﴿١٢﴾ فَإِذَا نُفِخَ فِى ٱلصُّورِ نَفْخَةٌ
وَٰحِدَةٌ ﴿١٣﴾ وَحُمِلَتِ ٱلْأَرْضُ وَٱلْجِبَالُ فَدُكَّتَا دَكَّةً وَٰحِدَةً ﴿١٤﴾

remnants بَاقِيَةٍ ﴿٨﴾ any مِّنۢ of them لَهُم you see تَرَىٰ so do فَهَلْ
before him قَبْلَهُۥ and those وَمَن Pharaoh فِرْعَوْنُ and brought وَجَآءَ
رَسُولَ and they disobeyed فَعَصَوْا۟ sin بِٱلْخَاطِئَةِ ﴿٩﴾ and the cities وَٱلْمُؤْتَفِكَٰتُ
أَخْذَةً so He seized them فَأَخَذَهُمْ their Lord's رَبِّهِمْ Messenger
rose beyond طَغَا when لَمَّا verily we إِنَّا a strong رَّابِيَةً ﴿١٠﴾ a seizing
the ٱلْجَارِيَةِ ﴿١١﴾ in فِى We carried you حَمَلْنَٰكُمْ the water ٱلْمَآءُ limits
a تَذْكِرَةً for you لَكُمْ that We might make it لِنَجْعَلَهَا floating

remembrance وَتَعِيَهَآ and may understand it أُذُنٌ an ear وَٰعِيَةٌ ﴿١٢﴾
a keen فَإِذَا then when نُفِخَ will be blown فِى in ٱلصُّورِ the Trumpet
نَفْخَةٌ with blowing وَٰحِدَةٌ ﴿١٣﴾ one وَحُمِلَتِ and shall be removed (from
their places) ٱلْأَرْضُ the earth وَٱلْجِبَالُ and the mountains فَدُكَّتَا and
crushed دَكَّةً crushing وَٰحِدَةً ﴿١٤﴾ with a single

8. Do you see any remnants of them? **9.** And Fir'aun (Pharaoh), and those before him, and the cities overthrown [the towns of the people of [Lût (Lot)] committed sin. **10.** And they disobeyed their Lord's Messenger, so He seized them with a strong punishment. **11.** Verily, when the water rose beyond its limits [Nûh's (Noah) Flood], We carried you (mankind) in the floating [ship that was constructed by Nûh (Noah)]. **12.** That We might make it (Noah's ship) an admonition for you and that it might be retained by the retaining ears. **13.** Then when the Trumpet will be blown with one blowing (the first one). **14.** And the earth and the mountains shall be removed from their places, and crushed with a single crushing.

فَيَوْمَئِذٍ وَقَعَتِ ٱلْوَاقِعَةُ ﴿١٥﴾ وَٱنشَقَّتِ ٱلسَّمَآءُ فَهِىَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾ وَٱلْمَلَكُ عَلَىٰٓ أَرْجَآئِهَا ۚ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ
ثَمَٰنِيَةٌ ﴿١٧﴾ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ ﴿١٨﴾ فَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ بِيَمِينِهِۦ فَيَقُولُ هَآؤُمُ ٱقْرَءُوا۟ كِتَٰبِيَهْ ﴿١٩﴾ إِنِّى
ظَنَنتُ أَنِّى مُلَٰقٍ حِسَابِيَهْ ﴿٢٠﴾ فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ ﴿٢١﴾ فِى جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾ قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾

فَيَوْمَئِذٍ then on that Day وَقَعَتِ shall befall ٱلْوَاقِعَةُ ﴿١٥﴾ the (great)
event وَٱنشَقَّتِ and will split asunder ٱلسَّمَآءُ the heaven فَهِىَ so it
يَوْمَئِذٍ on that Day وَاهِيَةٌ ﴿١٦﴾ it will be frail and torn up وَٱلْمَلَكُ and the
angels عَلَىٰٓ will be on أَرْجَآئِهَا its sides وَيَحْمِلُ and will bear عَرْشَ the
Throne of رَبِّكَ your Lord فَوْقَهُمْ above them يَوْمَئِذٍ that Day ثَمَٰنِيَةٌ ﴿١٧﴾
eight angels يَوْمَئِذٍ that Day تُعْرَضُونَ shall you be brought to
judgement لَا not تَخْفَىٰ will be hidden مِنكُمْ of you خَافِيَةٌ ﴿١٨﴾ a
secret فَأَمَّا then as for مَنْ him who أُوتِىَ will be given كِتَٰبَهُۥ his
record بِيَمِينِهِۦ in his right hand فَيَقُولُ will say هَآؤُمُ take ٱقْرَءُوا۟ read
كِتَٰبِيَهْ ﴿١٩﴾ my record إِنِّى surely I ظَنَنتُ did believe أَنِّى that I مُلَٰقٍ
shall meet حِسَابِيَهْ ﴿٢٠﴾ my account فَهُوَ so he shall be فِى in عِيشَةٍ a

a lofty عَالِيَةٍ ﴿٢٢﴾ Paradise جَنَّةٍ in فِى well-pleasing رَّاضِيَةٍ ﴿٢١﴾ life
will be low and near دَانِيَةٌ ﴿٢٣﴾ the fruits in bunches whereof قُطُوفُهَا
at hand

15. Then on that Day shall the (Great) Event befall. 16. And the heaven will be
rent asunder, for that Day it (the heaven) will be frail and torn up. 17. And the
angels will be on its sides, and eight angels will, that Day, bear the Throne of your
Lord above them. 18. That Day shall you be brought to Judgement, not a secret of
you will be hidden. 19. Then as for him who will be given his Record in his right
hand will say: "Here! read my Record! 20. "Surely, I did believe that I shall meet
my Account!" 21. So, he shall be in a life, well-pleasing. 22. In a lofty Paradise,
23. The fruits in bunches whereof will be low and near at hand.

كُلُوا وَاشْرَبُوا هَنِيٓـًٔا بِمَآ أَسْلَفْتُمْ فِى ٱلْأَيَّامِ ٱلْخَالِيَةِ ﴿٢٤﴾ وَأَمَّا مَنْ أُوتِىَ كِتَـٰبَهُۥ بِشِمَالِهِۦ فَيَقُولُ يَـٰلَيْتَنِى لَمْ أُوتَ كِتَـٰبِيَهْ ﴿٢٥﴾ وَلَمْ
أَدْرِ مَا حِسَابِيَهْ ﴿٢٦﴾ يَـٰلَيْتَهَا كَانَتِ ٱلْقَاضِيَةَ ﴿٢٧﴾ مَآ أَغْنَىٰ عَنِّى مَالِيَهْ ﴿٢٨﴾ هَلَكَ عَنِّى سُلْطَـٰنِيَهْ ﴿٢٩﴾ خُذُوهُ فَغُلُّوهُ ﴿٣٠﴾ ثُمَّ ٱلْجَحِيمَ
صَلُّوهُ ﴿٣١﴾ ثُمَّ فِى سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَٱسْلُكُوهُ ﴿٣٢﴾ إِنَّهُۥ كَانَ لَا يُؤْمِنُ بِٱللَّهِ ٱلْعَظِيمِ ﴿٣٣﴾

أَسْلَفْتُمْ for that which بِمَآ at ease هَنِيٓـًٔا and drink وَاشْرَبُوا eat كُلُوا
وَأَمَّا past ٱلْخَالِيَةِ ﴿٢٤﴾ days ٱلْأَيَّامِ in فِى you have sent on before you
بِشِمَالِهِۦ his record كِتَـٰبَهُۥ will be given أُوتِىَ him who مَنْ but as for
I had been أُوتَ not لَمْ I wish يَـٰلَيْتَنِى will say فَيَقُولُ in his left hand
مَا I had known أَدْرِ and that not وَلَمْ my record كِتَـٰبِيَهْ ﴿٢٥﴾ given
had been كَانَتِ If only it يَـٰلَيْتَهَا my account حِسَابِيَهْ ﴿٢٦﴾ what is
my مَالِيَهْ ﴿٢٨﴾ me عَنِّى has availed أَغْنَىٰ not مَآ my end ٱلْقَاضِيَةَ ﴿٢٧﴾
my power and سُلْطَـٰنِيَهْ ﴿٢٩﴾ from me عَنِّى have gone هَلَكَ wealth
in ٱلْجَحِيمَ then ثُمَّ and fetter him فَغُلُّوهُ ﴿٣٠﴾ seize him خُذُوهُ arguments
a chain سِلْسِلَةٍ in فِى then ثُمَّ burn him صَلُّوهُ ﴿٣١﴾ the blazing Fire
فَٱسْلُكُوهُ ﴿٣٢﴾ cubits ذِرَاعًا is seventy سَبْعُونَ whereof the length ذَرْعُهَا
in بِٱللَّهِ believe يُؤْمِنُ not لَا used to كَانَ verily he إِنَّهُۥ fasten him
the Most Great ٱلْعَظِيمِ ﴿٣٣﴾ Allah

24. Eat and drink at ease for that which you have sent on before you in days past!
25. But as for him who will be given his Record in his left hand, will say: "I wish

that I had not been given my Record! **26.** "And that I had never known how my Account is! **27.** "Would that it had been my end (death)! **28.** "My wealth has not availed me; **29.** "My power (and arguments to defend myself) have gone from me!" **30.** (It will be said): "Seize him and fetter him; **31.** Then throw him in the blazing Fire. **32.** "Then fasten him with a chain whereof the length is seventy cubits!" **33.** Verily, he used not to believe in Allâh, the Most Great,

وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ﴿٣٤﴾ فَلَيْسَ لَهُ ٱلْيَوْمَ هَٰهُنَا حَمِيمٌ ﴿٣٥﴾ وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ﴿٣٦﴾ لَّا يَأْكُلُهُۥٓ إِلَّا ٱلْخَٰطِـُٔونَ ﴿٣٧﴾ فَلَآ
أُقْسِمُ بِمَا تُبْصِرُونَ ﴿٣٨﴾ وَمَا لَا تُبْصِرُونَ ﴿٣٩﴾ إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ ۚ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٤١﴾ وَلَا بِقَوْلِ كَاهِنٍ ۚ
قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾ تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٤٣﴾ وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ ٱلْأَقَاوِيلِ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ بِٱلْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ
ٱلْوَتِينَ ﴿٤٦﴾ فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَٰجِزِينَ ﴿٤٧﴾ وَإِنَّهُۥ لَتَذْكِرَةٌ لِّلْمُتَّقِينَ ﴿٤٨﴾ وَإِنَّا لَنَعْلَمُ أَنَّ مِنكُم مُّكَذِّبِينَ ﴿٤٩﴾ وَإِنَّهُۥ لَحَسْرَةٌ
عَلَى ٱلْكَٰفِرِينَ ﴿٥٠﴾ وَإِنَّهُۥ لَحَقُّ ٱلْيَقِينِ ﴿٥١﴾ فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٥٢﴾

﴿٣٤﴾ ٱلْمِسْكِينِ the feeding of طَعَامِ on عَلَىٰ he urged يَحُضُّ and not وَلَا
﴿٣٥﴾ حَمِيمٌ here هَٰهُنَا this Day ٱلْيَوْمَ has he لَهُ so not فَلَيْسَ the poor
filth from the ﴿٣٦﴾ مِنْ غِسْلِينٍ except إِلَّا any food طَعَامٌ nor وَلَا friend
﴿٣٧﴾ ٱلْخَٰطِـُٔونَ except إِلَّا will eat it يَأْكُلُهُۥٓ none لَّا washing of wounds
﴿٣٨﴾ تُبْصِرُونَ by whatsoever بِمَا I swear أُقْسِمُ so verily فَلَآ the sinners
إِنَّهُۥ you see ﴿٣٩﴾ تُبْصِرُونَ not لَا and by whatsoever وَمَا you see
an honored ﴿٤٠﴾ كَرِيمٍ Messenger رَسُولٍ the word of لَقَوْلُ verily this is
مَّا little is قَلِيلًا a poet شَاعِرٍ the word of بِقَوْلِ it is هُوَ and not وَمَا
كَاهِنٍ the word of بِقَوْلِ nor is it وَلَا you believe ﴿٤١﴾ تُؤْمِنُونَ that
تَنزِيلٌ you remember ﴿٤٢﴾ تَذَكَّرُونَ that مَّا little is قَلِيلًا a sooth sayer
﴿٤٣﴾ ٱلْعَٰلَمِينَ the Lord of رَّبِّ from مِّن this is the revelation sent down
بَعْضَ concerning Us عَلَيْنَا he forged تَقَوَّلَ and if وَلَوْ the worlds
We surely should have seized لَأَخَذْنَا false sayings ﴿٤٤﴾ ٱلْأَقَاوِيلِ some
certainly We لَقَطَعْنَا and then ثُمَّ by his right hand ﴿٤٥﴾ بِٱلْيَمِينِ him مِنْهُ
مِنكُم and not فَمَا the life artery ﴿٤٦﴾ ٱلْوَتِينَ from him مِنْهُ would cut
could withold ﴿٤٧﴾ حَٰجِزِينَ from him عَنْهُ one أَحَدٍ any مِّنْ of you
for the ﴿٤٨﴾ لِّلْمُتَّقِينَ is a Reminder لَتَذْكِرَةٌ and verily this (Quran) وَإِنَّهُۥ
there are some مِنكُم that أَنَّ know لَنَعْلَمُ and verily We وَإِنَّا pious

will be an لَحَسْرَةٌ and indeed it وَإِنَّهُۥ deny مُكَذِّبِينَ ﴿٤٩﴾ among you that
لَحَقُّ and verily it is وَإِنَّهُۥ the disbelievers ٱلْكَٰفِرِينَ ﴿٥٠﴾ for عَلَى anguish
the بِٱسْمِ so glorify فَسَبِّحْ with certainty ٱلْيَقِينِ ﴿٥١﴾ an absolute truth
the Most Great ٱلْعَظِيمِ ﴿٥٢﴾ your Lord رَبِّكَ Name of

34. And urged not on the feeding of *Al-Miskîn* (the poor). **35.** So, no friend has he here this Day, **36.** Nor any food except filth from the washing of wounds. **37.** None will eat it except the *Khâti'ûn* (sinners, disbelievers, polytheists). **38.** So, I swear by whatsoever you see, **39.** And by whatsoever you see not, **40.** That this is verily, the word of an honoured Messenger [i.e. Jibrîl (Gabriel) or Muhammad ﷺ which he has brought from Allâh]. **41.** It is not the word of a poet, little is that you believe! **42.** Nor is it the word of a soothsayer (or a foreteller), little is that you remember! **43.** This is the Revelation sent down from the Lord of the *'Âlamîn* (mankind, jinn and all that exists). **44.** And if he (Muhammad ﷺ) had forged a false saying concerning Us (Allâh ﷻ), **45.** We surely would have seized him by his right hand (or with power and might), **46.** And then We certainly would have cut off his life artery (aorta), **47.** And none of you could have withheld Us from (punishing) him. **48.** And verily, this (Qur'ân) is a Reminder for the *Muttaqûn* (the pious. See V.2:2). **49.** And verily, We know that there are some among you that belie (this Qur'ân). [*Tafsir At-Tabarî*] **50.** And indeed it (this Qur'ân) will be an anguish for the disbelievers (on the Day of Resurrection). **51.** And verily, it (this Qur'ân) is an absolute truth with certainty. **52.** So, glorify the Name of your Lord, the Most Great.

سُورَةُ المَعَارِج

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سَأَلَ سَآئِلُۢ بِعَذَابٍ وَاقِعٍ ﴿١﴾ لِّلْكَٰفِرِينَ لَيْسَ لَهُۥ دَافِعٌ ﴿٢﴾ مِّنَ ٱللَّهِ ذِى ٱلْمَعَارِجِ ﴿٣﴾ تَعْرُجُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ
إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُۥ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾ فَٱصْبِرْ صَبْرًا جَمِيلًا ﴿٥﴾ إِنَّهُمْ يَرَوْنَهُۥ بَعِيدًا ﴿٦﴾ وَنَرَىٰهُ قَرِيبًا ﴿٧﴾ يَوْمَ
تَكُونُ ٱلسَّمَآءُ كَٱلْمُهْلِ ﴿٨﴾ وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ ﴿٩﴾ وَلَا يَسْـَٔلُ حَمِيمٌ حَمِيمًا ﴿١٠﴾ يُبَصَّرُونَهُمْ يَوَدُّ ٱلْمُجْرِمُ لَوْ يَفْتَدِى مِنْ
عَذَابِ يَوْمِئِذٍۭ بِبَنِيهِ ﴿١١﴾

وَاقِعٍ ﴿١﴾ concerning a torment بِعَذَابٍ a questioner سَآئِلٌ asked سَأَلَ
for it لَهُۥ none لَيْسَ upon the disbelievers لِّلْكَٰفِرِينَ about to befall
ٱلْمَعَارِجِ ﴿٣﴾ the Lord of ذِى Allah ٱللَّهِ from مِّنَ can avert دَافِعٌ ﴿٢﴾

and وَٱلرُّوحُ the angels ٱلْمَلَٰٓئِكَةُ ascend تَعْرُجُ the ways of ascent
the مِقْدَارُهُۥ is كَانَ a Day يَوْمٍ in فِى to Him إِلَيْهِ the spirit
so فَٱصْبِرْ years ﴿٤﴾ سَنَةٍ thousand أَلْفَ fifty خَمْسِينَ measure whereof
يَرَوْنَهُۥ verily they إِنَّهُمْ with a good ﴿٥﴾ جَمِيلًا patience صَبْرًا be patient
the Day يَوْمَ near ﴿٧﴾ قَرِيبًا but We see it وَنَرَىٰهُ afar off ﴿٦﴾ بَعِيدًا see it
وَتَكُونُ like melted lead ﴿٨﴾ كَٱلْمُهْلِ the sky ٱلسَّمَآءُ will be تَكُونُ that
وَلَا like flakes of wool ﴿٩﴾ كَٱلْعِهْنِ the mountains ٱلْجِبَالُ and will be
يُبَصَّرُونَهُمْ of a friend ﴿١٠﴾ حَمِيمًا a friend حَمِيمٌ will ask يَسْـَٔلُ and not
would desire يَوَدُّ though they shall be made to see one another
عَذَابِ from مِنْ he ransom himself يَفْتَدِى if لَوْ the criminal ٱلْمُجْرِمُ
by his children ﴿١١﴾ بِبَنِيهِ that Day يَوْمِئِذٍ the punishment of

Sûrat Al-Ma'ârij
(The Ways of Ascent) LXX

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. A questioner asked concerning a torment about to befall **2.** Upon the disbelievers, which none can avert, **3.** From Allâh, the Lord of the ways of ascent. **4.** The angels and the *Rûh* [Jibrîl (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years. **5.** So be patient (O Muhammad ﷺ), with a good patience. **6.** Verily, they see it (the torment) afar off. **7.** But We see it (quite) near. **8.** The Day that the sky will be like the boiling filth of oil (or molten copper or silver or lead). **9.** And the mountains will be like flakes of wool. **10.** And no friend will ask a friend (about his condition), **11.** Though they shall be made to see one another [(i.e. on the Day of Resurrection), there will be none but see his father, children and relatives, but he will neither speak to them nor will ask them for any help]. The *Mujrim*, (criminal, sinner, disbeliever) would desire to ransom himself from the punishment of that Day by his children.

وَصَٰحِبَتِهِۦ وَأَخِيهِ ﴿١٢﴾ وَفَصِيلَتِهِ ٱلَّتِى تُـْٔوِيهِ ﴿١٣﴾ وَمَن فِى ٱلْأَرْضِ جَمِيعًا ثُمَّ يُنجِيهِ ﴿١٤﴾ كَلَّآ ۖ إِنَّهَا لَظَىٰ ﴿١٥﴾ نَزَّاعَةً لِّلشَّوَىٰ ﴿١٦﴾
تَدْعُوا۟ مَنْ أَدْبَرَ وَتَوَلَّىٰ ﴿١٧﴾ وَجَمَعَ فَأَوْعَىٰٓ ﴿١٨﴾ ۞ إِنَّ ٱلْإِنسَٰنَ خُلِقَ هَلُوعًا ﴿١٩﴾ إِذَا مَسَّهُ ٱلشَّرُّ جَزُوعًا ﴿٢٠﴾ وَإِذَا مَسَّهُ ٱلْخَيْرُ
مَنُوعًا ﴿٢١﴾ إِلَّا ٱلْمُصَلِّينَ ﴿٢٢﴾

and his	وَفَصِيلَتِهِ	and his brother	وَأَخِيهِ ﴿١٢﴾	and his wife	وَصَٰحِبَتِهِۦ
in	فِي	and whoever	وَمَن	sheltered him	تُـْٔوِيهِ ﴿١٣﴾	who	ٱلَّتِي	kindred
كَلَّآ	it might save him	يُنجِيهِ ﴿١٤﴾	so then	ثُمَّ	all	جَمِيعًا	the earth	ٱلْأَرْضِ
نَزَّاعَةً	the Fire of Hell	لَظَىٰ ﴿١٥﴾	verily it will be	إِنَّهَا	but no means
(all) such as	مَنْ	calling	تَدْعُوا	the head skin	لِّلشَّوَىٰ ﴿١٦﴾	taking away
and	وَجَمَعَ	and turn away their faces	وَتَوَلَّىٰ ﴿١٧﴾	turn their backs	أَدْبَرَ
خُلِقَ	man	ٱلْإِنسَٰنَ	verily	إِنَّ	and hide it	فَأَوْعَىٰٓ ﴿١٨﴾	collect (wealth)
touches him	مَسَّهُ	when	إِذَا	very impatient	هَلُوعًا ﴿١٩﴾	was created
ٱلْخَيْرُ	touches him	مَسَّهُ	and when	وَإِذَا	distressed	جَزُوعًا ﴿٢٠﴾	evil	ٱلشَّرُّ
those devoted to Salat	ٱلْمُصَلِّينَ ﴿٢٢﴾	except	إِلَّا	stingy	مَنُوعًا ﴿٢١﴾	good

12. And his wife and his brother, **13.** And his kindred who sheltered him, **14.** And all that are in the earth, so that it might save him. **15.** By no means! Verily, it will be the fire of Hell, **16.** Taking away (burning completely) the head skin! **17.** Calling (all) such as turn their backs and turn away their faces (from Faith) [picking and swallowing them up from that great gathering of mankind on the Day of Resurrection just as a bird picks up a food grain from the earth with its beak and swallows it up] (*Tafsir Al-Qurtubî*) **18.** And collect (wealth) and hide it (from spending it in the Cause of Allâh). **19.** Verily, man (disbeliever) was created very impatient; **20.** Irritable (discontented) when evil touches him; **21.** And niggardly when good touches him. **22.** Except those who are devoted to *Salât* (prayers).

ٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَآئِمُونَ ﴿٢٣﴾ وَٱلَّذِينَ فِيٓ أَمْوَٰلِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾ لِّلسَّآئِلِ وَٱلْمَحْرُومِ ﴿٢٥﴾ وَٱلَّذِينَ يُصَدِّقُونَ بِيَوْمِ
ٱلدِّينِ ﴿٢٦﴾ وَٱلَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ ﴿٢٧﴾ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٨﴾ وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ ﴿٢٩﴾ إِلَّا عَلَىٰٓ
أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٣٠﴾ فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْعَادُونَ ﴿٣١﴾

remain	دَآئِمُونَ ﴿٢٣﴾	their Salat	صَلَاتِهِمْ	in	عَلَىٰ	who	هُمْ	those	ٱلَّذِينَ
is	حَقٌّ	their wealth	أَمْوَٰلِهِمْ	in	فِيٓ	and those who	وَٱلَّذِينَ	constant
وَٱلْمَحْرُومِ ﴿٢٥﴾	for the beggar who asks	لِّلسَّآئِلِ	a known	مَّعْلُومٌ ﴿٢٤﴾	a right
وَٱلَّذِينَ	and for the deprived (who has lost his property and wealth)
﴿٢٦﴾	ٱلدِّينِ	in the Day of	بِيَوْمِ	believe	يُصَدِّقُونَ	and those who
the torment of	عَذَابِ	of	مِّنْ	who	هُم	and those	وَٱلَّذِينَ	Recompense

رَبِّهِمْ the torment of عَذَابَ verily إِنَّ fear مُشْفِقُونَ ﴿٢٧﴾ their Lord رَبِّهِم
can feel secure مَأْمُونٍ ﴿٢٨﴾ is that before which none غَيْرُ their Lord
إِلَّا guard حَافِظُونَ ﴿٢٩﴾ their chastity لِفُرُوجِهِمْ who هُمْ and those وَالَّذِينَ
possess مَلَكَتْ what مَا or أَوْ their wives أَزْوَاجِهِمْ with عَلَىٰ except
to be مَلُومِينَ ﴿٣٠﴾ not غَيْرُ so they are فَإِنَّهُمْ their right hands أَيْمَانُهُمْ
فَأُولَٰئِكَ that ذَٰلِكَ beyond وَرَاءَ seeks ابْتَغَىٰ but whoever فَمَنِ blamed
transgressors الْعَادُونَ ﴿٣١﴾ who are هُمُ then it is those

23. Those who remain constant in their *Salât* (prayers); **24.** And those in whose wealth there is a recognised right **25.** For the beggar who asks, and for the unlucky who has lost his property and wealth (and his means of living has been straitened). **26.** And those who believe in the Day of Recompense. **27.** And those who fear the torment of their Lord. **28.** Verily, the torment of their Lord is that before which none can feel secure. **29.** And those who guard their chastity (i.e. private parts from illegal sexual acts). **30.** Except from their wives or (the women slaves) whom their right hands possess — for (then) they are not blameworthy. **31.** But whosoever seeks beyond that, then it is those who are trespassers.

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٣٢﴾ وَالَّذِينَ هُم بِشَهَادَاتِهِمْ قَائِمُونَ ﴿٣٣﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾ أُولَٰئِكَ فِي جَنَّاتٍ
مُّكْرَمُونَ ﴿٣٥﴾ فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ ﴿٣٦﴾ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٣٧﴾ أَيَطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ أَن يُدْخَلَ جَنَّةَ
نَعِيمٍ ﴿٣٨﴾

and their وَعَهْدِهِمْ to their trusts لِأَمَانَاتِهِمْ who هُمْ and those وَالَّذِينَ
in بِشَهَادَاتِهِمْ who هُم and those وَالَّذِينَ they keep رَاعُونَ ﴿٣٢﴾ covenants
عَلَىٰ who هُمْ and those وَالَّذِينَ stand firm قَائِمُونَ ﴿٣٣﴾ their testimonies
shall be فِي such أُولَٰئِكَ guard well يُحَافِظُونَ ﴿٣٤﴾ their Salat صَلَاتِهِمْ over
so what is the matter فَمَالِ honored مُّكْرَمُونَ ﴿٣٥﴾ the Gardens جَنَّاتٍ in
that مُهْطِعِينَ ﴿٣٦﴾ from you قِبَلَكَ disbelieve كَفَرُوا those who الَّذِينَ with
the الشِّمَالِ and on وَعَنِ the right الْيَمِينِ on عَنِ they hasten to listen
امْرِئٍ every كُلُّ does hope أَيَطْمَعُ (sitting) in groups عِزِينَ ﴿٣٧﴾ left
the Paradise of جَنَّةَ be entered يُدْخَلَ to أَن of them مِّنْهُمْ man
delight نَعِيمٍ ﴿٣٨﴾

32. And those who keep their trusts and covenants. **33.** And those who stand firm in their testimonies. **34.** And those who guard their *Salât* (prayers) well. **35.** Such shall dwell in the Gardens (i.e. Paradise), honoured. **36.** So, what is the matter with those who disbelieve that they hasten to listen to you [(O Muhammad ﷺ) in order to belie you and to mock at you, and at Allâh's Book (this Qur'ân)]. **37.** (Sitting) in groups on the right and on the left (of you, O Muhammad ﷺ)? **38.** Does every man of them hope to enter the Paradise of Delight?

كَلَّآ إِنَّا خَلَقْنَٰهُم مِّمَّا يَعْلَمُونَ ﴿٣٩﴾ فَلَآ أُقْسِمُ بِرَبِّ ٱلْمَشَٰرِقِ وَٱلْمَغَٰرِبِ إِنَّا لَقَٰدِرُونَ ﴿٤٠﴾ عَلَىٰٓ أَن نُّبَدِّلَ خَيْرًا مِّنْهُمْ وَمَا نَحْنُ
بِمَسْبُوقِينَ ﴿٤١﴾ فَذَرْهُمْ يَخُوضُوا۟ وَيَلْعَبُوا۟ حَتَّىٰ يُلَٰقُوا۟ يَوْمَهُمُ ٱلَّذِى يُوعَدُونَ ﴿٤٢﴾ يَوْمَ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ
يُوفِضُونَ ﴿٤٣﴾ خَٰشِعَةً أَبْصَٰرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ذَٰلِكَ ٱلْيَوْمُ ٱلَّذِى كَانُوا۟ يُوعَدُونَ ﴿٤٤﴾

out of مِّمَّا have created them خَلَقْنَٰهُم verily We إِنَّا but nay كَلَّآ
by the بِرَبِّ I swear أُقْسِمُ so فَلَآ they know يَعْلَمُونَ ﴿٣٩﴾ that which
and sunset in وَٱلْمَغَٰرِبِ all points of sunrise in the east ٱلْمَشَٰرِقِ Lord of
نُّبَدِّلَ that أَن to عَلَىٰٓ are Able لَقَٰدِرُونَ ﴿٤٠﴾ that surely We إِنَّا the West
نَحْنُ and not وَمَا than them مِّنْهُمْ by better خَيْرًا We replace (them)
to يَخُوضُوا۟ so leave them فَذَرْهُمْ are to be outrun بِمَسْبُوقِينَ ﴿٤١﴾ We
they meet يُلَٰقُوا۟ until حَتَّىٰ and play about وَيَلْعَبُوا۟ plunge in vain talk
the Day يَوْمَ they are promised يُوعَدُونَ ﴿٤٢﴾ which ٱلَّذِى their Day يَوْمَهُمُ
سِرَاعًا the graves ٱلْأَجْدَاثِ of مِنَ they will come out يَخْرُجُونَ when
خَٰشِعَةً racing يُوفِضُونَ ﴿٤٣﴾ a goal نُصُبٍ to إِلَىٰ as if they كَأَنَّهُمْ quickly
تَرْهَقُهُمْ with their eyes أَبْصَٰرُهُمْ lowered in fear and humility
which ٱلَّذِى the Day ٱلْيَوْمُ that is ذَٰلِكَ disgrace ذِلَّةٌ covering them
promised يُوعَدُونَ ﴿٤٤﴾ they were كَانُوا۟

39. No, that is not like that! Verily, We have created them out of that which they know! **40.** So, I swear by the Lord of all the [three hundred and sixty-five (365)] points of sunrise and sunset in the east and the west that surely, We are Able — **41.** To replace them by (others) better than them; and We are not to be outrun. **42.** So, leave them to plunge in vain talk and play about, until they meet their Day which they are promised — **43.** The Day when they will come out of the graves quickly as racing to a goal, **44.** With their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised!

سُورَةُ نُوحٍ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِنَّآ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ أَنْ أَنذِرْ قَوْمَكَ مِن قَبْلِ أَن يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾ قَالَ يَٰقَوْمِ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢﴾ أَنِ
ٱعْبُدُوا۟ ٱللَّهَ وَٱتَّقُوهُ وَأَطِيعُونِ ﴿٣﴾ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ إِنَّ أَجَلَ ٱللَّهِ إِذَا جَآءَ لَا يُؤَخَّرُ ۖ لَوْ
كُنتُمْ تَعْلَمُونَ ﴿٤﴾ قَالَ رَبِّ إِنِّى دَعَوْتُ قَوْمِى لَيْلًا وَنَهَارًا ﴿٥﴾ فَلَمْ يَزِدْهُمْ دُعَآءِىٓ إِلَّا فِرَارًا ﴿٦﴾ وَإِنِّى كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ
لَهُمْ جَعَلُوٓا۟ أَصَٰبِعَهُمْ فِىٓ ءَاذَانِهِمْ وَٱسْتَغْشَوْا۟ ثِيَابَهُمْ وَأَصَرُّوا۟ وَٱسْتَكْبَرُوا۟ ٱسْتِكْبَارًا ﴿٧﴾ ثُمَّ إِنِّى دَعَوْتُهُمْ جِهَارًا ﴿٨﴾ ثُمَّ إِنِّىٓ
أَعْلَنتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٩﴾ فَقُلْتُ ٱسْتَغْفِرُوا۟ رَبَّكُمْ إِنَّهُۥ كَانَ غَفَّارًا ﴿١٠﴾

أَنْ his people قَوْمِهِۦٓ to إِلَىٰ Noah نُوحًا sent أَرْسَلْنَا verily We إِنَّآ
that أَن before مِن قَبْلِ your people قَوْمَكَ warn أَنذِرْ (saying) to
He said قَالَ a painful أَلِيمٌ ﴿١﴾ torment عَذَابٌ comes to them يَأْتِيَهُمْ
﴿٢﴾ مُّبِينٌ warner نَذِيرٌ to you لَكُمْ verily I am إِنِّى O my people يَٰقَوْمِ
be وَٱتَّقُوهُ Allah ٱللَّهَ you should worship ٱعْبُدُوا۟ that أَنِ a plain
لَكُم He will forgive يَغْفِرْ and obey me وَأَطِيعُونِ ﴿٣﴾ dutiful to Him
أَجَلٍ to إِلَىٰٓ and respite you وَيُؤَخِّرْكُمْ your sins ذُنُوبِكُمْ of مِّن you
إِذَا Allah ٱللَّهِ the term of أَجَلَ verily إِنَّ an appointed مُّسَمًّى term
you كُنتُمْ if لَوْ be delayed يُؤَخَّرُ cannot لَا it comes جَآءَ when
دَعَوْتُ verily I إِنِّى O my Lord رَبِّ he said قَالَ know تَعْلَمُونَ ﴿٤﴾ but
but not فَلَمْ and day وَنَهَارًا ﴿٥﴾ night لَيْلًا my people قَوْمِى have called
to their فِرَارًا ﴿٦﴾ but إِلَّا all my calling دُعَآءِىٓ increased them يَزِدْهُمْ
I called unto دَعَوْتُهُمْ every time كُلَّمَا and verily I وَإِنِّى flight
أَصَٰبِعَهُمْ they put جَعَلُوٓا۟ them لَهُمْ that you might forgive لِتَغْفِرَ them
covered themselves وَٱسْتَغْشَوْا۟ their ears ءَاذَانِهِمْ into فِىٓ their fingers
and وَٱسْتَكْبَرُوا۟ and persisted وَأَصَرُّوا۟ with their garments ثِيَابَهُمْ up
verily I إِنِّى then ثُمَّ in pride ٱسْتِكْبَارًا ﴿٧﴾ magnified themselves
أَعْلَنتُ verily I إِنِّىٓ then ثُمَّ openly جِهَارًا ﴿٨﴾ called to them دَعَوْتُهُمْ
and I secretly appealed وَأَسْرَرْتُ to them لَهُمْ proclaimed in public
ask forgiveness ٱسْتَغْفِرُوا۟ I said فَقُلْتُ in private إِسْرَارًا ﴿٩﴾ to them لَهُمْ
﴿١٠﴾ غَفَّارًا is كَانَ verily He إِنَّهُۥ your Lord رَبَّكُمْ from
Oft-Forgiving

Sûrat Nûh
(Noah) LXXI

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Verily, We sent Nûh (Noah) to his people (saying): "Warn your people before there comes to them a painful torment." **2.** He said: "O my people! Verily, I am a plain warner to you, **3.** "That you should worship Allâh (Alone), be dutiful to Him, and obey me, **4.** "He (Allâh) will forgive you of your sins and respite you to an appointed term. Verily, the term of Allâh when it comes, cannot be delayed, if you but know." **5.** He said: "O my Lord! Verily, I have called to my people night and day (i.e. secretly and openly to accept the doctrine of Islâmic Monotheism), **6.** "But all my calling added nothing but to (their) flight (from the truth). **7.** "And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride. **8.** "Then verily, I called to them openly (aloud). **9.** "Then verily, I proclaimed to them in public, and I have appealed to them in private. **10.** "I said (to them): 'Ask forgiveness from your Lord, verily, He is Oft-Forgiving;

يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا ﴿١١﴾ وَيُمْدِدْكُم بِأَمْوَٰلٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّٰتٍ وَيَجْعَل لَّكُمْ أَنْهَٰرًا ﴿١٢﴾ مَّا لَكُمْ لَا تَرْجُونَ لِلَّهِ
وَقَارًا ﴿١٣﴾ وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾ أَلَمْ تَرَوْا۟ كَيْفَ خَلَقَ ٱللَّهُ سَبْعَ سَمَٰوَٰتٍ طِبَاقًا ﴿١٥﴾ وَجَعَلَ ٱلْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ
ٱلشَّمْسَ سِرَاجًا ﴿١٦﴾ وَٱللَّهُ أَنۢبَتَكُم مِّنَ ٱلْأَرْضِ نَبَاتًا ﴿١٧﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾ وَٱللَّهُ جَعَلَ لَكُمُ ٱلْأَرْضَ
بِسَاطًا ﴿١٩﴾

in مِّدْرَارًا ﴿١١﴾ to you عَلَيْكُم the sky (rain) ٱلسَّمَآءَ He will send يُرْسِلِ
and وَبَنِينَ in wealth بِأَمْوَٰلٍ and give you increase وَيُمْدِدْكُم abundance
and وَيَجْعَل gardens جَنَّٰتٍ on you لَّكُمْ and bestow وَيَجْعَل children
what is the matter with مَّا لَكُمْ rivers أَنْهَٰرًا ﴿١٢﴾ on you لَّكُمْ bestow
وَقَدْ any respect وَقَارًا ﴿١٣﴾ for Allah لِلَّهِ you expect تَرْجُونَ not لَا you
do not أَلَمْ in stages أَطْوَارًا ﴿١٤﴾ He has created you خَلَقَكُمْ and surely
the seven سَبْعَ Allah ٱللَّهُ has created خَلَقَ how كَيْفَ see you تَرَوْا۟
and has made وَجَعَلَ one above another طِبَاقًا ﴿١٥﴾ heavens سَمَٰوَٰتٍ
the ٱلشَّمْسَ and made وَجَعَلَ a light نُورًا therein فِيهِنَّ the moon ٱلْقَمَرَ
مِّنَ has brought you forth أَنۢبَتَكُم and Allah وَٱللَّهُ a lamp سِرَاجًا ﴿١٦﴾ sun

يُعِيدُكُمْ then ثُمَّ as a growth نَبَاتًا ﴿١٧﴾ the (dust of) earth ٱلْأَرْضِ from
إِخْرَاجًا ﴿١٨﴾ and bring you وَيُخْرِجُكُمْ into it فِيهَا He will return you
the earth ٱلْأَرْضَ for you لَكُمُ has made جَعَلَ and Allah وَٱللَّهُ forth
wide spread بِسَاطًا ﴿١٩﴾

11. 'He will send rain to you in abundance, 12. 'And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.' " 13. What is the matter with you, that [you fear not Allâh (His punishment), and] you hope not for reward (from Allâh or you believe not in His Oneness). 14. While He has created you in (different) stages [i.e. first *Nutfah*, then *'Alaqah* and then *Mudghah*, see (V.23:13,14)]. 15. See you not how Allâh has created the seven heavens one above another? 16. And has made the moon a light therein, and made the sun a lamp? 17. And Allâh has brought you forth from the (dust of) earth? (*Tafsir At-Tabarî*) 18. Afterwards He will return you into it (the earth), and bring you forth (again on the Day of Resurrection)? 19. And Allâh has made for you the earth a wide expanse.

لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾ قَالَ نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِي وَٱتَّبَعُوا مَن لَّمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلَّا خَسَارًا ﴿٢١﴾ وَمَكَرُوا مَكْرًا
كُبَّارًا ﴿٢٢﴾ وَقَالُوا لَا تَذَرُنَّ ءَالِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾ وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ
ٱلظَّالِمِينَ إِلَّا ضَلَالًا ﴿٢٤﴾

فِجَاجًا ﴿٢٠﴾ (on) roads سُبُلًا therein مِنْهَا that you may go about لِتَسْلُكُوا
verily they إِنَّهُمْ my Lord رَّبِّ Noah نُوحٌ said قَالَ mountain trails
give يَزِدْهُ not لَّمْ one مَن and followed وَٱتَّبَعُوا disobeyed me عَصَوْنِي
but إِلَّا and his children وَوَلَدُهُ his wealth مَالُهُ him increase
a كُبَّارًا ﴿٢٢﴾ plot مَكْرًا and they have plotted وَمَكَرُوا loss خَسَارًا ﴿٢١﴾
you shall leave تَذَرُنَّ not لَا and they have said وَقَالُوا mighty
nor وَلَا Wadd وَدًّا shall you leave تَذَرُنَّ nor وَلَا your gods ءَالِهَتَكُمْ
nor وَنَسْرًا ﴿٢٣﴾ nor Yaooq وَيَعُوقَ Yaguth يَغُوثَ nor وَلَا Suwa سُوَاعًا
وَلَا many كَثِيرًا they have led astray أَضَلُّوا and indeed وَقَدْ Nasr
ضَلَالًا ﴿٢٤﴾ but إِلَّا the wrong-doers ٱلظَّالِمِينَ did increase تَزِدِ and not
error

20. That you may go about therein in broad roads. **21.** Nûh (Noah) said: "My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but loss. **22.** "And they have plotted a mighty plot. **23.** "And they have said: 'You shall not leave your gods, nor shall you leave *Wadd,* nor *Suwâ',* nor *Yaghûth,* nor *Ya'ûq* nor *Nasr'* (these are the names of their idols). **24.** "And indeed they have led many astray. And (O Allâh): 'Grant no increase to the *Zâlimûn* (polytheists, wrongdoers, and disbelievers) save error.' "

مِّمَّا خَطِيٓـَٰٔتِهِمۡ أُغۡرِقُواْ فَأُدۡخِلُواْ نَارٗا فَلَمۡ يَجِدُواْ لَهُم مِّن دُونِ ٱللَّهِ أَنصَارٗا ﴿٢٥﴾ وَقَالَ نُوحٞ رَّبِّ لَا تَذَرۡ عَلَى ٱلۡأَرۡضِ مِنَ
ٱلۡكَٰفِرِينَ دَيَّارًا ﴿٢٦﴾ إِنَّكَ إِن تَذَرۡهُمۡ يُضِلُّواْ عِبَادَكَ وَلَا يَلِدُوٓاْ إِلَّا فَاجِرٗا كَفَّارٗا ﴿٢٧﴾ رَّبِّ ٱغۡفِرۡ لِي وَلِوَٰلِدَيَّ وَلِمَن
دَخَلَ بَيۡتِيَ مُؤۡمِنٗا وَلِلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِۖ وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا تَبَارَۢا ﴿٢٨﴾

فَأُدۡخِلُواْ they were drowned أُغۡرِقُواْ their sins خَطِيٓـَٰٔتِهِمۡ because of مِّمَّا
they يَجِدُواْ and not فَلَمۡ the Fire نَارٗا then were made to enter
any help أَنصَارٗا ﴿٢٥﴾ Allah ٱللَّهِ instead of مِّن دُونِ for them لَهُم found
on عَلَى leave تَذَرۡ not لَا my Lord رَّبِّ Noah نُوحٞ and said وَقَالَ
any ﴿٢٦﴾ دَيَّارًا the disbelievers ٱلۡكَٰفِرِينَ of مِنَ the earth ٱلۡأَرۡضِ
they يُضِلُّواْ you leave them تَذَرۡهُمۡ if إِن verily you إِنَّكَ inhabitant
they will beget يَلِدُوٓاْ and not وَلَا your slaves عِبَادَكَ will mislead
ٱغۡفِرۡ my Lord رَّبِّ disbelievers كَفَّارٗا ﴿٢٧﴾ wicked فَاجِرٗا but إِلَّا
دَخَلَ and him who وَلِمَن and my parents وَلِوَٰلِدَيَّ me لِي forgive
and all the وَلِلۡمُؤۡمِنِينَ as a believer مُؤۡمِنٗا my home بَيۡتِيَ enters
grant you تَزِدِ and not وَلَا and women وَٱلۡمُؤۡمِنَٰتِ believing men
destruction ﴿٢٨﴾ تَبَارَۢا but إِلَّا to the wrong-doers ٱلظَّٰلِمِينَ increase

25. Because of their sins they were drowned, then were made to enter the Fire. And they found none to help them instead of Allâh. **26.** And Nûh (Noah) said: "My Lord! Leave not one of the disbelievers on the earth! **27.** "If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers. **28.** "My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the *Zâlimûn* (polytheists, wrongdoers, and disbelievers) grant You no increase but destruction!"

سُورَةُ الْجِنِّ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ﴿١﴾ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ ۖ وَلَن نُّشْرِكَ بِرَبِّنَا
أَحَدًا ﴿٢﴾ وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ﴿٣﴾ وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا ﴿٤﴾ وَأَنَّا ظَنَنَّا أَن
لَّن تَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ﴿٥﴾ وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾ وَأَنَّهُمْ ظَنُّوا
كَمَا ظَنَنتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا ﴿٧﴾

اسْتَمَعَ that أَنَّهُ to me إِلَيَّ it has been revealed أُوحِيَ say قُلْ
verily إِنَّا they said فَقَالُوا jinns الْجِنِّ of مِّنَ a group نَفَرٌ listened
a wonderful ﴿١﴾ عَجَبًا Recital (a Quran) قُرْآنًا have heard سَمِعْنَا we
and we believed فَآمَنَّا the Right path الرُّشْدِ to إِلَى it guides يَهْدِي
with our Lord بِرَبِّنَا we shall join نُّشْرِكَ and never وَلَن therein بِهِ
the majesty جَدُّ exalted be تَعَالَىٰ and verily وَأَنَّهُ anything ﴿٢﴾ أَحَدًا
وَلَا a wife صَاحِبَةً He has taken اتَّخَذَ neither مَا our Lord رَبِّنَا of
the سَفِيهُنَا say يَقُولُ used to كَانَ and that وَأَنَّهُ a son ﴿٣﴾ وَلَدًا nor
that which was ﴿٤﴾ شَطَطًا Allah اللَّهِ against عَلَى foolish among us
لَّن that أَن thought ظَنَنَّا and verily we وَأَنَّا wrong and not right
اللَّهِ against عَلَى and jinns وَالْجِنُّ men الْإِنسُ say تَقُولَ would never
مِّنَ men رِجَالٌ there were كَانَ and verily وَأَنَّهُ a lie ﴿٥﴾ كَذِبًا Allah
with the males بِرِجَالٍ who took refuge يَعُوذُونَ mankind الْإِنسِ among
in ﴿٦﴾ رَهَقًا so they increased them فَزَادُوهُمْ the jinns الْجِنِّ among مِّنَ
you ظَنَنتُمْ as كَمَا thought ظَنُّوا and they وَأَنَّهُمْ sin and arrogance
﴿٧﴾ أَحَدًا Allah اللَّهُ resurrect يَبْعَثَ will never لَّن that أَن thought
anyone

Sûrat Al-Jinn
(The Jinn) LXXII

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Say (O Muhammad ﷺ): "It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur'ân). They said: 'Verily, we have heard

a wonderful Recitation (this Qur'ân)! **2.** 'It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allâh). **3.** 'And He, exalted be the Majesty of our Lord, has taken neither a wife nor a son (or offspring or children). **4.** 'And that the foolish among us [i.e. *Iblîs* (Satan) or the polytheists amongst the jinn] used to utter against Allâh that which was an enormity in falsehood. **5.** 'And verily, we thought that men and jinn would not utter a lie against Allâh. **6.** 'And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression. **7.** 'And they thought as you thought, that Allâh will not send any Messenger (to mankind or jinn).

وَأَنَّا لَمَسْنَا ٱلسَّمَآءَ فَوَجَدْنَٰهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا ﴿٨﴾ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَٰعِدَ لِلسَّمْعِ فَمَن يَسْتَمِعِ ٱلْـَٔانَ
يَجِدْ لَهُۥ شِهَابًا رَّصَدًا ﴿٩﴾ وَأَنَّا لَا نَدْرِىٓ أَشَرٌّ أُرِيدَ بِمَن فِى ٱلْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾ وَأَنَّا مِنَّا ٱلصَّٰلِحُونَ وَمِنَّا
دُونَ ذَٰلِكَ كُنَّا طَرَآئِقَ قِدَدًا ﴿١١﴾

فَوَجَدْنَٰهَا the heaven ٱلسَّمَآءَ have sought to reach لَمَسْنَا and we وَأَنَّا
وَشُهُبًا ﴿٨﴾ stern شَدِيدًا guards حَرَسًا filled with مُلِئَتْ but found it
مِنْهَا we sit نَقْعُدُ used to كُنَّا and verily we وَأَنَّا and flaming fires
but any فَمَن to (steal) a hearing لِلسَّمْعِ stations مَقَٰعِدَ there at
شِهَابًا for him لَهُۥ will find يَجِدْ now ٱلْـَٔانَ listens يَسْتَمِعِ who
not لَا and we وَأَنَّا watching in ambush ﴿٩﴾ رَّصَدًا a flaming fire
فِى for those بِمَن is intended أُرِيدَ whether evil أَشَرٌّ know نَدْرِىٓ
رَبُّهُمْ for them بِهِمْ intends أَرَادَ or whether أَمْ earth ٱلْأَرْضِ on
among us some مِنَّا and that وَأَنَّا a Right Path ﴿١٠﴾ رَشَدًا their Lord
(to) ذَٰلِكَ contrary دُونَ and of us وَمِنَّا are righteous ٱلصَّٰلِحُونَ that
different groups ﴿١١﴾ قِدَدًا on ways طَرَآئِقَ we are كُنَّا that

8. 'And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. **9.** 'And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush. **10.** 'And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path.

وَأَنَّا ظَنَنَّآ أَن لَّن نُّعْجِزَ ٱللَّهَ فِى ٱلْأَرْضِ وَلَن نُّعْجِزَهُۥ هَرَبًا ﴿١٢﴾ وَأَنَّا لَمَّا سَمِعْنَا ٱلْهُدَىٰٓ ءَامَنَّا بِهِۦ فَمَن يُؤْمِنۢ بِرَبِّهِۦ فَلَا
يَخَافُ بَخْسًا وَلَا رَهَقًا ﴿١٣﴾ وَأَنَّا مِنَّا ٱلْمُسْلِمُونَ وَمِنَّا ٱلْقَٰسِطُونَ فَمَنْ أَسْلَمَ فَأُو۟لَٰٓئِكَ تَحَرَّوْا۟ رَشَدًا ﴿١٤﴾ وَأَمَّا

ٱلْقَـٰسِطُونَ فَكَانُوا۟ لِجَهَنَّمَ حَطَبًا ﴿١٥﴾ وَأَلَّوِ ٱسْتَقَـٰمُوا۟ عَلَى ٱلطَّرِيقَةِ لَأَسْقَيْنَـٰهُم مَّآءً غَدَقًا ﴿١٦﴾

نُّعْجِزَ never لَّن that أَن we think ظَنَنَّآ and we وَأَنَّا
and وَلَن the earth ٱلْأَرْضِ in فِى Allah ٱللَّهَ we can escape
and وَأَنَّا by flight ﴿١٢﴾ هَرَبًا we can escape Him نُّعْجِزَهُۥ never
we ءَامَنَّا the Guidance ٱلْهُدَىٰٓ we heard سَمِعْنَا when لَمَّا indeed
in بِرَبِّهِۦ believes يُؤْمِنۢ and whosoever فَمَن therein بِهِۦ believed
nor وَلَا any loss بَخْسًا shall have fear يَخَافُ so not فَلَا his Lord
ٱلْمُسْلِمُونَ of us (some are) مِنَّا and we وَأَنَّا any oppression ﴿١٣﴾ رَهَقًا
فَمَنْ unjust rebels ٱلْقَـٰسِطُونَ and of us (some are) وَمِنَّا Muslims
تَحَرَّوْا۟ then such فَأُو۟لَـٰٓئِكَ has embraced Islam أَسْلَمَ and whosoever
the ٱلْقَـٰسِطُونَ and as for وَأَمَّا the Right Path ﴿١٤﴾ رَشَدًا have sought
firewood ﴿١٥﴾ حَطَبًا for Hell لِجَهَنَّمَ they shall be فَكَانُوا۟ unjust rebels
the ٱلطَّرِيقَةِ on عَلَى they had stood upright ٱسْتَقَـٰمُوا۟ and if وَأَلَّوِ
مَّآءً We should surely have bestowed on them لَأَسْقَيْنَـٰهُم Right Way
in abundance ﴿١٦﴾ غَدَقًا water

11. 'There are among us some that are righteous, and some the contrary; we are groups having different ways (religious sects). **12.** 'And we think that we cannot escape (the punishment of) Allâh in the earth, nor can we escape Him by flight. **13.** 'And indeed when we heard the Guidance (this Qur'ân), we believed therein (Islâmic Monotheism), and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins. **14.** 'And of us some are Muslims (who have submitted to Allâh, after listening to this Qur'ân), and of us some are *Al-Qâsitûn* (disbelievers — those who have deviated from the Right Path)'. And whosoever has embraced Islâm (i.e. has become a Muslim by submitting to Allâh), then such have sought the Right Path." **15.** And as for the *Qâsitûn* (disbelievers who deviated from the Right Path), they shall be firewood for Hell, **16.** If they (non-Muslims) had believed in Allâh, and went on the Right Way (i.e. Islâm), We would surely have bestowed on them water (rain) in abundance.

لِّنَفْتِنَهُمْ فِيهِ ۚ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِۦ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٧﴾ وَأَنَّ ٱلْمَسَـٰجِدَ لِلَّهِ فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا ﴿١٨﴾ وَأَنَّهُۥ لَمَّا
قَامَ عَبْدُ ٱللَّهِ يَدْعُوهُ كَادُوا۟ يَكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾ قُلْ إِنَّمَآ أَدْعُوا۟ رَبِّى وَلَآ أُشْرِكُ بِهِۦٓ أَحَدًا ﴿٢٠﴾

and whosoever وَمَن thereby فِيهِ that We might try them لِّنَفْتِنَهُمْ
his Lord رَبِّهِۦ the Reminder of ذِكْرِ from عَن turns away يُعْرِضْ
﴿١٧﴾ صَعَدًا torment عَذَابًا He will cause him to enter in يَسْلُكْهُ
فَلَا for Allah لِلَّهِ the mosques are ٱلْمَسَٰجِدَ and that وَأَنَّ a severe
وَأَنَّهُۥ anyone ﴿١٨﴾ أَحَدًا Allah ٱللَّهِ along with مَعَ invoke تَدْعُوا۟ so not
يَدْعُوهُ Allah ٱللَّهِ the slave of عَبْدُ stood up قَامَ when لَمَّا and that
عَلَيْهِ were يَكُونُونَ they almost كَادُوا۟ invoking in prayer to Him
إِنَّمَآ say قُلْ in a dense crowd (stifling him) ﴿١٩﴾ لِبَدًا round him
بِهِۦٓ I associate أُشْرِكُ and none وَلَآ my Lord رَبِّى invoke أَدْعُوا۟ I only
as partners ﴿٢٠﴾ أَحَدًا along with Him

17. That We might try them thereby. And whosoever turns away from the Reminder of his Lord (i.e. this Qur'ân, — and practise not its laws and orders), He will cause him to enter a severe torment (i.e. Hell). **18.** And the mosques are for Allâh (Alone), so invoke not anyone along with Allâh. **19.** And when the slave of Allâh (Muhammad ﷺ) stood up invoking Him (his Lord — Allâh) in prayer they (the jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation). **20.** Say (O Muhammad ﷺ): "I invoke only my Lord (Allâh Alone), and I associate none as partners along with Him."

قُلْ إِنِّي لَآ أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾ قُلْ إِنِّي لَن يُجِيرَنِي مِنَ ٱللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِن دُونِهِۦ مُلْتَحَدًا ﴿٢٢﴾ إِلَّا بَلَٰغًا مِّنَ ٱللَّهِ
وَرِسَٰلَٰتِهِۦ ۚ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ لَهُۥ نَارَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدًا ﴿٢٣﴾ حَتَّىٰٓ إِذَا رَأَوْا۟ مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ
أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ﴿٢٤﴾

you لَكُمْ have power to cause أَمْلِكُ not لَآ verily I إِنِّي say قُلْ
say قُلْ to bring you to the Right Path ﴿٢١﴾ رَشَدًا nor وَلَا harm ضَرًّا
Allah's ٱللَّهِ from مِنَ can protect me يُجِيرَنِي never لَن verily I إِنِّي
except in مِن دُونِهِۦ can I find أَجِدَ nor وَلَنْ anyone أَحَدٌ punishment
Allah ٱللَّهِ from مِّنَ conveyance بَلَٰغًا but إِلَّا refuge ﴿٢٢﴾ مُلْتَحَدًا Him
ٱللَّهَ disobeys يَعْصِ and whosoever وَمَن and His Messages وَرِسَٰلَٰتِهِۦ
for him is لَهُۥ then verily فَإِنَّ and His Messenger وَرَسُولَهُۥ Allah
therein فِيهَآ they shall dwell خَٰلِدِينَ Hell جَهَنَّمَ the Fire of نَارَ

أَبَدًا ﴿٢٣﴾ forever حَتَّىٰٓ till إِذَا when رَأَوۡاْ they see مَا that which
يُوعَدُونَ they are promised فَسَيَعۡلَمُونَ then they will know مَنۡ who it
is that أَضۡعَفُ is weaker in نَاصِرٗا helpers وَأَقَلُّ and less in عَدَدٗا ﴿٢٤﴾
numbers

21. Say: "It is not in my power to cause you harm, or to bring you to the Right Path."
22. Say (O Muhammad ﷺ): "None can protect me from Allâh's punishment (if I were to disobey Him), nor can I find refuge except in Him. 23. "(Mine is) but conveyance (of the truth) from Allâh and His Messages (of Islâmic Monotheism), and whosoever disobeys Allâh and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever." 24. Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.

قُلۡ إِنۡ أَدۡرِيٓ أَقَرِيبٞ مَّا تُوعَدُونَ أَمۡ يَجۡعَلُ لَهُۥ رَبِّيٓ أَمَدًا ﴿٢٥﴾ عَٰلِمُ ٱلۡغَيۡبِ فَلَا يُظۡهِرُ عَلَىٰ غَيۡبِهِۦٓ أَحَدًا ﴿٢٦﴾ إِلَّا
مَنِ ٱرۡتَضَىٰ مِن رَّسُولٖ فَإِنَّهُۥ يَسۡلُكُ مِنۢ بَيۡنِ يَدَيۡهِ وَمِنۡ خَلۡفِهِۦ رَصَدٗا ﴿٢٧﴾ لِّيَعۡلَمَ أَن قَدۡ أَبۡلَغُواْ رِسَٰلَٰتِ رَبِّهِمۡ وَأَحَاطَ بِمَا
لَدَيۡهِمۡ وَأَحۡصَىٰ كُلَّ شَيۡءٍ عَدَدَۢا ﴿٢٨﴾

قُلۡ say إِنۡ not أَدۡرِيٓ I know أَقَرِيبٞ whether is near مَّا what
تُوعَدُونَ you are promised أَمۡ or whether يَجۡعَلُ will appoint لَهُۥ for
it رَبِّيٓ my Lord أَمَدًا ﴿٢٥﴾ a distant term عَٰلِمُ the All-Knower of
ٱلۡغَيۡبِ the unseen فَلَا and not يُظۡهِرُ he reveals عَلَىٰ on غَيۡبِهِۦٓ His
unseen أَحَدًا ﴿٢٦﴾ anyone إِلَّا except to مَنِ whom ٱرۡتَضَىٰ he has
chosen مِن of رَّسُولٖ a Messenger فَإِنَّهُۥ so verily يَسۡلُكُ he makes
to march مِنۢ from بَيۡنِ يَدَيۡهِ before him وَمِنۡ and from خَلۡفِهِۦ behind
him رَصَدٗا ﴿٢٧﴾ a band of watching guards لِّيَعۡلَمَ that He may know
أَن that قَدۡ verily أَبۡلَغُواْ they have conveyed رِسَٰلَٰتِ the Messages
of رَبِّهِمۡ their Lord وَأَحَاطَ and He sorrounds بِمَا all that which is
لَدَيۡهِمۡ with them وَأَحۡصَىٰ and He keeps كُلَّ of all شَيۡءٍ things عَدَدَۢا ﴿٢٨﴾
count

25. Say (O Muhammad ﷺ): "I know not whether (the punishment) which you are promised is near or whether my Lord will appoint for it a distant term. 26. "(He

Alone is) the All-Knower of the *Ghaib* (Unseen), and He reveals to none His *Ghaib* (Unseen)." **27.** Except to a Messenger (from mankind) whom He has chosen (He informs him of the Unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him. **28.** [He (Allâh) protects them (the Messengers)], till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allâh). And He (Allâh) surrounds all that which is with them, and He (Allâh) keeps count of all things (i.e. He knows the exact number of everything).

سُورَةُ المُزَّمِّل

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلۡمُزَّمِّلُ ﴿١﴾ قُمِ ٱلَّيۡلَ إِلَّا قَلِيلٗا ﴿٢﴾ نِّصۡفَهُۥٓ أَوِ ٱنقُصۡ مِنۡهُ قَلِيلًا ﴿٣﴾ أَوۡ زِدۡ عَلَيۡهِ وَرَتِّلِ ٱلۡقُرۡءَانَ تَرۡتِيلًا ﴿٤﴾ إِنَّا سَنُلۡقِي
عَلَيۡكَ قَوۡلٗا ثَقِيلًا ﴿٥﴾ إِنَّ نَاشِئَةَ ٱلَّيۡلِ هِيَ أَشَدُّ وَطۡـٔٗا وَأَقۡوَمُ قِيلًا ﴿٦﴾ إِنَّ لَكَ فِي ٱلنَّهَارِ سَبۡحٗا طَوِيلٗا ﴿٧﴾ وَٱذۡكُرِ ٱسۡمَ رَبِّكَ
وَتَبَتَّلۡ إِلَيۡهِ تَبۡتِيلٗا ﴿٨﴾ رَّبُّ ٱلۡمَشۡرِقِ وَٱلۡمَغۡرِبِ لَآ إِلَٰهَ إِلَّا هُوَ فَٱتَّخِذۡهُ وَكِيلٗا ﴿٩﴾

ٱلَّيۡلَ stand (to pray) قُمِ wrapped in garments ٱلۡمُزَّمِّلُ ﴿١﴾ O you يَٰٓأَيُّهَا
ٱنقُصۡ or أَوِ half of it نِّصۡفَهُۥٓ a little قَلِيلٗا ﴿٢﴾ except إِلَّا all night
and وَرَتِّلِ to it عَلَيۡهِ add زِدۡ or أَوۡ a little قَلِيلًا ﴿٣﴾ than that مِنۡهُ less
سَنُلۡقِي verily We إِنَّا in a slow style تَرۡتِيلًا ﴿٤﴾ the Quran ٱلۡقُرۡءَانَ recite
إِنَّ a weighty ثَقِيلًا ﴿٥﴾ word قَوۡلٗا to you عَلَيۡكَ shall send down
وَطۡـٔٗا very hard أَشَدُّ is هِيَ night ٱلَّيۡلِ the rising (at) نَاشِئَةَ verily
إِنَّ the word قِيلًا ﴿٦﴾ and most suitable for وَأَقۡوَمُ and most potent
occupation سَبۡحٗا day ٱلنَّهَارِ by فِي for you لَكَ verily (there is)
ٱسۡمَ and remember وَٱذۡكُرِ prolonged طَوِيلٗا ﴿٧﴾ with ordinary duties
to Him إِلَيۡهِ and devote yourself وَتَبَتَّلۡ your Lord رَبِّكَ the Name of
the east ٱلۡمَشۡرِقِ the Lord of رَّبُّ with a complete devotion تَبۡتِيلٗا ﴿٨﴾
so فَٱتَّخِذۡهُ He هُوَ but إِلَّا true god إِلَٰهَ No لَآ and the west وَٱلۡمَغۡرِبِ
as Guardian وَكِيلٗا ﴿٩﴾ take Him Alone

Sûrat Al-Muzzammil (The One wrapped in Garments) LXXIII

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. O you wrapped in garments (i.e. Prophet Muhammad ﷺ)! **2.** Stand (to pray) all night, except a little — **3.** Half of it or a little less than that, **4.** Or a little more. And recite the Qur'ân (aloud) in a slow, (pleasant tone and) style. **5.** Verily, We shall send down to you a weighty Word (i.e. obligations, laws). **6.** Verily, the rising by night (for *Tahajjud* prayer) is very hard and most potent and good for governing oneself, and most suitable for (understanding) the Word (of Allâh). **7.** Verily, there is for you by day prolonged occupation with ordinary duties. **8.** And remember the Name of your Lord and devote yourself to Him with a complete devotion. **9.** (He Alone is) the Lord of the east and the west; *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). So take Him Alone as *Wakîl* (Disposer of your affairs).

وَٱصۡبِرۡ عَلَىٰ مَا يَقُولُونَ وَٱهۡجُرۡهُمۡ هَجۡرٗا جَمِيلٗا ١٠ وَذَرۡنِي وَٱلۡمُكَذِّبِينَ أُوْلِي ٱلنَّعۡمَةِ وَمَهِّلۡهُمۡ قَلِيلًا ١١ إِنَّ لَدَيۡنَآ أَنكَالٗا
وَجَحِيمٗا ١٢ وَطَعَامٗا ذَا غُصَّةٖ وَعَذَابًا أَلِيمٗا ١٣ يَوۡمَ تَرۡجُفُ ٱلۡأَرۡضُ وَٱلۡجِبَالُ وَكَانَتِ ٱلۡجِبَالُ كَثِيبٗا مَّهِيلًا ١٤ إِنَّآ أَرۡسَلۡنَآ
إِلَيۡكُمۡ رَسُولٗا شَٰهِدًا عَلَيۡكُمۡ كَمَآ أَرۡسَلۡنَآ إِلَىٰ فِرۡعَوۡنَ رَسُولٗا ١٥

and وَٱهۡجُرۡهُمۡ they say يَقُولُونَ what مَا with عَلَىٰ and be patient وَٱصۡبِرۡ
وَذَرۡنِي a good way جَمِيلٗا ١٠ withdrawal هَجۡرٗا keep away from them
and أُوْلِي to deal with the deniers وَٱلۡمُكَذِّبِينَ and leave Me Alone
وَمَهِّلۡهُمۡ possession of good things of life ٱلنَّعۡمَةِ those who are in
لَدَيۡنَآ verily إِنَّ for a little while قَلِيلًا ١١ and give them respite
and وَطَعَامٗا and raging Fire وَجَحِيمٗا ١٢ are fetters أَنكَالٗا with Us
a painful أَلِيمٗا ١٣ and torment وَعَذَابًا chokes غُصَّةٖ that ذَا a food
the ٱلۡأَرۡضُ will be in violent shake تَرۡجُفُ on the Day when يَوۡمَ
the ٱلۡجِبَالُ and will be وَكَانَتِ and the mountains وَٱلۡجِبَالُ earth
poured out and flowing مَّهِيلًا ١٤ a heap of sand كَثِيبٗا mountains
رَسُولٗا to you إِلَيۡكُمۡ have sent أَرۡسَلۡنَآ verily We إِنَّآ down
We أَرۡسَلۡنَآ as كَمَآ over you عَلَيۡكُمۡ to be a witness شَٰهِدًا a Messenger
a Messenger رَسُولٗا ١٥ to Pharaoh فِرۡعَوۡنَ to إِلَىٰ did send

10. And be patient (O Muhammad ﷺ) with what they say, and keep away from them in a good way. **11.** And leave Me Alone to deal with the beliers (those who deny My Verses), those who are in possession of good things of life. And give them respite for a little while. **12.** Verily, with Us are fetters (to bind them), and a raging Fire. **13.** And a food that chokes, and a painful torment. **14.** On the Day when the earth and the mountains will be in violent shake, and the mountains will be a

heap of sand poured out. **15.** Verily, We have sent to you (O men) a Messenger (Muhammad ﷺ) to be a witness over you, as We did send a Messenger [Mûsâ (Moses)] to Fir'aun (Pharaoh).

فَعَصَىٰ فِرْعَوْنُ ٱلرَّسُولَ فَأَخَذْنَٰهُ أَخْذًا وَبِيلًا ﴿١٦﴾ فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ ٱلْوِلْدَٰنَ شِيبًا ﴿١٧﴾ ٱلسَّمَآءُ مُنفَطِرٌۢ
بِهِۦ ۚ كَانَ وَعْدُهُۥ مَفْعُولًا ﴿١٨﴾ إِنَّ هَٰذِهِۦ تَذْكِرَةٌ ۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ﴿١٩﴾

فَأَخَذْنَٰهُ the Messenger ٱلرَّسُولَ Pharaoh فِرْعَوْنُ but disobeyed فَعَصَىٰ
then فَكَيْفَ a severe ﴿١٦﴾ وَبِيلًا with seizing أَخْذًا so We seized him
you disbelieve كَفَرْتُمْ if إِن can you avoid punishment تَتَّقُونَ how
﴿١٧﴾ شِيبًا the children ٱلْوِلْدَٰنَ will make يَجْعَلُ in a Day that يَوْمًا
by بِهِۦ will be cleft asunder مُنفَطِرٌۢ the heaven ٱلسَّمَآءُ grey-headed
to be ﴿١٨﴾ مَفْعُولًا His Promise وَعْدُهُۥ is (certainly) كَانَ it
فَمَن an admonition تَذْكِرَةٌ this is هَٰذِهِۦ verily إِنَّ accomplished
His Lord رَبِّهِۦ to إِلَىٰ let him take ٱتَّخَذَ wills شَآءَ so whosoever
a path ﴿١٩﴾ سَبِيلًا

16. But Fir'aun (Pharaoh) disobeyed the Messenger [Mûsâ (Moses)]; so We seized him with a severe punishment. **17.** Then how can you avoid the punishment, if you disbelieve, on a Day (i.e. the Day of Resurrection) that will make the children grey-headed? **18.** Whereon the heaven will be cleft asunder? His Promise is certainly to be accomplished. **19.** Verily, this is an admonition, therefore whosoever will, let him take a Path to His Lord!

۞ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثَىِ ٱلَّيْلِ وَنِصْفَهُۥ وَثُلُثَهُۥ وَطَآئِفَةٌ مِّنَ ٱلَّذِينَ مَعَكَ ۚ وَٱللَّهُ يُقَدِّرُ ٱلَّيْلَ وَٱلنَّهَارَ ۚ عَلِمَ أَن لَّن تُحْصُوهُ
فَتَابَ عَلَيْكُمْ ۖ فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنَ ٱلْقُرْءَانِ ۚ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ ۙ وَءَاخَرُونَ يَضْرِبُونَ فِى ٱلْأَرْضِ يَبْتَغُونَ مِن فَضْلِ ٱللَّهِ ۙ
وَءَاخَرُونَ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ ۖ فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنْهُ ۚ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَأَقْرِضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا۟
لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ ٱللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۚ وَٱسْتَغْفِرُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌۢ ﴿٢٠﴾

stand (to تَقُومُ that you أَنَّكَ knows يَعْلَمُ your Lord رَبَّكَ verily ۞ إِنَّ
the ٱلَّيْلِ two thirds of ثُلُثَىِ than مِن a little less أَدْنَىٰ pray at night)
وَطَآئِفَةٌ or a third of the night وَثُلُثَهُۥ or half the night وَنِصْفَهُۥ night
and Allah وَٱللَّهُ with you مَعَكَ those ٱلَّذِينَ of مِّنَ and so do a party

He knows عَلِمَ and the day وَٱلنَّهَارَ the night ٱلَّيۡلَ measures يُقَدِّرُ
so He has فَتَابَ you calculate it (night) تُحۡصُوهُ that can never أَلَّن
as much as مَا so recite you فَٱقۡرَءُواْ to you (in mercy) عَلَيۡكُمۡ turned
He knows عَلِمَ the Quran ٱلۡقُرۡءَانِ of مِنَ may be easy for you تَيَسَّرَ
sick مَّرۡضَىٰ some among you مِنكُم will be سَيَكُونُ that there أَن
the land ٱلۡأَرۡضِ through فِي travelling يَضۡرِبُونَ and others وَءَاخَرُونَ
and others وَءَاخَرُونَ Allah's ٱللَّهِ Bounty فَضۡلِ of مِن seeking يَبۡتَغُونَ
so recite فَٱقۡرَءُواْ Allah's ٱللَّهِ Cause (Way) سَبِيلِ in فِي fighting يُقَٰتِلُونَ
and وَأَقِيمُواْ of it (Quran) مِنۡهُ may be easy تَيَسَّرَ as much as مَا
Zakat ٱلزَّكَوٰةَ and give وَءَاتُواْ As-Salat (prayer) ٱلصَّلَوٰةَ perform
وَمَا a goodly حَسَنٗا loan قَرۡضًا Allah ٱللَّهَ and lend to وَأَقۡرِضُواْ (charity)
for yourselves لِأَنفُسِكُم you send before you تُقَدِّمُواْ and whatsoevers
it is هُوَ Allah ٱللَّهِ with عِندَ you will find it تَجِدُوهُ of good مِّنۡ خَيۡرٖ
and seek وَٱسۡتَغۡفِرُواْ in reward أَجۡرٗا and greater وَأَعۡظَمَ better خَيۡرٗا
is غَفُورٞ Allah ٱللَّهَ verily إِنَّ Allah ٱللَّهَ Forgiveness of
Most Merciful ٢٠ رَّحِيمُۢ Oft-Forgiving

20. Verily, your Lord knows that you do stand (to pray at night) a little less than two-thirds of the night, or half the night, or a third of the night, and also a party of those with you. And Allâh measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Qur'ân as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking of Allâh's Bounty, yet others fighting in Allâh's Cause. So recite as much of the Qur'ân as may be easy (for you), and perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât*, and lend to Allâh a goodly loan. And whatever good you send before you for yourselves (i.e. *Nawâfil* — non-obligatory acts of worship: prayers, charity, fasting, *Hajj* and '*Umrah*), you will certainly find it with Allâh, better and greater in reward. And seek forgiveness of Allâh. Verily, Allâh is Oft-Forgiving, Most-Merciful.

سُورَةُ المُدَّثِّر

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلۡمُدَّثِّرُ ١ قُمۡ فَأَنذِرۡ ٢ وَرَبَّكَ فَكَبِّرۡ ٣ وَثِيَابَكَ فَطَهِّرۡ ٤ وَٱلرُّجۡزَ فَٱهۡجُرۡ ٥ وَلَا تَمۡنُن تَسۡتَكۡثِرُ ٦ وَلِرَبِّكَ

فَاصْبِرْ ﴿٧﴾ فَإِذَا نُقِرَ فِي النَّاقُورِ ﴿٨﴾ فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ﴿٩﴾ عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ﴿١٠﴾ ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾
وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ﴿١٢﴾ وَبَنِينَ شُهُودًا ﴿١٣﴾ وَمَهَّدْتُ لَهُ تَمْهِيدًا ﴿١٤﴾

and وَرَبَّكَ and warn فَأَنذِرْ ﴿٢﴾ arise قُمْ enveloped الْمُدَّثِّرُ ﴿١﴾ O you يَا أَيُّهَا
purify فَطَهِّرْ ﴿٤﴾ and your garments وَثِيَابَكَ magnify فَكَبِّرْ ﴿٣﴾ your Lord
give تَمْنُن and not وَلَا keep away from فَاهْجُرْ ﴿٥﴾ and Filth (idols) وَالرُّجْزَ
and for your Lord وَلِرَبِّكَ in order to have more تَسْتَكْثِرُ ﴿٦﴾ a thing
النَّاقُورِ ﴿٨﴾ into فِي is sounded نُقِرَ then when فَإِذَا be patient فَاصْبِرْ ﴿٧﴾
عَسِيرٌ ﴿٩﴾ a Day يَوْمٌ that Day will be يَوْمَئِذٍ so that فَذَٰلِكَ the trumpet
ذَرْنِي easy يَسِيرٍ ﴿١٠﴾ not غَيْرُ the disbelievers الْكَافِرِينَ for عَلَى Hard
Alone وَحِيدًا ﴿١١﴾ I created خَلَقْتُ with whom وَمَنْ Leave Me Alone
in مَمْدُودًا ﴿١٢﴾ resources مَالًا to him لَهُ and then granted وَجَعَلْتُ
وَمَهَّدْتُ by his side شُهُودًا ﴿١٣﴾ and children (to be) وَبَنِينَ abundance
تَمْهِيدًا ﴿١٤﴾ for him لَهُ and made (life) smooth and comfortable
settled

Sûrat Al-Muddaththir
(The One Enveloped) LXXIV

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. O you (Muhammad ﷺ) enveloped in garments! **2.** Arise and warn! **3.** And magnify your Lord (Allâh)! **4.** And purify your garments! **5.** And keep away from *Ar-Rujz* (the idols)! **6.** And give not a thing in order to have more (or consider not your deeds of obedience to Allâh as a favour to Him). **7.** And be patient for the sake of your Lord (i.e. perform your duty to Allâh)! **8.** Then, when the Trumpet is sounded (i.e. the second blowing of the horn). **9.** Truly, that Day will be a Hard Day — **10.** Far from easy for the disbelievers. **11.** Leave Me Alone (to deal) with whom I created lonely (without any wealth and children, etc., i.e., Al-Walîd bin Al-Mughîrah Al-Makhzûmî). **12.** And then granted him resources in abundance. **13.** And children to be by his side. **14.** And made life smooth and comfortable for him.

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾ كَلَّا ۖ إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ﴿١٦﴾ سَأُرْهِقُهُ صَعُودًا ﴿١٧﴾ إِنَّهُ فَكَّرَ وَقَدَّرَ ﴿١٨﴾ فَقُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾ ثُمَّ قُتِلَ

كَيْفَ قَدَّرَ ﴿٢٠﴾ ثُمَّ نَظَرَ ﴿٢١﴾ ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾ ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ﴿٢٣﴾ فَقَالَ إِنْ هَٰذَآ إِلَّا سِحْرٌ يُؤْثَرُ ﴿٢٤﴾ إِنْ هَٰذَآ إِلَّا قَوْلُ
الْبَشَرِ ﴿٢٥﴾ سَأُصْلِيهِ سَقَرَ ﴿٢٦﴾

كَلَّآ I should give more أَزِيدَ ﴿١٥﴾ that أَنْ he desires يَطْمَعُ then ثُمَّ
عَنِيدًا ﴿١٦﴾ to Our verses لِآيَاتِنَا has been كَانَ verily he إِنَّهُ nay
a صَعُودًا ﴿١٧﴾ I shall oblige him to face سَأُرْهِقُهُ stubborn and opposing
فَقُتِلَ and plotted وَقَدَّرَ ﴿١٨﴾ thought فَكَّرَ verily he إِنَّهُ severe torment
let قُتِلَ then ثُمَّ he plotted قَدَّرَ ﴿١٩﴾ how كَيْفَ so let him be cursed
he نَظَرَ ﴿٢١﴾ then ثُمَّ he plotted قَدَّرَ ﴿٢٠﴾ how كَيْفَ him be cursed
and he looked in a bad وَبَسَرَ ﴿٢٢﴾ he frowned عَبَسَ then ثُمَّ thought
and was وَاسْتَكْبَرَ ﴿٢٣﴾ he turned back أَدْبَرَ then ثُمَّ tempered way
magic سِحْرٌ but إِلَّا this is هَٰذَآ nothing إِنْ then he said فَقَالَ proud
the قَوْلُ but إِلَّا this is هَٰذَآ only إِنْ brought from old يُؤْثَرُ ﴿٢٤﴾
سَقَرَ ﴿٢٦﴾ I will burn him in سَأُصْلِيهِ of the human being الْبَشَرِ ﴿٢٥﴾ word
Hell-Fire

15. After all that he desires that I should give more; **16.** Nay! Verily, he has been opposing Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). **17.** I shall oblige him to (climb a slippery mountain in the Hell-fire called *As-Sa'ûd,* or) face a severe torment! **18.** Verily, he thought and plotted. **19.** So let him be cursed, how he plotted! **20.** And once more let him be cursed, how he plotted! **21.** Then he thought. **22.** Then he frowned and he looked in a bad tempered way; **23.** Then he turned back, and was proud. **24.** Then he said: "This is nothing but magic from that of old, **25.** "This is nothing but the word of a human being!" **26.** I will cast him into Hell-fire.

وَمَآ أَدْرَىٰكَ مَا سَقَرُ ﴿٢٧﴾ لَا تُبْقِي وَلَا تَذَرُ ﴿٢٨﴾ لَوَّاحَةٌ لِّلْبَشَرِ ﴿٢٩﴾ عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾ وَمَا جَعَلْنَآ أَصْحَٰبَ النَّارِ إِلَّا مَلَٰٓئِكَةً وَمَا
جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا۟ لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا۟ الْكِتَٰبَ وَيَزْدَادَ الَّذِينَ ءَامَنُوٓا۟ إِيمَٰنًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا۟ الْكِتَٰبَ
وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْكَٰفِرُونَ مَاذَآ أَرَادَ اللَّهُ بِهَٰذَا مَثَلًا كَذَٰلِكَ يُضِلُّ اللَّهُ مَن يَشَآءُ وَيَهْدِي مَن يَشَآءُ وَمَا يَعْلَمُ جُنُودَ
رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرَىٰ لِلْبَشَرِ ﴿٣١﴾

سَقَرُ ﴿٢٧﴾ what is مَا will make you know exactly أَدْرَىٰكَ and what وَمَآ
لَوَّاحَةٌ does it leave ﴿٢٨﴾ تَذَرُ nor وَلَا it spares تُبْقِي not لَا Hell-Fire
are nineteen ﴿٣٠﴾ تِسْعَةَ عَشَرَ over it عَلَيْهَا the skins ﴿٢٩﴾ لِّلْبَشَرِ burning
ٱلنَّارِ as guardians of أَصْحَٰبَ We have set جَعَلْنَآ and not وَمَا (angels)
We have fixed جَعَلْنَا and not وَمَا angels مَلَٰٓئِكَةً but إِلَّا the Fire
كَفَرُوا for those لِلَّذِينَ as a trial فِتْنَةً except إِلَّا their numbers عِدَّتَهُمْ
ٱلَّذِينَ in order that may arrive at certainty لِيَسْتَيْقِنَ who disbelieve
and may وَيَزْدَادَ the Scripture ٱلْكِتَٰبَ were given أُوتُوا those who
and not وَلَا in Faith إِيمَٰنًا who believe ءَامَنُوٓا those ٱلَّذِينَ increase
the ٱلْكِتَٰبَ were given أُوتُوا those who ٱلَّذِينَ may doubt يَرْتَابَ
those ٱلَّذِينَ and may say وَلِيَقُولَ and the believers وَٱلْمُؤْمِنُونَ Scripture
and the وَٱلْكَٰفِرُونَ is a disease مَّرَضٌ whose hearts قُلُوبِهِم in فِي
مَثَلًا by this بِهَٰذَا Allah ٱللَّهُ intends أَرَادَ what مَاذَآ disbelievers
يَشَآءُ whom مَن Allah ٱللَّهُ leads astray يُضِلُّ thus كَذَٰلِكَ example
and none وَمَا He wills يَشَآءُ whom مَن and guides وَيَهْدِي He wills
وَمَا He هُوَ but إِلَّا your Lord رَبِّكَ the hosts of جُنُودَ knows يَعْلَمُ
to mankind ﴿٣١﴾ لِلْبَشَرِ a reminder ذِكْرَىٰ but إِلَّا this is هِيَ and not

27. And what will make you know (exactly) what Hell-fire is? **28.** It spares not (any sinner), nor does it leave (anything unburnt)! **29.** Burning and blackening the skins! **30.** Over it are nineteen (angels as guardians and keepers of Hell). **31.** And We have set none but angels as guardians of the Fire. And We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'ân is the truth as it agrees with their Books regarding the number (19) which is written in the Taurât (Torah) and the Injeel (Gospel)] and that the believers may increase in Faith (as this Qur'ân is the truth), and that no doubt may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: "What Allâh intends by this (curious) example?" Thus Allâh leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind.

كَلَّا وَٱلْقَمَرِ ﴿٣٢﴾ وَٱلَّيْلِ إِذْ أَدْبَرَ ﴿٣٣﴾ وَٱلصُّبْحِ إِذَآ أَسْفَرَ ﴿٣٤﴾ إِنَّهَا لَإِحْدَى ٱلْكُبَرِ ﴿٣٥﴾ نَذِيرًا لِّلْبَشَرِ ﴿٣٦﴾ لِمَن شَآءَ مِنكُمْ أَن يَتَقَدَّمَ أَوْ

يَتَأَخَّرَ ﴿٣٧﴾ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾ إِلَّآ أَصْحَٰبَ ٱلْيَمِينِ ﴿٣٩﴾ فِى جَنَّٰتٍ يَتَسَآءَلُونَ ﴿٤٠﴾ عَنِ ٱلْمُجْرِمِينَ ﴿٤١﴾ مَا سَلَكَكُمْ فِى
سَقَرَ ﴿٤٢﴾ قَالُوا۟ لَمْ نَكُ مِنَ ٱلْمُصَلِّينَ ﴿٤٣﴾ وَلَمْ نَكُ نُطْعِمُ ٱلْمِسْكِينَ ﴿٤٤﴾ وَكُنَّا نَخُوضُ مَعَ ٱلْخَآئِضِينَ ﴿٤٥﴾ وَكُنَّا نُكَذِّبُ بِيَوْمِ
ٱلدِّينِ ﴿٤٦﴾

when إِذْ and by the night وَٱلَّيْلِ and by the moon ﴿٣٢﴾ وَٱلْقَمَرِ nay كَلَّا
it ﴿٣٤﴾ أَسْفَرَ when إِذَآ and by the dawn وَٱلصُّبْحِ it withdraws ﴿٣٣﴾ أَدْبَرَ
the greatest ﴿٣٥﴾ ٱلْكُبَرِ it is but one of لَإِحْدَى verily إِنَّهَا brightens
شَآءَ to any that لِمَن to mankind ﴿٣٦﴾ لِّلْبَشَرِ a warning نَذِيرًا (signs)
remain ﴿٣٧﴾ يَتَأَخَّرَ or أَوْ go forward يَتَقَدَّمَ to أَن of you مِنكُمْ chooses
he has earned كَسَبَتْ for what بِمَا person نَفْسٍ every كُلُّ behind
فِى on the Right ﴿٣٩﴾ ٱلْيَمِينِ those أَصْحَٰبَ except إِلَّآ is a pledge ﴿٣٨﴾ رَهِينَةٌ
about عَنِ they will ask one another ﴿٤٠﴾ يَتَسَآءَلُونَ gardens جَنَّٰتٍ in
has caused you to enter سَلَكَكُمْ what مَا the criminals ﴿٤١﴾ ٱلْمُجْرِمِينَ
of مِنَ we were نَكُ not لَمْ they will say قَالُوا۟ Hell ﴿٤٢﴾ سَقَرَ into فِى
we used نَكُ nor وَلَمْ used to offer their Salat ﴿٤٣﴾ ٱلْمُصَلِّينَ those who
talk نَخُوضُ and we used to وَكُنَّا the poor ﴿٤٤﴾ ٱلْمِسْكِينَ feed نُطْعِمُ to
and we used to وَكُنَّا the vain talkers ﴿٤٥﴾ ٱلْخَآئِضِينَ with مَعَ falsehood
Recompense ﴿٤٦﴾ ٱلدِّينِ the Day of بِيَوْمِ we deny نُكَذِّبُ

32. Nay! And by the moon **33.** And by the night when it withdraws. **34.** And by the dawn when it brightens. **35.** Verily, it (Hell, or their denial of Prophet Muhammad ﷺ, or the Day of Resurrection) is but one of the greatest (signs). **36.** A warning to mankind — **37.** To any of you that chooses to go forward (by working righteous deeds), or to remain behind (by committing sins). **38.** Every person is a pledge for what he has earned, **39.** Except those on the Right (i.e. the pious true believers of Islâmic Monotheism). **40.** In Gardens (Paradise) they will ask one another, **41.** About *Al-Mujrimûn* (polytheists, criminals, disbelievers) (and they will say to them): **42.** "What has caused you to enter Hell?" **43.** They will say: "We were not of those who used to offer the *Salât* (prayers), **44.** "Nor we used to feed *Al-Miskîn* (the poor); **45.** "And we used to talk falsehood (all that which Allâh hated) with vain talkers. **46.** And we used to belie the Day of Recompense,

حَتَّىٰٓ أَتَىٰنَا ٱلْيَقِينُ ﴿٤٧﴾ فَمَا تَنفَعُهُمْ شَفَٰعَةُ ٱلشَّٰفِعِينَ ﴿٤٨﴾ فَمَا لَهُمْ عَنِ ٱلتَّذْكِرَةِ مُعْرِضِينَ ﴿٤٩﴾ كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ ﴿٥٠﴾ فَرَّتْ
مِن قَسْوَرَةٍۭ ﴿٥١﴾ بَلْ يُرِيدُ كُلُّ ٱمْرِئٍ مِّنْهُمْ أَن يُؤْتَىٰ صُحُفًا مُّنَشَّرَةً ﴿٥٢﴾ كَلَّا ۖ بَل لَّا يَخَافُونَ ٱلْءَاخِرَةَ ﴿٥٣﴾ كَلَّآ إِنَّهُۥ

تَذْكِرَةٌ ﴿٥٤﴾ فَمَن شَآءَ ذَكَرَهُۥ ﴿٥٥﴾ وَمَا يَذْكُرُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ هُوَ أَهْلُ ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ ﴿٥٦﴾

حَتَّىٰ until	أَتَىٰنَا there came to us	ٱلْيَقِينُ ﴿٤٧﴾ the certainty (death)	فَمَا		
so not	تَنفَعُهُمْ will be of use to them	شَفَٰعَةُ intercession of	ٱلشَّٰفِعِينَ ﴿٤٨﴾		
intercessors	فَمَا then what is wrong	لَهُمْ with them that	عَنِ from		
ٱلتَّذْكِرَةِ the admonition	مُعْرِضِينَ ﴿٤٩﴾ they turn away	كَأَنَّهُمْ as if they			
were	حُمُرٌ donkeys	مُّسْتَنفِرَةٌ ﴿٥٠﴾ frightened	فَرَّتْ fleeing	مِن from	
قَسْوَرَةٍ ﴿٥١﴾ a hunter or a lion or a beast of prey	بَلْ nay	يُرِيدُ desires			
كُلُّ every	ٱمْرِئٍ person	مِّنْهُمْ of them	أَن that	يُؤْتَىٰ he should be	
given	صُحُفًا pages	مُّنَشَّرَةً ﴿٥٢﴾ spread out	كَلَّا nay	بَل but	لَّا not
يَخَافُونَ they fear	ٱلْءَاخِرَةَ ﴿٥٣﴾ the Hereafter	كَلَّآ nay	إِنَّهُۥ verily this		
تَذْكِرَةٌ ﴿٥٤﴾ is an admonition	فَمَن so whosoever	شَآءَ will	ذَكَرَهُۥ ﴿٥٥﴾		
reflect on it	وَمَا and not	يَذْكُرُونَ they will reflect	إِلَّآ unless	أَن	
that	يَشَآءَ wills	ٱللَّهُ Allah	هُوَ He is	أَهْلُ the One deserving	ٱلتَّقْوَىٰ
that mankind should be afraid of Him	وَأَهْلُ and He is the One				
ٱلْمَغْفِرَةِ ﴿٥٦﴾ Who forgives					

47. "Until there came to us (the death) that is certain." **48.** So no intercession of intercessors will be of any use to them. **49.** Then what is wrong with them (i.e. the polytheists, the disbelievers) that they turn away from (receiving) admonition? **50.** As if they were (frightened) wild donkeys. **51.** Fleeing from a hunter, or a lion, or a beast of prey. **52.** Nay, everyone of them desires that he should be given pages spread out (coming from Allâh with a writing that Islâm is the right religion, and Muhammad ﷺ has come with the truth from Allâh, the Lord of the heavens and earth). **53.** Nay! But they fear not the Hereafter (from Allâh's punishment). **54.** Nay, verily, this (Qur'ân) is an admonition, **55.** So whosoever will (let him read it), and receive admonition (from it)! **56.** And they will not receive admonition unless Allâh wills; He (Allâh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any *ilâh* (god) along with Him, and He is the One Who forgives (sins).

سُورَةُ ٱلْقِيَٰمَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

لَآ أُقْسِمُ بِيَوْمِ ٱلْقِيَٰمَةِ ﴿١﴾ وَلَآ أُقْسِمُ بِٱلنَّفْسِ ٱللَّوَّامَةِ ﴿٢﴾ أَيَحْسَبُ ٱلْإِنسَٰنُ أَلَّن نَّجْمَعَ عِظَامَهُۥ ﴿٣﴾ بَلَىٰ قَٰدِرِينَ عَلَىٰٓ أَن نُّسَوِّىَ

بَنَانَهُۥ ﴿٤﴾ بَلْ يُرِيدُ ٱلْإِنسَٰنُ لِيَفْجُرَ أَمَامَهُۥ ﴿٥﴾ يَسْـَٔلُ أَيَّانَ يَوْمُ ٱلْقِيَٰمَةِ ﴿٦﴾ فَإِذَا بَرِقَ ٱلْبَصَرُ ﴿٧﴾ وَخَسَفَ ٱلْقَمَرُ ﴿٨﴾ وَجُمِعَ ٱلشَّمْسُ
وَٱلْقَمَرُ ﴿٩﴾ يَقُولُ ٱلْإِنسَٰنُ يَوْمَئِذٍ أَيْنَ ٱلْمَفَرُّ ﴿١٠﴾ كَلَّا لَا وَزَرَ ﴿١١﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمُسْتَقَرُّ ﴿١٢﴾ يُنَبَّؤُا۟ ٱلْإِنسَٰنُ يَوْمَئِذٍۭ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾
بَلِ ٱلْإِنسَٰنُ عَلَىٰ نَفْسِهِۦ بَصِيرَةٌ ﴿١٤﴾ وَلَوْ أَلْقَىٰ مَعَاذِيرَهُۥ ﴿١٥﴾ لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ﴿١٧﴾
فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ ﴿١٩﴾ كَلَّا بَلْ تُحِبُّونَ ٱلْعَاجِلَةَ ﴿٢٠﴾ وَتَذَرُونَ ٱلْءَاخِرَةَ ﴿٢١﴾

وَلَآ Resurrection ٱلْقِيَٰمَةِ ﴿١﴾ by the Day of بِيَوْمِ I swear أُقْسِمُ nay لَآ
﴿٢﴾ ٱللَّوَّامَةِ by the person بِٱلنَّفْسِ I swear أُقْسِمُ and nay
that shall never أَلَّن man ٱلْإِنسَٰنُ does think أَيَحْسَبُ self-reproaching
We are Able قَٰدِرِينَ yes بَلَىٰ his bones ﴿٣﴾ عِظَامَهُۥ We assemble نَّجْمَعَ
the tips of ﴿٤﴾ بَنَانَهُۥ We put together in perfect نُّسَوِّيَ that أَن to عَلَىٰٓ
to commit sins لِيَفْجُرَ man ٱلْإِنسَٰنُ desires يُرِيدُ nay بَلْ his fingers
this Day of يَوْمُ when will be أَيَّانَ He asks يَسْـَٔلُ before him ﴿٥﴾ أَمَامَهُۥ
the ﴿٧﴾ ٱلْبَصَرُ shall be dazed بَرِقَ so when فَإِذَا Resurrection ﴿٦﴾ ٱلْقِيَٰمَةِ
and will وَجُمِعَ the moon ﴿٨﴾ ٱلْقَمَرُ and will be eclipsed وَخَسَفَ sight
will يَقُولُ and the moon ﴿٩﴾ وَٱلْقَمَرُ the sun ٱلشَّمْسُ be joined together
nay كَلَّا to flee ﴿١٠﴾ ٱلْمَفَرُّ where أَيْنَ on that Day يَوْمَئِذٍ man ٱلْإِنسَٰنُ say
that يَوْمَئِذٍ your Lord رَبِّكَ unto إِلَىٰ there is refuge ﴿١١﴾ وَزَرَ not لَا
ٱلْإِنسَٰنُ will be informed يُنَبَّؤُا۟ will be the place of rest ﴿١٢﴾ ٱلْمُسْتَقَرُّ Day
﴿١٣﴾ وَأَخَّرَ he sent forward قَدَّمَ of what بِمَا on that Day يَوْمَئِذٍۭ man
نَفْسِهِۦ against عَلَىٰ man ٱلْإِنسَٰنُ nay بَلِ and what he left behind
he may put أَلْقَىٰ though وَلَوْ will be a witness ﴿١٤﴾ بَصِيرَةٌ himself
لِسَانَكَ with it بِهِۦ move تُحَرِّكْ not لَا his excuses ﴿١٥﴾ مَعَاذِيرَهُۥ forth
عَلَيْنَا verily إِنَّ therewith ﴿١٦﴾ بِهِۦٓ to make haste لِتَعْجَلَ your tongue
and to give you the ability to ﴿١٧﴾ وَقُرْءَانَهُۥ to collect it جَمْعَهُۥ upon Us
then فَٱتَّبِعْ We have recited it قَرَأْنَٰهُ and when فَإِذَا recite it
for Us عَلَيْنَا verily إِنَّ then ثُمَّ its recital ﴿١٨﴾ قُرْءَانَهُۥ follow you
you (men) تُحِبُّونَ but بَلْ nay كَلَّا to make it clear to you ﴿١٩﴾ بَيَانَهُۥ
and leave وَتَذَرُونَ the present life of this world ﴿٢٠﴾ ٱلْعَاجِلَةَ love
the Hereafter ﴿٢١﴾ ٱلْءَاخِرَةَ

Sûrat Al-Qiyâmah
(The Resurrection) LXXV
In the Name of Allâh
the Most Gracious, the Most Merciful.

1. I swear by the Day of Resurrection. **2.** And I swear by the self-reproaching person (a believer). **3.** Does man (a disbeliever) think that We shall not assemble his bones? **4.** Yes, We are Able to put together in perfect order the tips of his fingers. **5.** Nay! Man (denies Resurrection and Reckoning. So he) desires to continue committing sins. **6.** He asks: "When will be this Day of Resurrection?" **7.** So, when the sight shall be dazed. **8.** And the moon will be eclipsed. **9.** And the sun and moon will be joined together (by going one into the other or folded up or deprived of their light). **10.** On that Day man will say: "Where (is the refuge) to flee?" **11.** No! There is no refuge! **12.** Unto your Lord (Alone) will be the place of rest that Day. **13.** On that Day man will be informed of what he sent forward (of his evil or good deeds), and what he left behind (of his good or evil traditions). **14.** Nay! Man will be a witness against himself [as his body parts (skin, hands, legs) will speak about his deeds], **15.** Though he may put forth his excuses (to cover his evil deeds). **16.** Move not your tongue concerning (the Qur'ân, O Muhammad ﷺ) to make haste therewith. **17.** It is for Us to collect it and to give you (O Muhammad ﷺ) the ability to recite it (the Qur'ân). **18.** And when We have recited it to you [O Muhammad ﷺ through Jibrîl (Gabriel)], then follow its (the Qur'ân's) recitation. **19.** Then it is for Us (Allâh) to make it clear (to you). **20.** Not [as you think, that you (mankind) will not be resurrected and recompensed for your deeds], but you (men) love the present life of this world, **21.** And neglect the Hereafter.

وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾ وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ﴿٢٤﴾ تَظُنُّ أَن يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾ كَلَّآ إِذَا بَلَغَتِ ٱلتَّرَاقِىَ ﴿٢٦﴾ وَقِيلَ مَنْ
رَاقٍ ﴿٢٧﴾ وَظَنَّ أَنَّهُ ٱلْفِرَاقُ ﴿٢٨﴾ وَٱلْتَفَّتِ ٱلسَّاقُ بِٱلسَّاقِ ﴿٢٩﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمَسَاقُ ﴿٣٠﴾

some faces وُجُوهٌ that Day يَوْمَئِذٍ shall be radiant نَّاضِرَةٌ ﴿٢٢﴾ at إِلَىٰ رَبِّهَا
their Lord نَاظِرَةٌ ﴿٢٣﴾ looking and some faces وَوُجُوهٌ that Day يَوْمَئِذٍ
بَاسِرَةٌ ﴿٢٤﴾ will be frowning تَظُنُّ thinking أَن that يُفْعَلَ was about to
be done بِهَا on them فَاقِرَةٌ ﴿٢٥﴾ some calamity كَلَّآ nay إِذَا when بَلَغَتِ
it (the soul) reaches ٱلتَّرَاقِىَ ﴿٢٦﴾ to the collar bone وَقِيلَ and it will be
said مَنْ who can رَاقٍ ﴿٢٧﴾ cure (save him from death) وَظَنَّ and he
will conclude أَنَّهُ that it was ٱلْفِرَاقُ ﴿٢٨﴾ the time of departing وَٱلْتَفَّتِ
and will be joined ٱلسَّاقُ the leg بِٱلسَّاقِ ﴿٢٩﴾ with another leg إِلَىٰ to
رَبِّكَ your Lord يَوْمَئِذٍ on that Day ٱلْمَسَاقُ ﴿٣٠﴾ the drive will be

22. Some faces that Day shall be *Nâdirah* (shining and radiant). **23.** Looking at their Lord (Allâh). **24.** And some faces that Day will be *Bâsirah* (dark, gloomy, frowning and sad), **25.** Thinking that some calamity is about to fall on them. **26.** Nay, when (the soul) reaches to the collarbone (i.e. up to the throat in its exit), **27.** And it will be said: "Who can cure him (and save him from death)?" **28.** And he (the dying person) will conclude that it was (the time) of parting (death); **29.** And one leg will be joined with another leg (shrouded). **30.** The drive will be on that Day to your Lord (Allâh)!

فَلَا صَدَّقَ وَلَا صَلَّىٰ ﴿٣١﴾ وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ ﴿٣٢﴾ ثُمَّ ذَهَبَ إِلَىٰٓ أَهْلِهِۦ يَتَمَطَّىٰٓ ﴿٣٣﴾ أَوْلَىٰ لَكَ فَأَوْلَىٰ ﴿٣٤﴾ ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰٓ ﴿٣٥﴾
أَيَحْسَبُ ٱلْإِنسَٰنُ أَن يُتْرَكَ سُدًى ﴿٣٦﴾ أَلَمْ يَكُ نُطْفَةً مِّن مَّنِيٍّ يُمْنَىٰ ﴿٣٧﴾ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾ فَجَعَلَ مِنْهُ ٱلزَّوْجَيْنِ ٱلذَّكَرَ
وَٱلْأُنثَىٰٓ ﴿٣٩﴾ أَلَيْسَ ذَٰلِكَ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْۦِىَ ٱلْمَوْتَىٰ ﴿٤٠﴾

but وَلَٰكِن prayed صَلَّىٰ ﴿٣١﴾ nor وَلَا he believed صَدَّقَ so neither فَلَا
ثُمَّ and turned away وَتَوَلَّىٰ ﴿٣٢﴾ he denied كَذَّبَ (on the contrary)
admiring يَتَمَطَّىٰٓ ﴿٣٣﴾ his family أَهْلِهِۦ to إِلَىٰٓ he went ذَهَبَ then
then ثُمَّ and then woe to you فَأَوْلَىٰ ﴿٣٤﴾ to you لَكَ woe أَوْلَىٰ himself
does think أَيَحْسَبُ and then woe to you فَأَوْلَىٰٓ ﴿٣٥﴾ to you لَكَ woe أَوْلَىٰ
أَلَمْ without requital سُدًى ﴿٣٦﴾ he will be left يُتْرَكَ that أَن man ٱلْإِنسَٰنُ
poured يُمْنَىٰ ﴿٣٧﴾ semen مَّنِيٍّ of مِّن a sperm drop نُطْفَةً was he not يَكُ
then فَخَلَقَ a hanging clot عَلَقَةً he became كَانَ then ثُمَّ forth
and فَجَعَلَ and fashioned in due proportion فَسَوَّىٰ ﴿٣٨﴾ (Allah) created
and ﴿٣٩﴾ وَٱلْأُنثَىٰٓ male ٱلذَّكَرَ two sexes ٱلزَّوْجَيْنِ from him مِنْهُ made
that أَن to عَلَىٰٓ is Able بِقَٰدِرٍ that (Allah) ذَٰلِكَ is not أَلَيْسَ female
the dead ٱلْمَوْتَىٰ ﴿٤٠﴾ He give life to يُحْۦِىَ

31. So, he (the disbeliever) neither believed (in this Qur'ân and in the Message of Muhammad ﷺ) nor prayed! **32.** But on the contrary, he belied (this Qur'ân and the Message of Muhammad ﷺ) and turned away! **33.** Then he walked in conceit (full pride) to his family admiring himself! **34.** Woe to you [O man (disbeliever)]! And then (again) woe to you! **35.** Again, woe to you [O man (disbeliever)]! And then (again) woe to you! **36.** Does man think that he will be left neglected (without being punished or rewarded for the obligatory duties enjoined by his Lord Allâh on him)? **37.** Was he not a *Nutfah* (mixed drops of male and female sexual discharge) emitted (poured forth)? **38.** Then he became an *'Alaqah* (a clot); then

(Allâh) shaped and fashioned (him) in due proportion. 39. And made of him two sexes, male and female. 40. Is not He (Allâh Who does that) Able to give life to the dead? (Yes! He is Able to do all things).

سُورَةُ الإِنسَانِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ حِينٌ مِّنَ ٱلدَّهْرِ لَمْ يَكُن شَيْـًٔا مَّذْكُورًا ﴿١﴾ إِنَّا خَلَقْنَا ٱلْإِنسَٰنَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَٰهُ
سَمِيعًۢا بَصِيرًا ﴿٢﴾ إِنَّا هَدَيْنَٰهُ ٱلسَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾ إِنَّآ أَعْتَدْنَا لِلْكَٰفِرِينَ سَلَٰسِلَا۟ وَأَغْلَٰلًا
وَسَعِيرًا ﴿٤﴾ إِنَّ ٱلْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾ عَيْنًا يَشْرَبُ بِهَا عِبَادُ ٱللَّهِ يُفَجِّرُونَهَا
تَفْجِيرًا ﴿٦﴾

of مِّنَ a period حِينٌ man ٱلْإِنسَٰنِ over عَلَى come أَتَىٰ has there هَلْ
to be مَّذْكُورًا ﴿١﴾ thing شَيْـًٔا he was يَكُن not لَمْ time when ٱلدَّهْرِ
from مِن man ٱلْإِنسَٰنَ We have created خَلَقْنَا verily إِنَّا mentioned
in order to نَّبْتَلِيهِ drops of mixed semen أَمْشَاجٍ a sperm drop نُّطْفَةٍ
إِنَّا seer بَصِيرًا ﴿٢﴾ hearer سَمِيعًا so We made him فَجَعَلْنَٰهُ try him
شَاكِرًا whether إِمَّا the way ٱلسَّبِيلَ We showed him هَدَيْنَٰهُ verily
We أَعْتَدْنَا verily إِنَّآ ungrateful كَفُورًا ﴿٣﴾ or وَإِمَّا he be grateful
iron chains سَلَٰسِلَا۟ for the disbelievers لِلْكَٰفِرِينَ have prepared
ٱلْأَبْرَارَ verily إِنَّ and a blazing fire وَسَعِيرًا ﴿٤﴾ and iron collars وَأَغْلَٰلًا
will كَانَ a cup كَأْسٍ from مِن shall drink يَشْرَبُونَ the righteous
water from a spring in Paradise كَافُورًا ﴿٥﴾ mixed with مِزَاجُهَا be
عِبَادُ wherefrom بِهَا will drink يَشْرَبُ a spring عَيْنًا called Kaafoor
تَفْجِيرًا ﴿٦﴾ causing it to gush forth يُفَجِّرُونَهَا Allah ٱللَّهِ the slaves of
abundantly

Sûrat Al-Insân or *Ad-Dahr*
(Man or Time) LXXVI

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Has there not been over man a period of time, when he was not a thing worth mentioning? **2.** Verily, We have created man from *Nutfah* (mixed drops of male

and female sexual discharge), in order to try him, so We made him hearer and seer. 3. Verily, We showed him the way, whether he be grateful or ungrateful. 4. Verily, We have prepared for the disbelievers iron chains, iron collars, and a blazing Fire. 5. Verily, the *Abrâr* (the pious and righteous) shall drink of a cup (of wine) mixed with (water from a spring in Paradise called) *Kâfûr*. 6. A spring wherefrom the slaves of Allâh will drink, causing it to gush forth abundantly.

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾ وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ
لَا نُرِيدُ مِنكُمْ جَزَاءً وَلَا شُكُورًا ﴿٩﴾ إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ﴿١٠﴾ فَوَقَاهُمُ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً
وَسُرُورًا ﴿١١﴾ وَجَزَاهُم بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ﴿١٢﴾

a Day يَوْمًا and they fear وَيَخَافُونَ (their) vows بِالنَّذْرِ they fulfil يُوفُونَ
and they وَيُطْعِمُونَ wide-spreading مُسْتَطِيرًا ﴿٧﴾ its evil شَرُّهُ will be كَانَ
to مِسْكِينًا their love for it حُبِّهِ inspite of عَلَىٰ the food الطَّعَامَ feed
إِنَّمَا and the captive ﴿٨﴾ وَأَسِيرًا and the orphan وَيَتِيمًا the poor
of اللَّهِ seeking the Face لِوَجْهِ We feed you نُطْعِمُكُمْ (saying) only
nor وَلَا reward جَزَاءً from you مِنكُمْ we wish for نُرِيدُ not لَا Allah
يَوْمًا Our Lord رَّبِّنَا from مِن We fear نَخَافُ verily إِنَّا thanks ﴿٩﴾ شُكُورًا
and distressful that will make the faces ﴿١٠﴾ قَمْطَرِيرًا hard عَبُوسًا a Day
from the evil of شَرَّ Allah اللَّهُ so saved them فَوَقَاهُمُ look horrible
a radiant light نَضْرَةً and gave them وَلَقَّاهُمْ Day الْيَوْمِ that ذَٰلِكَ
because بِمَا and He compensated them وَجَزَاهُم and joy ﴿١١﴾ وَسُرُورًا
and silken garments ﴿١٢﴾ وَحَرِيرًا Paradise جَنَّةً they were patient صَبَرُوا

7. They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading. 8. And they give food, inspite of their love for it (or for the love of Him), to the *Miskîn* (the poor), the orphan, and the captive, 9. (Saying): "We feed you seeking Allâh's Countenance only. We wish for no reward, nor thanks from you. 10. "Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislike to it)." 11. So, Allâh saved them from the evil of that Day, and gave them *Nadhrah* (a light of beauty) and joy. 12. And their recompense shall be Paradise, and silken garments, because they were patient.

مُّتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ ۖ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٣﴾ وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ﴿١٤﴾ وَيُطَافُ عَلَيْهِم

بِآنِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَا ۝١٥ قَوَارِيرَا مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ۝١٦ وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا ۝١٧ عَيْنًا فِيهَا
تُسَمَّىٰ سَلْسَبِيلًا ۝١٨ ۞ وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا ۝١٩

لَا raised thrones الْأَرَائِكِ on عَلَى therein فِيهَا reclining مُتَّكِئِينَ
the excessive heat of شَمْسًا therein فِيهَا they will see يَرَوْنَ neither
and is وَدَانِيَةً the excessive bitter cold ۝١٣ زَمْهَرِيرًا nor وَلَا the sun
and will hang low وَذُلِّلَتْ its shade ظِلَالُهَا upon them عَلَيْهِمْ close
and will be وَيُطَافُ lowly ۝١٤ تَذْلِيلًا the bunches of fruit thereof قُطُوفُهَا
silver فِضَّةٍ of مِّن round vessels بِآنِيَةٍ amongst them عَلَيْهِم passed
crystal-clear قَوَارِيرَا of crystal ۝١٥ قَوَارِيرَا that are كَانَتْ and cups وَأَكْوَابٍ
they will determine the measure قَدَّرُوهَا silver فِضَّةٍ of مِن made
and they will be وَيُسْقَوْنَ according to their measure ۝١٦ تَقْدِيرًا thereof
mixed مِزَاجُهَا that is كَانَ a cup كَأْسًا therein فِيهَا given to drink
۝١٨ سَلْسَبِيلًا called تُسَمَّىٰ therein فِيهَا a spring عَيْنًا ginger ۝١٧ زَنجَبِيلًا with
will be وِلْدَانٌ about them عَلَيْهِمْ and going round وَيَطُوفُ ۞ Salsabil
you see رَأَيْتَهُمْ if إِذَا of everlasting youth مُّخَلَّدُونَ boys (servants)
scattered ۝١٩ مَّنثُورًا pearls لُؤْلُؤًا you would think them حَسِبْتَهُمْ them

13. Reclining therein on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold (as in Paradise there is no sun and no moon). **14.** And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach. **15.** And amongst them will be passed round vessels of silver and cups of crystal — **16.** Crystal-clear, made of silver. They will determine the measure thereof (according to their wishes). **17.** And they will be given to drink there of a cup (of wine) mixed with *Zanjabîl* (ginger), **18.** A spring there, called *Salsabîl*. **19.** And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ۝٢٠ عَالِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ ۖ وَحُلُّوا أَسَاوِرَ مِن فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا
طَهُورًا ۝٢١ إِنَّ هَٰذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُم مَّشْكُورًا ۝٢٢ إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنزِيلًا ۝٢٣ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا
تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا ۝٢٤ وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ۝٢٥

نَعِيمًا you will see رَأَيْتَ there ثَمَّ you look رَأَيْتَ and when وَإِذَا
their honoring عَٰلِيَهُمْ a great ﴿٢٠﴾ كَبِيرًا and dominion وَمُلْكًا a delight
and وَإِسْتَبْرَقٌ green خُضْرٌ made of silk سُندُسٍ (will be) garments ثِيَابُ
of مِن bracelets أَسَاوِرَ they will be adorned with وَحُلُّوٓا fine silk
their Lord رَبُّهُمْ and will give them to drink وَسَقَىٰهُمْ silver فِضَّةٍ
for لَكُمْ is كَانَ this هَٰذَا verily إِنَّ a pure ﴿٢١﴾ طَهُورًا a drink شَرَابًا
your endeavour سَعْيُكُم and has been وَكَانَ a reward جَزَآءً you
have sent نَزَّلْنَا We who نَحْنُ verily it is إِنَّا appreciated ﴿٢٢﴾ مَّشْكُورًا
فَٱصْبِرْ a revelation ﴿٢٣﴾ تَنزِيلًا the Quran ٱلْقُرْءَانَ to you عَلَيْكَ down
وَلَا your Lord رَبِّكَ for the Command of لِحُكْمِ therefore be patient
or أَوْ a sinner ءَاثِمًا among them مِنْهُمْ you obey تُطِعْ and not
رَبِّكَ the Name of ٱسْمَ and remember وَٱذْكُرِ a disbeliever ﴿٢٤﴾ كَفُورًا
and afternoon ﴿٢٥﴾ وَأَصِيلًا every morning بُكْرَةً your Lord

20. And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion. **21.** Their garments will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver, and their Lord will give them a pure drink. **22.** (And it will be said to them): "Verily, this is a reward for you, and your endeavour has been accepted." **23.** Verily, it is We Who have sent down the Qur'ân to you (O Muhammad ﷺ) by stages. **24.** Therefore be patient (O Muhammad ﷺ) with constancy to the Command of your Lord (Allâh, by doing your duty to Him and by conveying His Message to mankind), and obey neither a sinner nor a disbeliever among them. **25.** And remember the Name of your Lord every morning and afternoon [i.e. offering of the Morning (*Fajr*), *Zuhr*, and *'Asr* prayers].

وَمِنَ ٱلَّيْلِ فَٱسْجُدْ لَهُۥ وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٢٦﴾ إِنَّ هَٰٓؤُلَآءِ يُحِبُّونَ ٱلْعَاجِلَةَ وَيَذَرُونَ وَرَآءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٧﴾ نَّحْنُ
خَلَقْنَٰهُمْ وَشَدَدْنَآ أَسْرَهُمْ ۖ وَإِذَا شِئْنَا بَدَّلْنَآ أَمْثَٰلَهُمْ تَبْدِيلًا ﴿٢٨﴾ إِنَّ هَٰذِهِۦ تَذْكِرَةٌ ۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ
سَبِيلًا ﴿٢٩﴾ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾ يُدْخِلُ مَن يَشَآءُ فِى رَحْمَتِهِۦ ۚ وَٱلظَّٰلِمِينَ أَعَدَّ
لَهُمْ عَذَابًا أَلِيمًۢا ﴿٣١﴾

to Him لَهُۥ prostrate yourself فَٱسْجُدْ night ٱلَّيْلِ and during وَمِنَ
verily إِنَّ a long ﴿٢٦﴾ طَوِيلًا night لَيْلًا and glorify Him وَسَبِّحْهُ

the present life of this ٱلْعَاجِلَةَ love يُحِبُّونَ these (disbelievers) هَٰٓؤُلَآءِ
﴿٢٧﴾ ثَقِيلًا Day يَوْمًا behind them وَرَآءَهُمْ and leave وَيَذَرُونَ world
and وَشَدَدْنَآ We Who created them خَلَقْنَٰهُمْ it is We نَّحْنُ a heavy
We شِئْنَا and when وَإِذَا their build أَسْرَهُمْ We have made strong
like them أَمْثَٰلَهُمْ We can replace (them with others) بَدَّلْنَآ will
تَذْكِرَةٌ this is هَٰذِهِۦ verily إِنَّ with a complete replacement ﴿٢٨﴾ تَبْدِيلًا
إِلَىٰ let him take ٱتَّخَذَ wills شَآءَ so whosoever فَمَن an admonition
you can will تَشَآءُونَ and not وَمَا a path ﴿٢٩﴾ سَبِيلًا his Lord رَبِّهِۦ to
Allah ٱللَّهَ verily إِنَّ Allah ٱللَّهُ wills يَشَآءَ that أَن unless إِلَّآ
He will يُدْخِلُ All-Wise ﴿٣٠﴾ حَكِيمًا All-Knowing عَلِيمًا is Ever كَانَ
وَٱلظَّٰلِمِينَ His Mercy رَحْمَتِهِۦ to فِى He wills يَشَآءُ whom مَن admit
عَذَابًا for them لَهُمْ He has prepared أَعَدَّ and as for the wrong-doers
a painful ﴿٣١﴾ أَلِيمًۢا torment

26. And during the night, prostrate yourself to Him (i.e. the offering of *Maghrib* and *'Ishâ'* prayers), and glorify Him a long night through (i.e. *Tahajjud* prayer). **27.** Verily, these (disbelievers) love the present life of this world, and put behind them a heavy Day (that will be hard). **28.** It is We Who created them, and We have made them of strong built. And when We will, We can replace them with others like them with a complete replacement. **29.** Verily, this (Verses of the Qur'ân) is an admonition, so whosoever wills, let him take a Path to his Lord (Allâh). **30.** But you cannot will, unless Allâh wills. Verily, Allâh is Ever All-Knowing, All-Wise. **31.** He will admit to His Mercy whom He wills and as for the *Zâlimûn* — (polytheists, wrongdoers), He has prepared a painful torment.

سُورَةُ الْمُرْسَلَاتِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَٱلْمُرْسَلَٰتِ عُرْفًا ﴿١﴾ فَٱلْعَٰصِفَٰتِ عَصْفًا ﴿٢﴾ وَٱلنَّٰشِرَٰتِ نَشْرًا ﴿٣﴾ فَٱلْفَٰرِقَٰتِ فَرْقًا ﴿٤﴾ فَٱلْمُلْقِيَٰتِ ذِكْرًا ﴿٥﴾ عُذْرًا أَوْ نُذْرًا ﴿٦﴾
إِنَّمَا تُوعَدُونَ لَوَٰقِعٌ ﴿٧﴾ فَإِذَا ٱلنُّجُومُ طُمِسَتْ ﴿٨﴾ وَإِذَا ٱلسَّمَآءُ فُرِجَتْ ﴿٩﴾ وَإِذَا ٱلْجِبَالُ نُسِفَتْ ﴿١٠﴾ وَإِذَا ٱلرُّسُلُ أُقِّتَتْ ﴿١١﴾
لِأَىِّ يَوْمٍ أُجِّلَتْ ﴿١٢﴾

and by the فَٱلۡعَٰصِفَٰتِ one after another عُرۡفٗا ﴿١﴾ by the winds وَٱلۡمُرۡسَلَٰتِ
and by the winds that وَٱلنَّٰشِرَٰتِ violently عَصۡفٗا ﴿٢﴾ winds that blow
and by the verses that فَٱلۡفَٰرِقَٰتِ clouds and rain نَشۡرٗا ﴿٣﴾ scatter
and by فَٱلۡمُلۡقِيَٰتِ separated فَرۡقٗا ﴿٤﴾ separate the right from the wrong
عُذۡرًا revelations (to the Messengers) ذِكۡرًا ﴿٥﴾ the angels that bring
surely what إِنَّمَا to warn نُذۡرًا ﴿٦﴾ or أَوۡ to (cut off all) excuses
then when فَإِذَا must come to pass لَوَٰقِعٞ ﴿٧﴾ you are promised تُوعَدُونَ
the ٱلسَّمَآءُ and when وَإِذَا are wiped out طُمِسَتۡ ﴿٨﴾ the stars ٱلنُّجُومُ
the ٱلۡجِبَالُ and when وَإِذَا is cleft asunder فُرِجَتۡ ﴿٩﴾ heaven
the ٱلرُّسُلُ and when وَإِذَا are blown away نُسِفَتۡ ﴿١٠﴾ mountains
for لِأَيِّ are gathered to their time appointed أُقِّتَتۡ ﴿١١﴾ Messengers
are those signs postponed أُجِّلَتۡ ﴿١٢﴾ Day يَوۡمٍ what

Sûrat Al-Mursalât
(Those sent forth) LXXVII

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. By the winds (or angels or the Messengers of Allâh) sent forth one after another. **2.** And by the winds that blow violently. **3.** And by the winds that scatter clouds and rain. **4.** And by the Verses (of the Qur'ân) that separate the right from the wrong. **5.** And by the angels that bring the Revelations to the Messengers, **6.** To cut off all excuses or to warn. **7.** Surely, what you are promised must come to pass. **8.** Then when the stars lose their lights. **9.** And when the heaven is cleft asunder. **10.** And when the mountains are blown away. **11.** And when the Messengers are gathered to their time appointed. **12.** For what Day are these signs postponed?

لِيَوۡمِ ٱلۡفَصۡلِ ﴿١٣﴾ وَمَآ أَدۡرَىٰكَ مَا يَوۡمُ ٱلۡفَصۡلِ ﴿١٤﴾ وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ﴿١٥﴾ أَلَمۡ نُهۡلِكِ ٱلۡأَوَّلِينَ ﴿١٦﴾ ثُمَّ نُتۡبِعُهُمُ
ٱلۡأٓخِرِينَ ﴿١٧﴾ كَذَٰلِكَ نَفۡعَلُ بِٱلۡمُجۡرِمِينَ ﴿١٨﴾ وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ﴿١٩﴾ أَلَمۡ نَخۡلُقكُّم مِّن مَّآءٖ مَّهِينٖ ﴿٢٠﴾ فَجَعَلۡنَٰهُ فِي قَرَارٖ
مَّكِينٍ ﴿٢١﴾ إِلَىٰ قَدَرٖ مَّعۡلُومٖ ﴿٢٢﴾ فَقَدَرۡنَا فَنِعۡمَ ٱلۡقَٰدِرُونَ ﴿٢٣﴾ وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ﴿٢٤﴾ أَلَمۡ نَجۡعَلِ ٱلۡأَرۡضَ كِفَاتًا ﴿٢٥﴾

will أَدۡرَىٰكَ and what وَمَآ sorting out ٱلۡفَصۡلِ ﴿١٣﴾ for the Day of لِيَوۡمِ
وَيۡلٞ sorting out ٱلۡفَصۡلِ ﴿١٤﴾ that Day يَوۡمُ what is مَا make you know

We نُهْلِكِ did not أَلَمْ to the deniers لِّلْمُكَذِّبِينَ ﴿١٥﴾ that Day يَوْمَئِذٍ woe
shall We make to نُتْبِعُهُمُ then ثُمَّ the ancients ٱلْأَوَّلِينَ ﴿١٦﴾ destroy
We نَفْعَلُ thus do كَذَٰلِكَ later generations ٱلْـَٔاخِرِينَ ﴿١٧﴾ follow them
that Day يَوْمَئِذٍ woe وَيْلٌ with the criminals بِٱلْمُجْرِمِينَ ﴿١٨﴾ deal
from مِّن We create you نَخْلُقكُّم did not أَلَمْ to the deniers لِّلْمُكَذِّبِينَ ﴿١٩﴾
قَرَارٍ in فِى then We placed it فَجَعَلْنَـٰهُ a worthless مَّهِينٍ ﴿٢٠﴾ water مَّآءٍ
a known مَّعْلُومٍ ﴿٢٢﴾ period قَدَرٍ for إِلَىٰ safety مَّكِينٍ ﴿٢١﴾ a place of
to ٱلْقَـٰدِرُونَ ﴿٢٣﴾ and We are the Best فَنِعْمَ so We did measure فَقَدَرْنَا
أَلَمْ to the deniers لِّلْمُكَذِّبِينَ ﴿٢٤﴾ that Day يَوْمَئِذٍ woe وَيْلٌ measure
a receptacle كِفَاتًا ﴿٢٥﴾ the earth ٱلْأَرْضَ We made نَجْعَلِ have not

13. For the Day of Sorting Out (the men of Paradise from the men destined for Hell). **14.** And what will explain to you what is the Day of Sorting Out? **15.** Woe that Day to the deniers (of the Day of Resurrection)! **16.** Did We not destroy the ancients? **17.** So shall We make later generations to follow them. **18.** Thus do We deal with the *Mujrimûn* (polytheists, disbelievers, sinners, criminals). **19.** Woe that Day to the deniers (of the Day of Resurrection)! **20.** Did We not create you from a despised water (semen)? **21.** Then We placed it in a place of safety (womb), **22.** For a known period (determined by gestation)? **23.** So We did measure; and We are the Best to measure (the things). **24.** Woe that Day to the deniers (of the Day of Resurrection)! **25.** Have We not made the earth a receptacle

أَحْيَآءً وَأَمْوَٰتًا ﴿٢٦﴾ وَجَعَلْنَا فِيهَا رَوَٰسِىَ شَـٰمِخَـٰتٍ وَأَسْقَيْنَـٰكُم مَّآءً فُرَاتًا ﴿٢٧﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٢٨﴾ ٱنطَلِقُوٓا۟ إِلَىٰ مَا كُنتُم بِهِۦ
تُكَذِّبُونَ ﴿٢٩﴾ ٱنطَلِقُوٓا۟ إِلَىٰ ظِلٍّ ذِى ثَلَـٰثِ شُعَبٍ ﴿٣٠﴾ لَّا ظَلِيلٍ وَلَا يُغْنِى مِنَ ٱللَّهَبِ ﴿٣١﴾ إِنَّهَا تَرْمِى بِشَرَرٍ كَٱلْقَصْرِ ﴿٣٢﴾
كَأَنَّهُۥ جِمَـٰلَتٌ صُفْرٌ ﴿٣٣﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٣٤﴾ هَـٰذَا يَوْمُ لَا يَنطِقُونَ ﴿٣٥﴾ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٣٦﴾

and have placed وَجَعَلْنَا and the dead وَأَمْوَٰتًا ﴿٢٦﴾ for the living أَحْيَآءً
and وَأَسْقَيْنَـٰكُم tall and high شَـٰمِخَـٰتٍ firm mountains رَوَٰسِىَ therein فِيهَا
يَوْمَئِذٍ woe وَيْلٌ sweet فُرَاتًا ﴿٢٧﴾ water مَّآءً have given you to drink
that مَا to إِلَىٰ depart you ٱنطَلِقُوٓا۟ to the deniers لِّلْمُكَذِّبِينَ ﴿٢٨﴾ that Day
depart you ٱنطَلِقُوٓا۟ deny تُكَذِّبُونَ ﴿٢٩﴾ in it بِهِۦ you used to كُنتُم which
neither لَّا columns شُعَبٍ ﴿٣٠﴾ three ثَلَـٰثِ in ذِى a shadow ظِلٍّ to إِلَىٰ

the اللَّهَبِ (31) against مِنَ of any use يُغْنِي nor وَلَا shading ظَلِيلٍ
بِشَرَرٍ throws تَرْمِي verily it (Hell) إِنَّهَا fierce flame of the Fire
جِمَالَتٌ as if they were كَأَنَّهُ (huge) like a castle كَالْقَصْرِ (32) sparks
to the لِّلْمُكَذِّبِينَ (34) that Day يَوْمَئِذٍ woe وَيْلٌ yellow صُفْرٌ (33) camals
they يَنطِقُونَ (35) not لَا a Day when يَوْمُ this will be هَٰذَا deniers
for them لَهُمْ they will be permitted يُؤْذَنُ and not وَلَا shall speak
to put forth any excuse فَيَعْتَذِرُونَ (36)

26. For the living and the dead? **27.** And have placed therein firm and tall mountains, and have given you to drink sweet water? **28.** Woe that Day to the deniers (of the Day of Resurrection)! **29.** (It will be said to the disbelievers): "Depart you to that which you used to deny! **30.** "Depart you to a shadow (of Hell-fire smoke ascending) in three columns, **31.** Neither shady nor of any use against the fierce flame of the Fire." **32.** Verily, it (Hell) throws sparks (huge) as *Al-Qasr* (a fort or a huge log of wood), **33.** As if they were yellow camels or bundles of ropes. **34.** Woe that Day to the deniers (of the Day of Resurrection)! **35.** That will be a Day when they shall not speak (during some part of it), **36.** And they will not be permitted to put forth any excuse.

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ (37) هَٰذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأَوَّلِينَ (38) فَإِن كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ (39) وَيْلٌ يَوْمَئِذٍ
لِّلْمُكَذِّبِينَ (40) إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ (41) وَفَوَاكِهَ مِمَّا يَشْتَهُونَ (42) كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ (43) إِنَّا
كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ (44) وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ (45) كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُم مُّجْرِمُونَ (46) وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ (47)
وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ (48) وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ (49) فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ (50)

that will be هَٰذَا to the deniers لِّلْمُكَذِّبِينَ (37) that Day يَوْمَئِذٍ woe وَيْلٌ
We have brought you together جَمَعْنَاكُمْ decision الْفَصْلِ a Day of يَوْمُ
كَيْدٌ you have لَكُمْ did كَانَ so if فَإِن and the men of old وَالْأَوَّلِينَ (38)
that Day يَوْمَئِذٍ woe وَيْلٌ then plot against Me فَكِيدُونِ (39) a plot
shall be in فِي the pious الْمُتَّقِينَ verily إِنَّ to the deniers لِّلْمُكَذِّبِينَ (40)
such as مِمَّا and fruits وَفَوَاكِهَ and springs وَعُيُونٍ (41) shades ظِلَالٍ
comfortably هَنِيئًا and drink وَاشْرَبُوا eat كُلُوا they desire يَشْتَهُونَ (42)
verily We إِنَّا do تَعْمَلُونَ (43) you used to كُنتُمْ for that which بِمَا

كَذَٰلِكَ thus نَجْزِي We reward الْمُحْسِنِينَ (٤٤) the good-doers وَيْلٌ woe يَوْمَئِذٍ that Day
لِّلْمُكَذِّبِينَ (٤٥) to the deniers كُلُوا eat وَتَمَتَّعُوا and enjoy
قَلِيلًا yourselves for a little while إِنَّكُم verily you are مُّجْرِمُونَ (٤٦)
criminals وَيْلٌ woe يَوْمَئِذٍ that Day لِّلْمُكَذِّبِينَ (٤٧) to the deniers وَإِذَا
and when قِيلَ it is said لَهُمُ to them ارْكَعُوا bow down yourself لَا
not يَرْكَعُونَ (٤٨) they bow down وَيْلٌ woe يَوْمَئِذٍ that day لِّلْمُكَذِّبِينَ (٤٩)
to the deniers فَبِأَيِّ then in which حَدِيثٍ statement بَعْدَهُ after it
يُؤْمِنُونَ (٥٠) they will believe

37. Woe that Day to the deniers (of the Day of Resurrection)! **38.** That will be a Day of Decision! We have brought you and the men of old together! **39.** So, if you have a plot, use it against Me (Allâh ﷻ)! **40.** Woe that Day to the deniers (of the Day of Resurrection)! **41.** Verily, the *Muttaqûn* (the pious. See V.2:2) shall be amidst shades and springs. **42.** And fruits, such as they desire. **43.** "Eat and drink comfortably for that which you used to do." **44.** Verily, thus We reward the *Muhsinûn* (good-doers. See V.2:112). **45.** Woe that Day to the deniers (of the Day of Resurrection)! **46.** (O you disbelievers)! Eat and enjoy yourselves (in this worldly life) for a little while. Verily, you are the *Mujrimûn* (polytheists, disbelievers, sinners, criminals). **47.** Woe that Day to the deniers (of the Day of Resurrection)! **48.** And when it is said to them: "Bow down yourself (in prayer)!" They bow not down (offer not their prayers). **49.** Woe that Day to the deniers (of the Day of Resurrection)! **50.** Then in what statement after this (the Qur'ân) will they believe?

سُورَةُ النَّبَإِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

عَمَّ يَتَسَآءَلُونَ ﴿١﴾ عَنِ ٱلنَّبَإِ ٱلْعَظِيمِ ﴿٢﴾ ٱلَّذِى هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾ كَلَّا سَيَعْلَمُونَ ﴿٤﴾ ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾ أَلَمْ نَجْعَلِ ٱلْأَرْضَ
مِهَٰدًا ﴿٦﴾ وَٱلْجِبَالَ أَوْتَادًا ﴿٧﴾ وَخَلَقْنَٰكُمْ أَزْوَٰجًا ﴿٨﴾ وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾ وَجَعَلْنَا ٱلَّيْلَ لِبَاسًا ﴿١٠﴾ وَجَعَلْنَا ٱلنَّهَارَ
مَعَاشًا ﴿١١﴾ وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾

about عَنِ they are asking one another يَتَسَآءَلُونَ ﴿١﴾ about what عَمَّ
in it (about) فِيهِ they هُمْ which ٱلَّذِى great ٱلْعَظِيمِ ﴿٢﴾ the news ٱلنَّبَإِ
ثُمَّ they will (come to) know سَيَعْلَمُونَ ﴿٤﴾ nay كَلَّا disagree مُخْتَلِفُونَ ﴿٣﴾
have not أَلَمْ they will (come to) know سَيَعْلَمُونَ ﴿٥﴾ nay كَلَّا again
as a bed (vast expanse) مِهَٰدًا ﴿٦﴾ (the) earth ٱلْأَرْضَ We made نَجْعَلِ
and We have وَخَلَقْنَٰكُمْ (as) pegs أَوْتَادًا ﴿٧﴾ and the mountains وَٱلْجِبَالَ
your نَوْمَكُمْ and We have made وَجَعَلْنَا in pairs أَزْوَٰجًا ﴿٨﴾ created you
the night ٱلَّيْلَ and We have made وَجَعَلْنَا for rest سُبَاتًا ﴿٩﴾ sleep
the day ٱلنَّهَارَ and We have made وَجَعَلْنَا as a covering لِبَاسًا ﴿١٠﴾
above you فَوْقَكُمْ and We have built وَبَنَيْنَا (for) livelihood مَعَاشًا ﴿١١﴾
strong شِدَادًا ﴿١٢﴾ seven (heavens) سَبْعًا

Sûrat 78. An-Naba'
(The Great News)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. What are they asking (one another) about? **2.** About the great news, (i.e. Islâmic Monotheism, the Qur'ân, which Prophet Muhammad ﷺ brought and the Day of Resurrection), **3.** About which they are in disagreement. **4.** Nay, they will come to know! **5.** Nay, again, they will come to know! **6.** Have We not made the earth as a bed, **7.** And the mountains as pegs? **8.** And We have created you in pairs (male and female, tall and short, good and bad). **9.** And We have made your sleep as a thing for rest. **10.** And We have made the night as a covering (through its darkness), **11.** And We have made the day for livelihood. **12.** And We have built above you seven strong (heavens),

وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾ وَأَنزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿١٤﴾ لِّنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾ وَجَنَّاتٍ أَلْفَافًا ﴿١٦﴾ إِنَّ يَوْمَ
الْفَصْلِ كَانَ مِيقَاتًا ﴿١٧﴾ يَوْمَ يُنفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾ وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾

and وَأَنزَلْنَا shining وَهَّاجًا ﴿١٣﴾ lamp سِرَاجًا and We have made وَجَعَلْنَا
water مَاءً the rainy clouds الْمُعْصِرَاتِ from مِنَ We have sent down
حَبًّا therewith بِهِ that We may produce لِّنُخْرِجَ abundant ثَجَّاجًا ﴿١٤﴾
(of) thick أَلْفَافًا ﴿١٦﴾ and gardens وَجَنَّاتٍ and vegetation وَنَبَاتًا ﴿١٥﴾ corn
is كَانَ (of) Decision الْفَصْلِ (the) Day يَوْمَ verily إِنَّ growth
فِي will be blown يُنفَخُ (the) Day (when) يَوْمَ a fixed time مِيقَاتًا ﴿١٧﴾
in أَفْوَاجًا ﴿١٨﴾ you shall come forth فَتَأْتُونَ the Trumpet الصُّورِ (in)
the sky, heaven السَّمَاءُ and shall be opened وَفُتِحَتِ crowds, groups
(as) doors, gates أَبْوَابًا ﴿١٩﴾ it will become فَكَانَتْ

13. And We have made (therein) a shining lamp (sun). **14.** And We have sent down from the rainy clouds abundant water. **15.** That We may produce therewith corn and vegetations, **16.** And gardens of thick growth. **17.** Verily, the Day of Decision is a fixed time, **18.** The Day when the Trumpet will be blown, and you shall come forth in crowds (groups after groups). **19.** And the heaven shall be opened, and it will become as gates,

وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾ لِّلطَّاغِينَ مَآبًا ﴿٢٢﴾ لَّابِثِينَ فِيهَا أَحْقَابًا ﴿٢٣﴾ لَّا يَذُوقُونَ فِيهَا
بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾ إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٥﴾ جَزَاءً وِفَاقًا ﴿٢٦﴾ إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾ وَكَذَّبُوا بِآيَاتِنَا
كِذَّابًا ﴿٢٨﴾

they فَكَانَتْ the mountains الْجِبَالُ and shall be moved away وَسُيِّرَتِ
is كَانَتْ Hell جَهَنَّمَ truly إِنَّ (as) a mirage سَرَابًا ﴿٢٠﴾ will become
مَآبًا ﴿٢٢﴾ for the transgressors لِّلطَّاغِينَ a place of ambush مِرْصَادًا ﴿٢١﴾
أَحْقَابًا ﴿٢٣﴾ therein فِيهَا they will dwell (abide) لَّابِثِينَ a dwelling place
وَلَا cool بَرْدًا therein فِيهَا they will taste يَذُوقُونَ not لَّا for ages
وَغَسَّاقًا ﴿٢٥﴾ boiling water حَمِيمًا except إِلَّا (any) drink شَرَابًا ﴿٢٤﴾ nor
وِفَاقًا ﴿٢٦﴾ as a recompense جَزَاءً and (dirty wound discharges) pus
expecting يَرْجُونَ not لَا were كَانُوا verily they إِنَّهُمْ fitting
and they denied وَكَذَّبُوا a reckoning, account حِسَابًا ﴿٢٧﴾ looking for
in complete rejection كِذَّابًا ﴿٢٨﴾ Our Signs بِآيَاتِنَا

20. And the mountains shall be moved away from their places and they will be as if they were a mirage. **21.** Truly, Hell is a place of ambush — **22.** A dwelling place for the *Tâghûn*, **23.** They will abide therein for ages. **24.** Nothing cool shall they taste therein, nor any drink. **25.** Except boiling water, and dirty wound discharges — **26.** An exact recompense (according to their evil crimes). **27.** For verily, they used not to look for a reckoning. **28.** But they belied Our *Ayât* completely.

وَكُلَّ شَيْءٍ أَحْصَيْنَـٰهُ كِتَـٰبًا ﴿٢٩﴾ فَذُوقُوا فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾ إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾ حَدَآئِقَ وَأَعْنَـٰبًا ﴿٣٢﴾ وَكَوَاعِبَ
أَتْرَابًا ﴿٣٣﴾ وَكَأْسًا دِهَاقًا ﴿٣٤﴾ لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّٰبًا ﴿٣٥﴾ جَزَآءً مِّن رَّبِّكَ عَطَآءً حِسَابًا ﴿٣٦﴾ رَّبِّ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَمَا
بَيْنَهُمَا ٱلرَّحْمَـٰنِ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾

﴿٢٩﴾ كِتَـٰبًا We have recorded أَحْصَيْنَـٰهُ thing شَيْءٍ and every وَكُلَّ
We shall give نَّزِيدَكُمْ so not فَلَن so you taste فَذُوقُوا (in) a book
for لِلْمُتَّقِينَ verily إِنَّ (in) torment ﴿٣٠﴾ عَذَابًا except إِلَّا you increase
﴿٣٢﴾ وَأَعْنَـٰبًا gardens حَدَآئِقَ (will be) a success ﴿٣١﴾ مَفَازًا the righteous
وَكَأْسًا of equal age ﴿٣٣﴾ أَتْرَابًا and buxom girls وَكَوَاعِبَ and grapes
فِيهَا they shall hear يَسْمَعُونَ not لَّا filled/full ﴿٣٤﴾ دِهَاقًا and cup
a reward, جَزَآءً lying ﴿٣٥﴾ كِذَّٰبًا nor وَلَا vain talk لَغْوًا therein
an ample ﴿٣٦﴾ حِسَابًا a gift عَطَآءً your Lord رَّبِّكَ from مِّن recompense
and the earth وَٱلْأَرْضِ (of) the heavens ٱلسَّمَـٰوَٰتِ Lord رَّبِّ calculated
the Most Gracious ٱلرَّحْمَـٰنِ (is) between them بَيْنَهُمَا and whatever وَمَا
to speak ﴿٣٧﴾ خِطَابًا with Him مِنْهُ they have power يَمْلِكُونَ not لَا

29. And all things We have recorded in a Book. **30.** So taste you. No increase shall We give you, except in torment. **31.** Verily, for the *Muttaqûn*, there will be a success (Paradise); **32.** Gardens and vineyards, **33.** And young full-breasted (mature) maidens of equal age, **34.** And a full cup (of wine). **35.** No *Laghw* (dirty, false, evil talk) shall they hear therein, nor lying; **36.** A reward from your Lord, an ample calculated gift, **37.** (From) the Lord of the heavens and the earth, and whatsoever is in between them, the Most Gracious, with Whom they cannot dare to speak.

يَوْمَ يَقُومُ ٱلرُّوحُ وَٱلْمَلَـٰٓئِكَةُ صَفًّا لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَـٰنُ وَقَالَ صَوَابًا ﴿٣٨﴾ ذَٰلِكَ ٱلْيَوْمُ ٱلْحَقُّ فَمَن شَآءَ ٱتَّخَذَ
إِلَىٰ رَبِّهِۦ مَـَٔابًا ﴿٣٩﴾ إِنَّآ أَنذَرْنَـٰكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنظُرُ ٱلْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ ٱلْكَافِرُ يَـٰلَيْتَنِى كُنتُ تُرَٰبًۢا ﴿٤٠﴾

the Spirit (Gabriel) ٱلرُّوحُ will stand يَقُومُ (the) Day (when) يَوْمَ
they will يَتَكَلَّمُونَ not لَا in rows صَفًّا and the angels وَٱلْمَلَٰٓئِكَةُ
(for لَهُ gives permission, allows أَذِنَ him مَنْ except إِلَّا speak
and he will say, speak وَقَالَ the Most Gracious ٱلرَّحْمَٰنُ him) whom
so فَمَن the True ٱلْحَقُّ the Day ٱلْيَوْمُ that (is) ذَٰلِكَ right صَوَابًا ﴿٣٨﴾
towards/with إِلَىٰ he will take ٱتَّخَذَ wishes, wills شَآءَ whosoever
have warned أَنذَرْنَٰكُمْ verily We إِنَّآ a place مَـَٔابًا ﴿٣٩﴾ his Lord رَبِّهِۦ
will يَنظُرُ the Day (when) يَوْمَ near قَرِيبًا (of) a torment عَذَابًا you
وَيَقُولُ his hands يَدَاهُ have sent forth قَدَّمَتْ which مَا man ٱلْمَرْءُ see
would كُنتُ woe to me يَٰلَيْتَنِى the disbeliever ٱلْكَافِرُ and will say
dust تُرَٰبًۢا ﴿٤٠﴾ that I were

38. The Day that *Ar-Rûh* [Jibrîl (Gabriel) or another angel] and the angels will stand forth in rows, they will not speak except him whom the Most Gracious (Allâh) allows, and he will speak what is right. **39.** That is (without doubt) the True Day. So, whosoever wills, let him seek a place with (or a way to) His Lord (by obeying Him in this worldly life)! **40.** Verily, We have warned you of a near torment — the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say: "Woe to me! Would that I were dust!"

سُورَةُ النَّازِعَاتِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلنَّٰزِعَٰتِ غَرْقًا ﴿١﴾ وَٱلنَّٰشِطَٰتِ نَشْطًا ﴿٢﴾ وَٱلسَّٰبِحَٰتِ سَبْحًا ﴿٣﴾ فَٱلسَّٰبِقَٰتِ سَبْقًا ﴿٤﴾ فَٱلْمُدَبِّرَٰتِ أَمْرًا ﴿٥﴾ يَوْمَ تَرْجُفُ
ٱلرَّاجِفَةُ ﴿٦﴾ تَتْبَعُهَا ٱلرَّادِفَةُ ﴿٧﴾ قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ﴿٨﴾ أَبْصَٰرُهَا خَٰشِعَةٌ ﴿٩﴾

by those (angels) who tear out (the souls of the وَٱلنَّٰزِعَٰتِ
by those (angels) who وَٱلنَّٰشِطَٰتِ with violence غَرْقًا ﴿١﴾ disbelievers)
by those وَٱلسَّٰبِحَٰتِ gently نَشْطًا ﴿٢﴾ draw out (the souls of believers)
and by those (angels) who فَٱلسَّٰبِقَٰتِ swiftly سَبْحًا ﴿٣﴾ who swim
and by those (angels) who فَٱلْمُدَبِّرَٰتِ in a race سَبْقًا ﴿٤﴾ press forward
(on) يَوْمَ the Commands (of their Lord) أَمْرًا ﴿٥﴾ arrange to execute
the trembling/the first blowing of ٱلرَّاجِفَةُ ﴿٦﴾ shakes تَرْجُفُ the Day

that which is subsequent (the ٱلرَّادِفَةُ ⑦ follows it تَتْبَعُهَا Trumpet
that day يَوْمَئِذٍ hearts قُلُوبٌ second blowing of the Trumpet)
(will be) خَٰشِعَةٌ ⑨ their eyes أَبْصَٰرُهَا will beat (with fear) وَاجِفَةٌ ⑧
downcast

Sûrat 79. An-Nâzi'ât

(Those Who pull out)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence. **2.** By those (angels) who gently take out. **3.** And by those that swim along. **4.** And by those that press forward as in a race. **5.** And by those angels who arrange to do the Commands of their Lord, (so verily, you disbelievers will be called to account). **6.** On the Day, the earth and the mountains will shake violently. **7.** The second blowing of the Trumpet follows it (and everybody will be resurrected). **8.** (Some) hearts that Day will shake with fear and anxiety. **9.** Their eyes will be downcast.

يَقُولُونَ أَءِنَّا لَمَرْدُودُونَ فِى ٱلْحَافِرَةِ ﴿١٠﴾ أَءِذَا كُنَّا عِظَٰمًا نَّخِرَةً ﴿١١﴾ قَالُوا۟ تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾ فَإِنَّمَا هِىَ زَجْرَةٌ
وَٰحِدَةٌ ﴿١٣﴾ فَإِذَا هُم بِٱلسَّاهِرَةِ ﴿١٤﴾ هَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ ﴿١٥﴾ إِذْ نَادَىٰهُ رَبُّهُۥ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى ﴿١٦﴾ ٱذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ
طَغَىٰ ﴿١٧﴾ فَقُلْ هَل لَّكَ إِلَىٰٓ أَن تَزَكَّىٰ ﴿١٨﴾

to (in) فِى be returned لَمَرْدُودُونَ shall we indeed أَءِنَّا they say يَقُولُونَ
عِظَٰمًا we are كُنَّا even after أَءِذَا the former state of life ٱلْحَافِرَةِ ⑩
كَرَّةٌ in that case إِذًا that تِلْكَ they say قَالُوا۟ crumbled نَّخِرَةً ⑪ bones
it (will هِىَ but only فَإِنَّمَا with loss خَاسِرَةٌ ⑫ (would be) a return
they هُم when (behold) فَإِذَا a single وَٰحِدَةٌ ⑬ cry زَجْرَةٌ be)
أَتَىٰكَ has there هَلْ (will be) awakened (alive after death) بِٱلسَّاهِرَةِ ⑭
نَادَىٰهُ when إِذْ (of) Musa (Moses) مُوسَىٰٓ ⑮ story حَدِيثُ come to you
طُوًى ⑯ sacred ٱلْمُقَدَّسِ in the valley بِٱلْوَادِ his Lord رَبُّهُۥ called him
طَغَىٰ ⑰ verily he إِنَّهُۥ Pharaoh فِرْعَوْنَ to إِلَىٰ you go ٱذْهَبْ (of) Tuwa
إِلَىٰٓ أَن for you لَّكَ is it هَل and say فَقُلْ has transgressed all bounds
you purify yourself تَزَكَّىٰ ⑱ until

10. They say: "Shall we indeed be returned to (our) former state of life? **11.** "Even after we are crumbled bones?" **12.** They say: "It would in that case, be a return with loss!" **13.** But it will be only a single *Zajrah* [shout (i.e., the second blowing of the Trumpet)], **14.** When behold, they find themselves on the surface of the earth alive after their death, **15.** Has there come to you the story of Mûsâ (Moses)? **16.** When his Lord called him in the sacred valley of Tuwâ, **17.** Go to Fir‘aun (Pharaoh); verily, he has transgressed all bounds. **18.** And say to him: "Would you purify yourself?"

وَأَهْدِيَكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ﴿١٩﴾ فَأَرَىٰهُ ٱلْءَايَةَ ٱلْكُبْرَىٰ ﴿٢٠﴾ فَكَذَّبَ وَعَصَىٰ ﴿٢١﴾ ثُمَّ أَدْبَرَ يَسْعَىٰ ﴿٢٢﴾ فَحَشَرَ فَنَادَىٰ ﴿٢٣﴾ فَقَالَ أَنَا۠
رَبُّكُمُ ٱلْأَعْلَىٰ ﴿٢٤﴾ فَأَخَذَهُ ٱللَّهُ نَكَالَ ٱلْءَاخِرَةِ وَٱلْأُولَىٰٓ ﴿٢٥﴾ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰٓ ﴿٢٦﴾

so you فَتَخْشَىٰ ﴿١٩﴾ your Lord رَبِّكَ to إِلَىٰ and I guide you وَأَهْدِيَكَ
the sign ٱلْءَايَةَ then he showed him فَأَرَىٰهُ should fear (Him)
then ثُمَّ and disobeyed وَعَصَىٰ ﴿٢١﴾ but he denied فَكَذَّبَ great ٱلْكُبْرَىٰ ﴿٢٠﴾
then فَحَشَرَ striving (against Allah) يَسْعَىٰ ﴿٢٢﴾ he turned his back أَدْبَرَ
أَنَا۠ and said فَقَالَ and cried aloud فَنَادَىٰ ﴿٢٣﴾ he gathered (his people)
ٱللَّهُ so seized him فَأَخَذَهُ most high ٱلْأَعْلَىٰ ﴿٢٤﴾ (am) your Lord رَبُّكُمُ I
and the وَٱلْأُولَىٰٓ ﴿٢٥﴾ for the last ٱلْءَاخِرَةِ (with) punishment نَكَالَ Allah
for لِّمَن (is) an admonition لَعِبْرَةً this ذَٰلِكَ in فِى verily إِنَّ first
fears (Allah) يَخْشَىٰٓ ﴿٢٦﴾ whomsoever

19. "And that I guide you to your Lord, so you should fear Him?" **20.** Then [Mûsâ (Moses)] showed him the great sign (miracles). **21.** But [Fir‘aun (Pharaoh)] belied and disobeyed. **22.** Then he turned his back, striving (against Allâh). **23.** Then he gathered (his people) and cried aloud, **24.** Saying: "I am your lord, most high." **25.** So Allâh, seized him with punishment for his last and first transgression. **26.** Verily, in this is an instructive admonition for whosoever fears Allâh.

ءَأَنتُمْ أَشَدُّ خَلْقًا أَمِ ٱلسَّمَآءُ ۚ بَنَىٰهَا ﴿٢٧﴾ رَفَعَ سَمْكَهَا فَسَوَّىٰهَا ﴿٢٨﴾ وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَىٰهَا ﴿٢٩﴾ وَٱلْأَرْضَ بَعْدَ ذَٰلِكَ دَحَىٰهَآ ﴿٣٠﴾
أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَىٰهَا ﴿٣١﴾ وَٱلْجِبَالَ أَرْسَىٰهَا ﴿٣٢﴾ مَتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ ﴿٣٣﴾ فَإِذَا جَآءَتِ ٱلطَّآمَّةُ ٱلْكُبْرَىٰ ﴿٣٤﴾

the ٱلسَّمَآءُ or أَمِ to create خَلْقًا more difficult أَشَدُّ are you ءَأَنتُمْ
its height سَمْكَهَا He raised رَفَعَ that He constructed بَنَىٰهَا ﴿٢٧﴾ heaven
and He وَأَغْطَشَ and He has equally ordered it (perfectly) فَسَوَّىٰهَا ﴿٢٨﴾
and He brings out وَأَخْرَجَ its night لَيْلَهَا covers with darkness

that ذَٰلِكَ after بَعْدَ and the earth وَٱلْأَرْضَ its forenoon ﴿٢٩﴾ ضُحَىٰهَا
therefrom مِنْهَا and He brought forth أَخْرَجَ He spread it ﴿٣٠﴾ دَحَىٰهَآ
and the mountains وَٱلْجِبَالَ and its pasture ﴿٣١﴾ وَمَرْعَىٰهَا its water مَآءَهَا
to be a provision and مَتَٰعًا He has fixed them firmly ﴿٣٢﴾ أَرْسَىٰهَا
but when فَإِذَا and for your cattle ﴿٣٣﴾ وَلِأَنْعَٰمِكُمْ for you لَّكُمْ benefit
the greatest ﴿٣٤﴾ ٱلْكُبْرَىٰ the catastrophe ٱلطَّآمَّةُ comes جَآءَتِ

27. Are you more difficult to create or is the heaven that He constructed? **28.** He raised its height, and has perfected it. **29.** Its night He covers with darkness and its forenoon He brings out. **30.** And after that He spread the earth, **31.** And brought forth therefrom its water and its pasture. **32.** And the mountains He has fixed firmly, **33.** (To be) a provision and benefit for you and your cattle. **34.** But when there comes the greatest catastrophe (i.e. the Day of Recompense) —

يَوْمَ يَتَذَكَّرُ ٱلْإِنسَٰنُ مَا سَعَىٰ ﴿٣٥﴾ وَبُرِّزَتِ ٱلْجَحِيمُ لِمَن يَرَىٰ ﴿٣٦﴾ فَأَمَّا مَن طَغَىٰ ﴿٣٧﴾ وَءَاثَرَ ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿٣٨﴾ فَإِنَّ ٱلْجَحِيمَ هِىَ
ٱلْمَأْوَىٰ ﴿٣٩﴾ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ ﴿٤٠﴾ فَإِنَّ ٱلْجَنَّةَ هِىَ ٱلْمَأْوَىٰ ﴿٤١﴾

﴿٣٥﴾ سَعَىٰ what مَا man ٱلْإِنسَٰنُ shall remember يَتَذَكَّرُ Day (when) يَوْمَ
ٱلْجَحِيمُ and shall be made apparent in full view وَبُرِّزَتِ he strove for
him who مَن then for فَأَمَّا sees ﴿٣٦﴾ يَرَىٰ for one who لِمَن Hell- Fire
the ٱلْحَيَوٰةَ and preferred وَءَاثَرَ has transgressed all bounds ﴿٣٧﴾ طَغَىٰ
(it) هِىَ Hell-Fire ٱلْجَحِيمَ then verily فَإِنَّ worldly ﴿٣٨﴾ ٱلدُّنْيَا life
who خَافَ him مَنْ but as for وَأَمَّا (will be his) abode ﴿٣٩﴾ ٱلْمَأْوَىٰ
and restrained وَنَهَى his Lord رَبِّهِۦ standing (before) مَقَامَ feared
then verily فَإِنَّ evil desires/lust ﴿٤٠﴾ ٱلْهَوَىٰ from عَنِ himself ٱلنَّفْسَ
(will be his) abode ﴿٤١﴾ ٱلْمَأْوَىٰ (it) هِىَ Paradise ٱلْجَنَّةَ

35. The Day when man shall remember what he strove for. **36.** And Hell-fire shall be made apparent in full view for (every) one who sees. **37.** Then for him who transgressed all bounds. **38.** And preferred the life of this world, **39.** Verily, his abode will be Hell-fire; **40.** But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. **41.** Verily, Paradise will be his abode.

يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ﴿٤٢﴾ فِيمَ أَنتَ مِن ذِكْرَىٰهَآ ﴿٤٣﴾ إِلَىٰ رَبِّكَ مُنتَهَىٰهَآ ﴿٤٤﴾ إِنَّمَآ أَنتَ مُنذِرُ مَن يَخْشَىٰهَا ﴿٤٥﴾ كَأَنَّهُمْ
يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوٓا۟ إِلَّا عَشِيَّةً أَوْ ضُحَىٰهَا ﴿٤٦﴾

﴿٤٢﴾ مُرْسَىٰهَا when أَيَّانَ the Hour ٱلسَّاعَةِ about عَنِ they ask you يَسْـَٔلُونَكَ
you (have) أَنتَ about which not فِيمَ (will be) its appointed time
﴿٤٤﴾ مُنتَهَىٰهَآ your Lord رَبِّكَ to إِلَىٰ (its) knowledge ﴿٤٣﴾ ذِكْرَىٰهَآ any مِن
(are) a warner مُنذِرُ you أَنتَ only إِنَّمَآ (belongs) the term thereof
the Day يَوْمَ as if they كَأَنَّهُمْ fear it ﴿٤٥﴾ يَخْشَىٰهَا (for) those who مَن
an عَشِيَّةً except إِلَّا they had tarried يَلْبَثُوٓا۟ not لَمْ they see it يَرَوْنَهَا
its morning ﴿٤٦﴾ ضُحَىٰهَا or أَوْ afternoon

42. They ask you (O Muhammad ﷺ) about the Hour — when will be its appointed time? **43.** You have no knowledge to say anything about it. **44.** To your Lord belongs (the knowledge of) the term thereof? **45.** You (O Muhammad ﷺ) are only a warner for those who fear it, **46.** The Day they see it, (it will be) as if they had not tarried except an afternoon or a morning.

سُورَةُ عَبَسَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

عَبَسَ وَتَوَلَّىٰٓ ﴿١﴾ أَن جَآءَهُ ٱلْأَعْمَىٰ ﴿٢﴾ وَمَا يُدْرِيكَ لَعَلَّهُۥ يَزَّكَّىٰٓ ﴿٣﴾ أَوْ يَذَّكَّرُ فَتَنفَعَهُ ٱلذِّكْرَىٰٓ ﴿٤﴾ أَمَّا مَنِ ٱسْتَغْنَىٰ ﴿٥﴾ فَأَنتَ لَهُۥ
تَصَدَّىٰ ﴿٦﴾ وَمَا عَلَيْكَ أَلَّا يَزَّكَّىٰ ﴿٧﴾ وَأَمَّا مَن جَآءَكَ يَسْعَىٰ ﴿٨﴾ وَهُوَ يَخْشَىٰ ﴿٩﴾ فَأَنتَ عَنْهُ تَلَهَّىٰ ﴿١٠﴾

came جَآءَهُ because أَن and turned away ﴿١﴾ وَتَوَلَّىٰٓ he frowned عَبَسَ
(could) inform يُدْرِيكَ and what وَمَا the blind man ﴿٢﴾ ٱلْأَعْمَىٰ to him
might يَذَّكَّرُ or أَوْ might become pure ﴿٣﴾ يَزَّكَّىٰٓ that he لَعَلَّهُۥ you
the ﴿٤﴾ ٱلذِّكْرَىٰٓ and might profit him فَتَنفَعَهُ receive admonition
thinks himself ﴿٥﴾ ٱسْتَغْنَىٰ him who مَنِ as for أَمَّا admonition
and what وَمَا attend ﴿٦﴾ تَصَدَّىٰ to him لَهُۥ so you فَأَنتَ self-sufficient
but وَأَمَّا he will become pure ﴿٧﴾ يَزَّكَّىٰ if not أَلَّا (is) upon you عَلَيْكَ
and he وَهُوَ running ﴿٨﴾ يَسْعَىٰ came to you جَآءَكَ him who مَن as to
are unmindful, ﴿١٠﴾ تَلَهَّىٰ from him عَنْهُ so you فَأَنتَ is afraid ﴿٩﴾ يَخْشَىٰ
neglectful

Sûrat 80. *'Abasa*
(He frowned)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. (The Prophet ﷺ) frowned and turned away. **2.** Because there came to him the blind man (i.e. 'Abdullâh bin Umm Maktûm). **3.** And how can you know that he might become pure (from sins)? **4.** Or he might receive admonition, and the admonition might profit him? **5.** As for him who thinks himself self-sufficient, **6.** To him you attend; **7.** What does it matter to you if he will not become pure. **8.** But as to him who came to you running, **9.** And is afraid (of Allâh and His punishment). **10.** Of him you are neglectful and divert your attention to another,

كَلَّآ إِنَّهَا تَذْكِرَةٌ ﴿١١﴾ فَمَن شَآءَ ذَكَرَهُۥ ﴿١٢﴾ فِى صُحُفٍ مُّكَرَّمَةٍ ﴿١٣﴾ مَّرْفُوعَةٍ مُّطَهَّرَةٍۭ ﴿١٤﴾ بِأَيْدِى سَفَرَةٍ ﴿١٥﴾ كِرَامٍۭ بَرَرَةٍ ﴿١٦﴾ قُتِلَ ٱلْإِنسَـٰنُ
مَآ أَكْفَرَهُۥ ﴿١٧﴾ مِنْ أَىِّ شَىْءٍ خَلَقَهُۥ ﴿١٨﴾ مِن نُّطْفَةٍ خَلَقَهُۥ فَقَدَّرَهُۥ ﴿١٩﴾ ثُمَّ ٱلسَّبِيلَ يَسَّرَهُۥ ﴿٢٠﴾

so فَمَن an admonition ﴿١١﴾ تَذْكِرَةٌ indeed it is إِنَّهَا nay كَلَّآ
صُحُفٍ in فِى he should remember it ﴿١٢﴾ ذَكَرَهُۥ wills شَآءَ whosoever
﴿١٤﴾ مُّطَهَّرَةٍ exalted مَّرْفُوعَةٍ honoured ﴿١٣﴾ مُّكَرَّمَةٍ Scriptures, Records
كِرَامٍ (of) scribes (angels) ﴿١٥﴾ سَفَرَةٍ in the hands بِأَيْدِى purified
ٱلْإِنسَـٰنُ (be cursed) be killed قُتِلَ obedient, pious ﴿١٦﴾ بَرَرَةٍ honourable
شَىْءٍ what أَىِّ from مِنْ ungrateful he is ﴿١٧﴾ أَكْفَرَهُۥ how مَآ the man
He خَلَقَهُۥ semen نُّطْفَةٍ from مِن He created him ﴿١٨﴾ خَلَقَهُۥ thing
then set him in due proportion (proper form) ﴿١٩﴾ فَقَدَّرَهُۥ created him
He makes easy (for) him ﴿٢٠﴾ يَسَّرَهُۥ the Path ٱلسَّبِيلَ then ثُمَّ

11. Nay, (do not do like this); indeed it is an admonition. **12.** So whoever wills, let him pay attention to it. **13.** (It is) in Records held (greatly) in honour (*Al-Lauh Al-Mahfûz*), **14.** Exalted (in dignity), purified, **15.** In the hands of scribes (angels). **16.** Honourable and obedient. **17.** Be cursed man! How ungrateful he is! **18.** From what thing did He create him? **19.** From *Nutfah* He created him and then set him in due proportion. **20.** Then He makes the Path easy for him.

ثُمَّ أَمَاتَهُۥ فَأَقْبَرَهُۥ ﴿٢١﴾ ثُمَّ إِذَا شَآءَ أَنشَرَهُۥ ﴿٢٢﴾ كَلَّا لَمَّا يَقْضِ مَآ أَمَرَهُۥ ﴿٢٣﴾ فَلْيَنظُرِ ٱلْإِنسَـٰنُ إِلَىٰ طَعَامِهِۦٓ ﴿٢٤﴾ أَنَّا صَبَبْنَا ٱلْمَآءَ صَبًّا ﴿٢٥﴾ ثُمَّ
شَقَقْنَا ٱلْأَرْضَ شَقًّا ﴿٢٦﴾ فَأَنۢبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾ وَعِنَبًا وَقَضْبًا ﴿٢٨﴾ وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾ وَحَدَآئِقَ غُلْبًا ﴿٣٠﴾

and puts him in his ﴿٢١﴾ فَأَقْبَرَهُۥ He causes him to die أَمَاتَهُۥ then ثُمَّ
He will resurrect ﴿٢٢﴾ أَنشَرَهُۥ He wills شَآءَ when إِذَا then ثُمَّ grave
﴿٢٣﴾ أَمَرَهُۥ what مَآ (has done) fulfilled يَقْضِ not لَمَّا nay كَلَّا him
at إِلَىٰ the man ٱلْإِنسَٰنُ then let look فَلْيَنظُرِ He commanded him
in ﴿٢٥﴾ صَبًّا water ٱلْمَآءَ pour forth صَبَبْنَا We أَنَّا his food ﴿٢٤﴾ طَعَامِهِۦٓ
in clefts ﴿٢٦﴾ شَقًّا the earth ٱلْأَرْضَ We split شَقَقْنَا then ثُمَّ abundance
and وَعِنَبًا the grain ﴿٢٧﴾ حَبًّا therein فِيهَا and We cause to grow فَأَنۢبَتْنَا
and ﴿٢٩﴾ وَنَخْلًا and olives وَزَيْتُونًا and clover plants ﴿٢٨﴾ وَقَضْبًا grapes
dense with many trees ﴿٣٠﴾ غُلْبًا and gardens وَحَدَآئِقَ date-palms

21. Then He causes him to die and puts him in his grave. **22.** Then when it is His Will, He will resurrect him (again). **23.** Nay, but (man) has not done what He commanded him. **24.** Then let man look at his food: **25.** We pour forth water in abundance. **26.** And We split the earth in clefts. **27.** And We cause therein the grain to grow, **28.** And grapes and clover plants, **29.** And olives and date palms, **30.** And gardens dense with many trees,

وَفَٰكِهَةً وَأَبًّا ﴿٣١﴾ مَّتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ ﴿٣٢﴾ فَإِذَا جَآءَتِ ٱلصَّآخَّةُ ﴿٣٣﴾ يَوْمَ يَفِرُّ ٱلْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِۦ وَأَبِيهِ ﴿٣٥﴾ وَصَٰحِبَتِهِۦ
وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ ٱمْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾ وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾ وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا
غَبَرَةٌ ﴿٤٠﴾ تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾ أُو۟لَٰٓئِكَ هُمُ ٱلْكَفَرَةُ ٱلْفَجَرَةُ ﴿٤٢﴾

to be a provision and benefit مَّتَٰعًا and herbage ﴿٣١﴾ وَأَبًّا and fruits وَفَٰكِهَةً
جَآءَتِ then when فَإِذَا and for your cattle ﴿٣٢﴾ وَلِأَنْعَٰمِكُمْ for you لَّكُمْ
يَفِرُّ that day يَوْمَ deafening cry, shout ﴿٣٣﴾ ٱلصَّآخَّةُ (there) comes
and from وَأُمِّهِۦ his brother ﴿٣٤﴾ أَخِيهِ from مِنْ a man ٱلْمَرْءُ shall flee
and ﴿٣٦﴾ وَبَنِيهِ and his wife وَصَٰحِبَتِهِۦ and his father ﴿٣٥﴾ وَأَبِيهِ his mother
that day يَوْمَئِذٍ of them مِّنْهُمْ man ٱمْرِئٍ for every لِكُلِّ his children
it will make him careless (of ﴿٣٧﴾ يُغْنِيهِ (will be) enough concern شَأْنٌ
(will be) bright ﴿٣٨﴾ مُّسْفِرَةٌ that day يَوْمَئِذٍ (some) faces وُجُوهٌ others)
and (other) وَوُجُوهٌ rejoicing at good news ﴿٣٩﴾ مُّسْتَبْشِرَةٌ laughing ضَاحِكَةٌ
will تَرْهَقُهَا will be dust ﴿٤٠﴾ غَبَرَةٌ on them عَلَيْهَا that Day يَوْمَئِذٍ faces
they (will be) هُمُ such, those أُو۟لَٰٓئِكَ darkness ﴿٤١﴾ قَتَرَةٌ cover them
the evil-doers ﴿٤٢﴾ ٱلْفَجَرَةُ the disbelievers ٱلْكَفَرَةُ

31. And fruits and herbage. **32.** (To be) a provision and benefit for you and your cattle. **33.** Then when there comes *As-Sâkhkhah* (the second blowing of the Trumpet on the Day of Resurrection) — **34.** That Day shall a man flee from his brother, **35.** And from his mother and his father, **36.** And from his wife and his children. **37.** Every man that Day will have enough to make him careless of others. **38.** Some faces that Day will be bright, **39.** Laughing, rejoicing at good news (of Paradise). **40.** And other faces that Day will be dust-stained. **41.** Darkness will cover them. **42.** Such will be the *Kafarah*, the *Fajarah* (wicked evil doers).

سُورَةُ التَّكْوِيرِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِذَا ٱلشَّمْسُ كُوِّرَتْ ١ وَإِذَا ٱلنُّجُومُ ٱنكَدَرَتْ ٢ وَإِذَا ٱلْجِبَالُ سُيِّرَتْ ٣ وَإِذَا ٱلْعِشَارُ عُطِّلَتْ ٤ وَإِذَا ٱلْوُحُوشُ
حُشِرَتْ ٥ وَإِذَا ٱلْبِحَارُ سُجِّرَتْ ٦ وَإِذَا ٱلنُّفُوسُ زُوِّجَتْ ٧ وَإِذَا ٱلْمَوْءُۥدَةُ سُئِلَتْ ٨ بِأَىِّ ذَنۢبٍ قُتِلَتْ ٩ وَإِذَا
ٱلصُّحُفُ نُشِرَتْ ١٠

and وَإِذَا would be round wound كُوِّرَتْ ١ the sun ٱلشَّمْسُ when إِذَا
the ٱلْجِبَالُ and when وَإِذَا shall fall ٱنكَدَرَتْ ٢ the stars ٱلنُّجُومُ when
ٱلْعِشَارُ and when وَإِذَا shall be moved away سُيِّرَتْ ٣ mountains
and وَإِذَا shall be neglected عُطِّلَتْ ٤ the pregnant she-camels
shall be gathered together حُشِرَتْ ٥ the wild beast ٱلْوُحُوشُ when
shall be made to overflow سُجِّرَتْ ٦ the seas ٱلْبِحَارُ and when وَإِذَا
and وَإِذَا shall be joined زُوِّجَتْ ٧ the souls ٱلنُّفُوسُ and when وَإِذَا
shall be سُئِلَتْ ٨ the female (infant) burried alive ٱلْمَوْءُۥدَةُ when
and وَإِذَا she was killed قُتِلَتْ ٩ sin ذَنۢبٍ for what بِأَىِّ questioned
shall be laid نُشِرَتْ ١٠ the written pages (of deeds) ٱلصُّحُفُ when
open

Sûrat 81. *At-Takwîr*
(Wound round and lost its Light)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. When the sun is wound round (and its light is lost and is overthrown). **2.** And when the stars fall. **3.** And when the mountains are made to pass away; **4.** And

when the pregnant she-camels are neglected; **5.** And when the wild beasts are gathered together. **6.** And when the seas become as blazing Fire or overflow. **7.** And when the souls are joined with their bodies. **8.** And when the female (infant) buried alive is questioned: **9.** For what sin was she killed. **10.** And when the (written) pages are laid open.

وَإِذَا ٱلسَّمَآءُ كُشِطَتْ ﴿١١﴾ وَإِذَا ٱلْجَحِيمُ سُعِّرَتْ ﴿١٢﴾ وَإِذَا ٱلْجَنَّةُ أُزْلِفَتْ ﴿١٣﴾ عَلِمَتْ نَفْسٌ مَّآ أَحْضَرَتْ ﴿١٤﴾ فَلَآ أُقْسِمُ بِٱلْخُنَّسِ ﴿١٥﴾
ٱلْجَوَارِ ٱلْكُنَّسِ ﴿١٦﴾ وَٱلَّيْلِ إِذَا عَسْعَسَ ﴿١٧﴾ وَٱلصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾ إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾

وَإِذَا shall be stripped off ﴿١١﴾ كُشِطَتْ the heaven ٱلسَّمَآءُ and when وَإِذَا
وَإِذَا is kindled (to fierce heat) ﴿١٢﴾ سُعِّرَتْ Hell-Fire ٱلْجَحِيمُ and when
will عَلِمَتْ shall be brought near ﴿١٣﴾ أُزْلِفَتْ Paradise ٱلْجَنَّةُ and when
he has brought (of ﴿١٤﴾ أَحْضَرَتْ what مَّآ every person نَفْسٌ know
by the planets ﴿١٥﴾ بِٱلْخُنَّسِ I swear أُقْسِمُ so verily فَلَآ good and evil)
that move swiftly ﴿١٦﴾ ٱلْكُنَّسِ and by the planets ٱلْجَوَارِ that recede
it ﴿١٧﴾ عَسْعَسَ as إِذَا and by the night وَٱلَّيْلِ and hide themselves
it brightens ﴿١٨﴾ تَنَفَّسَ (when) as إِذَا and by the dawn وَٱلصُّبْحِ departs
﴿١٩﴾ كَرِيمٍ (of) a messenger رَسُولٍ (is) the Word لَقَوْلُ verily this إِنَّهُۥ
most honourable

11. And when the heaven is stripped off and taken away from its place; **12.** And when Hell-fire is set ablaze. **13.** And when Paradise is brought near. **14.** (Then) every person will know what he has brought (of good and evil). **15.** So verily, I swear by the planets that recede. **16.** And by the planets that move swiftly and hide themselves. **17.** And by the night as it departs. **18.** And by the dawn as it brightens. **19.** Verily, this is the Word a most honourable messenger [Jibrîl (Gabriel), from Allâh to Prophet Muhammad ﷺ].

ذِى قُوَّةٍ عِندَ ذِى ٱلْعَرْشِ مَكِينٍ ﴿٢٠﴾ مُّطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾ وَمَا صَاحِبُكُم بِمَجْنُونٍ ﴿٢٢﴾ وَلَقَدْ رَءَاهُ بِٱلْأُفُقِ ٱلْمُبِينِ ﴿٢٣﴾ وَمَا هُوَ عَلَى
ٱلْغَيْبِ بِضَنِينٍ ﴿٢٤﴾ وَمَا هُوَ بِقَوْلِ شَيْطَٰنٍ رَّجِيمٍ ﴿٢٥﴾ فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿٢٧﴾ لِمَن شَآءَ مِنكُمْ أَن
يَسْتَقِيمَ ﴿٢٨﴾ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٢٩﴾

﴿٢٠﴾ مَكِينٍ the Lord of the Throne ذِى ٱلْعَرْشِ with عِندَ mighty ذِى قُوَّةٍ
and وَمَا trustworthy ﴿٢١﴾ أَمِينٍ then/and ثَمَّ obeyed مُّطَاعٍ established
and وَلَقَدْ (is) a mad man ﴿٢٢﴾ بِمَجْنُونٍ your companion صَاحِبُكُم not

وَمَا clear ٱلْمُبِينِ ﴿٢٣﴾ in the horizon بِٱلْأُفُقِ he saw him رَءَاهُ indeed
وَمَا withholds بِضَنِينٍ ﴿٢٤﴾ the Unseen ٱلْغَيْبِ (on) عَلَى he هُوَ and not
outcast رَّجِيمٍ ﴿٢٥﴾ (of) Satan شَيْطَٰنٍ the word بِقَوْلِ it (is) هُوَ and not
إِلَّا this (is) هُوَ not إِنْ you are going تَذْهَبُونَ ﴿٢٦﴾ then where فَأَيْنَ
to whomsoever لِمَن to the worlds لِّلْعَٰلَمِينَ ﴿٢٧﴾ a Reminder ذِكْرٌ but
وَمَا walk straight يَسْتَقِيمَ ﴿٢٨﴾ to أَن among you مِنكُمْ who wills شَآءَ
ٱللَّهُ wills يَشَآءَ that أَن unless إِلَّآ you can will تَشَآءُونَ and not
(of) the worlds ٱلْعَٰلَمِينَ ﴿٢٩﴾ the Lord رَبُّ Allah

20. Owner of power, (and high rank) with (Allâh), the Lord of the Throne, **21.** Obeyed (by the angels in the heavens) and trustworthy. **22.** And (O people) your companion (Muhammad ﷺ) is not a madman. **23.** And indeed he (Muhammad ﷺ) saw him [Jibrîl (Gabriel)] in the clear horizon (towards the east). **24.** And he (Muhammad ﷺ) withholds not a knowledge of the Unseen. **25.** And it (the Qur'ân) is not the word of the outcast *Shaitân* (Satan). **26.** Then where are you going? **27.** Verily, this (the Qur'ân) is no less than a Reminder to the *'Âlamîn* (mankind and jinn) **28.** To whomsoever among you who wills to walk straight. **29.** And you cannot will unless (it be) that Allâh wills — the Lord of the *'Âlamîn.*

سُورَةُ الانفِطَارِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِذَا ٱلسَّمَآءُ ٱنفَطَرَتْ ﴿١﴾ وَإِذَا ٱلْكَوَاكِبُ ٱنتَثَرَتْ ﴿٢﴾ وَإِذَا ٱلْبِحَارُ فُجِّرَتْ ﴿٣﴾ وَإِذَا ٱلْقُبُورُ بُعْثِرَتْ ﴿٤﴾ عَلِمَتْ نَفْسٌ مَّا
قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾ يَٰٓأَيُّهَا ٱلْإِنسَٰنُ مَا غَرَّكَ بِرَبِّكَ ٱلْكَرِيمِ ﴿٦﴾ ٱلَّذِى خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ ﴿٧﴾ فِىٓ أَىِّ صُورَةٍ مَّا شَآءَ
رَكَّبَكَ ﴿٨﴾

and وَإِذَا is cleft asunder ٱنفَطَرَتْ ﴿١﴾ the heaven ٱلسَّمَآءُ when إِذَا
ٱلْبِحَارُ and when وَإِذَا have scattered ٱنتَثَرَتْ ﴿٢﴾ the stars ٱلْكَوَاكِبُ when
the graves ٱلْقُبُورُ and when وَإِذَا are burst forth فُجِّرَتْ ﴿٣﴾ the oceans
(every) نَفْسٌ will know عَلِمَتْ are turned upside down بُعْثِرَتْ ﴿٤﴾
and left behind وَأَخَّرَتْ ﴿٥﴾ it has sent forward قَدَّمَتْ what مَّا soul
about بِرَبِّكَ made you careless غَرَّكَ what مَا man ٱلْإِنسَٰنُ O يَٰٓأَيُّهَا
created خَلَقَكَ Who ٱلَّذِى the Most Generous ٱلْكَرِيمِ ﴿٦﴾ your Lord
and gave you (due) فَعَدَلَكَ ﴿٧﴾ fashioned you (perfectly) فَسَوَّىٰكَ you

that He willed شَآءَ form صُورَةٍ whatever مَّا in فِىٓ proportion
He put you together رَكَّبَكَ ⑧

Sûrat 82. *Al-Infitâr*
(The Cleaving)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. When the heaven is cleft asunder. **2.** And when the stars have fallen and scattered. **3.** And when the seas are burst forth. **4.** And when the graves are turned upside down (and bring out their contents) **5.** (Then) a person will know what he has sent forward and (what he has) left behind. **6.** O man! What has made you careless about your Lord, the Most Generous? **7.** Who created you, fashioned you perfectly, and gave you due proportion. **8.** In whatever form He willed, He put you together.

كَلَّا بَلْ تُكَذِّبُونَ بِٱلدِّينِ ۝٩ وَإِنَّ عَلَيْكُمْ لَحَٰفِظِينَ ۝١٠ كِرَامًا كَٰتِبِينَ ۝١١ يَعْلَمُونَ مَا تَفْعَلُونَ ۝١٢ إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ۝١٣
وَإِنَّ ٱلْفُجَّارَ لَفِى جَحِيمٍ ۝١٤ يَصْلَوْنَهَا يَوْمَ ٱلدِّينِ ۝١٥ وَمَا هُمْ عَنْهَا بِغَآئِبِينَ ۝١٦ وَمَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ ۝١٧

وَإِنَّ the Judgement بِٱلدِّينِ ⑨ you deny/belie تُكَذِّبُونَ but بَلْ nay كَلَّا
كِرَامًا (are) vigilants لَحَٰفِظِينَ ⑩ over you عَلَيْكُمْ but verily
what مَا they know يَعْلَمُونَ writing down كَٰتِبِينَ ⑪ honourable
(will be) in لَفِى the righteous ٱلْأَبْرَارَ verily إِنَّ you do تَفْعَلُونَ ⑫
(will be) in لَفِى the wicked ٱلْفُجَّارَ and verily وَإِنَّ Delight نَعِيمٍ ⑬
(of) ٱلدِّينِ ⑮ on the Day يَوْمَ they will burn in it يَصْلَوْنَهَا Fire جَحِيمٍ ⑭
(will be) بِغَآئِبِينَ ⑯ therefrom عَنْهَا they هُمْ and not وَمَا Recompense
the يَوْمُ what مَا will make you know أَدْرَىٰكَ and what وَمَآ absent
of the Recompense (is) ٱلدِّينِ ⑰ Day

9. Nay! But you deny *Ad-Dîn*. **10.** But verily, over you (are appointed angels in charge of mankind) to watch you, **11.** *Kirâman* (Honourable) *Kâtibîn* —writing down (your deeds), **12.** They know all that you do. **13.** Verily, the *Abrâr* will be in Delight (Paradise); **14.** And verily, the *Fujjâr* (the wicked), will be in the blazing Fire, **15.** Therein they will enter, and taste its burning flame on the Day of Recompense, **16.** And they (*Al-Fujjâr*) will not be absent therefrom. **17.** And what will make you know what the Day of Recompense is?

ثُمَّ مَآ أَدۡرَىٰكَ مَا يَوۡمُ ٱلدِّينِ ١٨ يَوۡمَ لَا تَمۡلِكُ نَفۡسٞ لِّنَفۡسٖ شَيۡـٔٗاۖ وَٱلۡأَمۡرُ يَوۡمَئِذٖ لِّلَّهِ ١٩

the يَوۡمُ what مَا will make you know أَدۡرَىٰكَ what مَآ then ثُمَّ
not لَا the Day (when) يَوۡمَ (of) Recompense (is) ٱلدِّينِ ١٨ Day
شَيۡـٔٗا for any soul لِّنَفۡسٖ a soul (person) نَفۡسٞ shall have power تَمۡلِكُ
will be لِّلَّهِ ١٩ that Day يَوۡمَئِذٖ and the Decision وَٱلۡأَمۡرُ anything
with Allah

18. Again, what will make you know what the Day of Recompense is? **19.** (It will be) the Day when no person shall have power (to do anything) for another, and the Decision, that Day, will be (wholly) with Allâh.

سُورَةُ المُطَفِّفِينَ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

وَيۡلٞ لِّلۡمُطَفِّفِينَ ١ ٱلَّذِينَ إِذَا ٱكۡتَالُواْ عَلَى ٱلنَّاسِ يَسۡتَوۡفُونَ ٢ وَإِذَا كَالُوهُمۡ أَو وَّزَنُوهُمۡ يُخۡسِرُونَ ٣ أَلَا يَظُنُّ أُوْلَٰٓئِكَ
أَنَّهُم مَّبۡعُوثُونَ ٤ لِيَوۡمٍ عَظِيمٖ ٥ يَوۡمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلۡعَٰلَمِينَ ٦

to Al-Mutaffifin (those who give less in لِّلۡمُطَفِّفِينَ ١ woe وَيۡلٞ
they receive ٱكۡتَالُواْ when إِذَا those who ٱلَّذِينَ measure and weight)
they demand full يَسۡتَوۡفُونَ ٢ men ٱلنَّاسِ from (on) عَلَى by measure
أَو they give by measure to them كَالُوهُمۡ and when وَإِذَا measure
they give less يُخۡسِرُونَ ٣ they give by weight to them وَّزَنُوهُمۡ or
مَّبۡعُوثُونَ ٤ that they أَنَّهُم they أُوْلَٰٓئِكَ think يَظُنُّ do not أَلَا than due
the Day يَوۡمَ Great عَظِيمٖ ٥ on a Day لِيَوۡمٍ (will be) resurrected
before the Lord لِرَبِّ mankind ٱلنَّاسُ will stand يَقُومُ (when)
(of) the worlds ٱلۡعَٰلَمِينَ ٦

Sûrat 83. *Al-Mutaffifîn*
(Those Who deal in Fraud)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Woe to *Al-Mutaffifûn* (those who give less in measure and weight). **2.** Those who, when they have to receive by measure from men, demand full measure, **3.** And when they have to give by measure or weight to (other) men, give less than

due. **4.** Do they not think that they will be resurrected (for reckoning), **5.** On a Great Day? **6.** The Day when (all) mankind will stand before the Lord of the *'Âlamîn* (mankind, jinn)?

كَلَّآ إِنَّ كِتَٰبَ ٱلْفُجَّارِ لَفِى سِجِّينٍ ﴿٧﴾ وَمَآ أَدْرَىٰكَ مَا سِجِّينٌ ﴿٨﴾ كِتَٰبٌ مَّرْقُومٌ ﴿٩﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٠﴾ ٱلَّذِينَ يُكَذِّبُونَ بِيَوْمِ
ٱلدِّينِ ﴿١١﴾ وَمَا يُكَذِّبُ بِهِۦٓ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿١٣﴾ كَلَّا ۖ بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا۟
يَكْسِبُونَ ﴿١٤﴾

لَفِى (of) the sinners, wicked ٱلْفُجَّارِ Record كِتَٰبَ truly إِنَّ nay كَلَّآ
مَا will make you know أَدْرَىٰكَ and what وَمَآ Sijjin سِجِّينٍ ﴿٧﴾ (is) in
woe وَيْلٌ inscribed مَّرْقُومٌ ﴿٩﴾ a Register كِتَٰبٌ (is) Sijjin سِجِّينٌ ﴿٨﴾ what
who يُكَذِّبُونَ those ٱلَّذِينَ to those who deny لِّلْمُكَذِّبِينَ ﴿١٠﴾ that Day يَوْمَئِذٍ
يُكَذِّبُ and none وَمَا (of) Recompense ٱلدِّينِ ﴿١١﴾ the Day بِيَوْمِ deny
transgressor beyond مُعْتَدٍ every كُلُّ except إِلَّا it بِهِۦٓ can deny
ءَايَٰتُنَا to him عَلَيْهِ are recited تُتْلَىٰ when إِذَا sinner أَثِيمٍ ﴿١٢﴾ bounds
كَلَّا (of) the ancients ٱلْأَوَّلِينَ ﴿١٣﴾ tales أَسَٰطِيرُ he says قَالَ Our Verses
عَلَىٰ (is) Rana (covering of sins and evil deeds) رَانَ but بَلْ nay
they used to earn كَانُوا۟ يَكْسِبُونَ ﴿١٤﴾ which مَّا their hearts قُلُوبِهِم on

7. Nay! Truly, the Record (writing of the deeds) of the *Fujjâr* (disbelievers, polytheists) is (preserved) in *Sijjîn*. **8.** And what will make you know what *Sijjîn* is? **9.** A Register inscribed. **10.** Woe, that Day, to those who deny. **11.** Those who deny the Day of Recompense. **12.** And none can deny it except every transgressor beyond bounds, (in disbelief, oppression and disobedience to Allâh) the sinner! **13.** When Our Verses (of the Qur'ân) are recited to him, he says: "Tales of the ancients!" **14.** Nay! But on their hearts is the *Rân* (covering of sins and evil deeds) which they used to earn.

كَلَّآ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ ﴿١٥﴾ ثُمَّ إِنَّهُمْ لَصَالُوا۟ ٱلْجَحِيمِ ﴿١٦﴾ ثُمَّ يُقَالُ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ ﴿١٧﴾ كَلَّآ إِنَّ كِتَٰبَ
ٱلْأَبْرَارِ لَفِى عِلِّيِّينَ ﴿١٨﴾ وَمَآ أَدْرَىٰكَ مَا عِلِّيُّونَ ﴿١٩﴾ كِتَٰبٌ مَّرْقُومٌ ﴿٢٠﴾

that Day يَوْمَئِذٍ their Lord رَّبِّهِمْ from عَن surely they إِنَّهُمْ nay كَلَّآ
indeed لَصَالُوا۟ verily they إِنَّهُمْ then ثُمَّ (will be) veiled لَّمَحْجُوبُونَ ﴿١٥﴾
هَٰذَا it will be said يُقَالُ then ثُمَّ (in) the Hell ٱلْجَحِيمِ ﴿١٦﴾ will burn
كَلَّآ deny تُكَذِّبُونَ ﴿١٧﴾ (it) بِهِۦ you used to كُنتُم (is) which ٱلَّذِى this
(will لَفِى (of) the Righteous ٱلْأَبْرَارِ Record كِتَٰبَ verily إِنَّ nay

will make you أَدْرَىٰكَ and what وَمَآ Illiyin عِلِّيِّينَ ⁽١٨⁾ be) indeed in
⁽٢٠⁾ مَّرْقُومٌ a Register كِتَٰبٌ (is) Illiyun عِلِّيُّونَ ⁽١٩⁾ what مَا know
inscribed

15. Nay! Surely, they (evil doers) will be veiled from seeing their Lord that Day. 16. Then verily, they will indeed enter (and taste) the burning flame of Hell. 17. Then, it will be said to them: "This is what you used to deny!" 18. Nay! Verily, the Record (writing of the deeds) of *Al- Abrâr* (the pious believers of Islamic Monotheism) is (preserved) in *'Illiyyûn*. 19. And what will make you know what *'Illiyyûn* is? 20. A Register inscribed,

يَشْهَدُهُ ٱلْمُقَرَّبُونَ ﴿٢١﴾ إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ﴿٢٢﴾ عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ﴿٢٣﴾ تَعْرِفُ فِى وُجُوهِهِمْ نَضْرَةَ ٱلنَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ مِن
رَّحِيقٍ مَّخْتُومٍ ﴿٢٥﴾ خِتَٰمُهُۥ مِسْكٌ ۚ وَفِى ذَٰلِكَ فَلْيَتَنَافَسِ ٱلْمُتَنَٰفِسُونَ ﴿٢٦﴾ وَمِزَاجُهُۥ مِن تَسْنِيمٍ ﴿٢٧﴾ عَيْنًا يَشْرَبُ بِهَا
ٱلْمُقَرَّبُونَ ﴿٢٨﴾

إِنَّ those nearest (to Allah) ٱلْمُقَرَّبُونَ ⁽٢١⁾ to which bear witness يَشْهَدُهُ
on عَلَى Delight نَعِيمٍ ⁽٢٢⁾ (will be) in لَفِى the righteous ٱلْأَبْرَارَ verily
in فِى you will recognise تَعْرِفُ looking يَنظُرُونَ ⁽٢٣⁾ thrones ٱلْأَرَآئِكِ
يُسْقَوْنَ (of) delight ٱلنَّعِيمِ ⁽٢٤⁾ the brightness نَضْرَةَ their faces وُجُوهِهِمْ
⁽٢٥⁾ مَّخْتُومٍ pure wine رَّحِيقٍ from/of مِن they will be given to drink
وَفِى (will be) smell of musk مِسْكٌ the last thereof خِتَٰمُهُۥ sealed
those who want to ⁽٢٦⁾ ٱلْمُتَنَٰفِسُونَ let strive فَلْيَتَنَافَسِ this ذَٰلِكَ and for
Tasnim ⁽٢٧⁾ تَسْنِيمٍ from مِن and its mixture (will be) وَمِزَاجُهُۥ strive
those nearest to ⁽٢٨⁾ ٱلْمُقَرَّبُونَ whereof بِهَا will drink يَشْرَبُ a spring عَيْنًا
Allah

21. To which bear witness those nearest (to Allâh, i.e. the angels). 22. Verily, *Al-Abrâr* will be in Delight (Paradise). 23. On thrones, looking (at all things). 24. You will recognise in their faces the brightness of delight. 25. They will be given to drink of pure sealed wine. 26. The last thereof (that wine) will be the smell of musk, and for this let (all) those strive who want to strive. 27. It (that wine) will be mixed with *Tasnîm*: 28. A spring whereof drink those nearest to Allâh.

إِنَّ ٱلَّذِينَ أَجْرَمُوا۟ كَانُوا۟ مِنَ ٱلَّذِينَ ءَامَنُوا۟ يَضْحَكُونَ ﴿٢٩﴾ وَإِذَا مَرُّوا۟ بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾ وَإِذَا ٱنقَلَبُوٓا۟ إِلَىٰٓ أَهْلِهِمُ ٱنقَلَبُوا۟
فَكِهِينَ ﴿٣١﴾ وَإِذَا رَأَوْهُمْ قَالُوٓا۟ إِنَّ هَٰٓؤُلَآءِ لَضَآلُّونَ ﴿٣٢﴾ وَمَآ أُرْسِلُوا۟ عَلَيْهِمْ حَٰفِظِينَ ﴿٣٣﴾ فَٱلْيَوْمَ ٱلَّذِينَ ءَامَنُوا۟ مِنَ ٱلْكُفَّارِ
يَضْحَكُونَ ﴿٣٤﴾ عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ﴿٣٥﴾ هَلْ ثُوِّبَ ٱلْكُفَّارُ مَا كَانُوا۟ يَفْعَلُونَ ﴿٣٦﴾

they كَانُوا۟ who committed crimes أَجْرَمُوا۟ those ٱلَّذِينَ verily إِنَّ
laugh يَضْحَكُونَ ﴿٢٩﴾ believed ءَامَنُوا۟ those who ٱلَّذِينَ at مِنَ used to
they يَتَغَامَزُونَ ﴿٣٠﴾ by them بِهِمْ they passed مَرُّوا۟ and whenever وَإِذَا
they returned ٱنقَلَبُوٓا۟ and when وَإِذَا used to wink one to another
فَكِهِينَ ﴿٣١﴾ they would return ٱنقَلَبُوا۟ their own people أَهْلِهِمُ to إِلَىٰٓ
إِنَّ they said قَالُوٓا۟ they saw them رَأَوْهُمْ and when وَإِذَا jesting
but not وَمَآ indeed have gone astray لَضَآلُّونَ ﴿٣٢﴾ these هَٰٓؤُلَآءِ verily
(as) watchers حَٰفِظِينَ ﴿٣٣﴾ over them عَلَيْهِمْ they had been sent أُرْسِلُوا۟
the ٱلْكُفَّارِ at مِنَ who believe ءَامَنُوا۟ those ٱلَّذِينَ but this Day فَٱلْيَوْمَ
يَنظُرُونَ ﴿٣٥﴾ thrones ٱلْأَرَآئِكِ on عَلَى will laugh يَضْحَكُونَ ﴿٣٤﴾ disbelievers
كَانُوا۟ for what مَا the disbelievers ٱلْكُفَّارُ paid ثُوِّبَ are not هَلْ look
do يَفْعَلُونَ ﴿٣٦﴾ they used to

29. Verily, (during the worldly life) those who committed crimes used to laugh at those who believed. **30.** And, whenever they passed by them, used to wink one to another (in mockery). **31.** And when they returned to their own people, they would return jesting; **32.** And when they saw them, they said: "Verily, these have indeed gone astray!" **33.** But they (disbelievers, sinners) had not been sent as watchers over them (the believers). **34.** But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers **35.** On (high) thrones, looking (at all things). **36.** Are not the disbelievers paid (fully) for what they used to do?

سُورَةُ الانشِقَاق

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ ﴿١﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾ وَإِذَا ٱلْأَرْضُ مُدَّتْ ﴿٣﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾
يَٰٓأَيُّهَا ٱلْإِنسَٰنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَٰقِيهِ ﴿٦﴾ فَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ بِيَمِينِهِۦ ﴿٧﴾ فَسَوْفَ يُحَاسَبُ حِسَابًا
يَسِيرًا ﴿٨﴾ وَيَنقَلِبُ إِلَىٰٓ أَهْلِهِۦ مَسْرُورًا ﴿٩﴾

and وَأَذِنَتْ is split asunder ﴿١﴾ ٱنشَقَّتْ the heaven ٱلسَّمَآءُ when إِذَا
and when وَإِذَا and it must do so ﴿٢﴾ وَحُقَّتْ to its Lord لِرَبِّهَا listens
all مَا and cast out وَأَلْقَتْ is stretched forth ﴿٣﴾ مُدَّتْ the earth ٱلْأَرْضُ
and listens وَأَذِنَتْ and became empty ﴿٤﴾ وَتَخَلَّتْ (was) in it فِيهَا that
O يَٰٓأَيُّهَا and it must do so ﴿٥﴾ وَحُقَّتْ its Lord لِرَبِّهَا to and obeys
your رَبِّكَ towards إِلَىٰ are exerting كَادِحٌ verily you إِنَّكَ man ٱلْإِنسَٰنُ
then as فَأَمَّا (you) will meet Him ﴿٦﴾ فَمُلَٰقِيهِ very hard كَدْحًا Lord
in ﴿٧﴾ بِيَمِينِهِۦ his Record كِتَٰبَهُۥ will be given أُوتِيَ him who مَنْ for
حِسَابًا he be reckoned يُحَاسَبُ surely will فَسَوْفَ his right hand
his أَهْلِهِۦ to إِلَىٰٓ and will return وَيَنقَلِبُ easy ﴿٨﴾ يَسِيرًا a reckoning
happy, glad ﴿٩﴾ مَسْرُورًا family

Sûrat 84. *Al-Inshiqâq*
(The Splitting Asunder)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. When the heaven is split asunder, **2.** And listens to and obeys its Lord — and it
must do so. **3.** And when the earth is stretched forth, **4.** And has cast out all that
was in it and became empty. **5.** And listens to and obeys its Lord — and it must do
so. **6.** O man! Verily, you are returning towards your Lord with your deeds and
actions (good or bad), a sure returning, and you will meet. **7.** Then as for him who
will be given his Record in his right hand, **8.** He surely, will receive an easy
reckoning, **9.** And will return to his family in joy!

وَأَمَّا مَنْ أُوتِيَ كِتَٰبَهُۥ وَرَآءَ ظَهْرِهِۦ ﴿١٠﴾ فَسَوْفَ يَدْعُوا۟ ثُبُورًا ﴿١١﴾ وَيَصْلَىٰ سَعِيرًا ﴿١٢﴾ إِنَّهُۥ كَانَ فِىٓ أَهْلِهِۦ مَسْرُورًا ﴿١٣﴾ إِنَّهُۥ ظَنَّ أَن لَّن
يَحُورَ ﴿١٤﴾ بَلَىٰٓ إِنَّ رَبَّهُۥ كَانَ بِهِۦ بَصِيرًا ﴿١٥﴾ فَلَآ أُقْسِمُ بِٱلشَّفَقِ ﴿١٦﴾ وَٱلَّيْلِ وَمَا وَسَقَ ﴿١٧﴾ وَٱلْقَمَرِ إِذَا ٱتَّسَقَ ﴿١٨﴾

behind وَرَآءَ his Record كِتَٰبَهُۥ is given أُوتِيَ whosoever مَنْ but وَأَمَّا
(for) ﴿١١﴾ ثُبُورًا he invoke يَدْعُوا۟ will فَسَوْفَ his back ﴿١٠﴾ ظَهْرِهِۦ
verily he إِنَّهُۥ in a blazing Fire ﴿١٢﴾ سَعِيرًا and burn وَيَصْلَىٰ destruction
verily he إِنَّهُۥ in joy ﴿١٣﴾ مَسْرُورًا his people أَهْلِهِۦ among فِىٓ was كَانَ
بَلَىٰٓ he would come back ﴿١٤﴾ يَحُورَ never لَّن that أَن thought ظَنَّ
﴿١٥﴾ بَصِيرًا at him بِهِۦ has been كَانَ his Lord رَبَّهُۥ verily إِنَّ yes
by the afterglow of ﴿١٦﴾ بِٱلشَّفَقِ I swear أُقْسِمُ so فَلَآ beholding

it gathers in وَسَقَ ﴿١٧﴾ and whatever وَمَا and the night وَٱلَّيۡلِ sunset
it is at the ٱتَّسَقَ ﴿١٨﴾ when إِذَا and the moon وَٱلۡقَمَرِ its darkness
full

10. But whosoever is given his Record behind his back, **11.** He will invoke (for his) destruction, **12.** And he shall enter a blazing Fire, and made to taste its burning. **13.** Verily, he was among his people in joy! **14.** Verily, he thought that he would never come back (to Us)! **15.** Yes! Verily, his Lord has been ever beholding him! **16.** So I swear by the afterglow of sunset; **17.** And by the night and whatever it gathers in its darkness, **18.** And by the moon when it is at the full.

لَتَرۡكَبُنَّ طَبَقًا عَن طَبَقٖ ﴿١٩﴾ فَمَا لَهُمۡ لَا يُؤۡمِنُونَ ﴿٢٠﴾ وَإِذَا قُرِئَ عَلَيۡهِمُ ٱلۡقُرۡءَانُ لَا يَسۡجُدُونَ ۩ ﴿٢١﴾ بَلِ ٱلَّذِينَ كَفَرُواْ
يُكَذِّبُونَ ﴿٢٢﴾ وَٱللَّهُ أَعۡلَمُ بِمَا يُوعُونَ ﴿٢٣﴾ فَبَشِّرۡهُم بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾ إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُمۡ أَجۡرٌ
غَيۡرُ مَمۡنُونِۭ ﴿٢٥﴾

طَبَقٍ ﴿١٩﴾ from عَن to stage طَبَقًا you shall certainly travel لَتَرۡكَبُنَّ
they يُؤۡمِنُونَ ﴿٢٠﴾ not لَا with them لَهُمۡ what is the matter فَمَا stage
the ٱلۡقُرۡءَانُ to them عَلَيۡهِمُ is recited قُرِئَ and when وَإِذَا believe
those ٱلَّذِينَ nay بَلِ they fall prostrate يَسۡجُدُونَ ۩ ﴿٢١﴾ not لَا Quran
knows أَعۡلَمُ and Allah وَٱللَّهُ deny يُكَذِّبُونَ ﴿٢٢﴾ disbelieve كَفَرُواْ who
so announce to them فَبَشِّرۡهُم they gather يُوعُونَ ﴿٢٣﴾ what بِمَا best
ءَامَنُواْ those who ٱلَّذِينَ save إِلَّا painful أَلِيمٍ ﴿٢٤﴾ a torment بِعَذَابٍ
أَجۡرٌ for them لَهُمۡ righteous deeds ٱلصَّٰلِحَٰتِ and do وَعَمِلُواْ believe
ending مَمۡنُونِۭ ﴿٢٥﴾ never غَيۡرُ (is) a reward

19. You shall certainly travel from stage to stage (in this life and in the Hereafter). **20.** What is the matter with them, that they believe not? **21.** And when the Qur'ân is recited to them, they fall not prostrate. **22.** Nay, those who disbelieve belie (Prophet Muhammad ﷺ and whatever he brought, i.e. this Qur'ân and Islâmic Monotheism). **23.** And Allâh knows best what they gather (of good and bad deeds), **24.** So announce to them a painful torment. **25.** Save those who believe and do righteous good deeds, for them is a reward that will never come to an end (i.e. Paradise).

سُورَةُ البُرُوجِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ (١) وَالْيَوْمِ الْمَوْعُودِ (٢) وَشَاهِدٍ وَمَشْهُودٍ (٣) قُتِلَ أَصْحَابُ الْأُخْدُودِ (٤) النَّارِ ذَاتِ الْوَقُودِ (٥) إِذْ هُمْ
عَلَيْهَا قُعُودٌ (٦) وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ (٧) وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ (٨)

وَالْيَوْمِ the big stars الْبُرُوجِ (١) with/holding ذَاتِ by the heaven وَالسَّمَاءِ
and the Witnessing day وَشَاهِدٍ Promised الْمَوْعُودِ (٢) and the Day
the People أَصْحَابُ were cursed قُتِلَ and the Witnessed day وَمَشْهُودٍ (٣)
إِذْ fuel الْوَقُودِ (٥) with ذَاتِ (of) fire النَّارِ (of) the Ditch الْأُخْدُودِ (٤)
what مَا on عَلَىٰ and they وَهُمْ sat قُعُودٌ (٦) by it عَلَيْهَا they هُمْ when
(were) شُهُودٌ (٧) to the believers بِالْمُؤْمِنِينَ they were doing يَفْعَلُونَ
إِلَّا on them مِنْهُمْ they took revenge نَقَمُوا and not وَمَا witness
the الْعَزِيزِ in Allah بِاللَّهِ they believed يُؤْمِنُوا that أَنْ except
Worthy of all praise الْحَمِيدِ (٨) All-Mighty

Sûrat 85. Al-Burûj
(The Big Stars "*Burûj*")

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. By the heaven holding the big stars. **2.** And by the Promised Day (i.e. the Day of Resurrection). **3.** And by the Witnessing Day (i.e. Friday), and by the Witnessed Day [i.e. the day of *'Arafah* (*Hajj*)]; **4.** Cursed were the People of the Ditch. **5.** Of fire fed with fuel, **6.** When they sat by it (fire), **7.** And they witnessed what they were doing against the believers (i.e. burning them). **8.** And they had no fault except that they believed in Allâh, the All-Mighty, Worthy of all praise!

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ (٩) إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا
فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ (١٠) إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ ذَٰلِكَ
الْفَوْزُ الْكَبِيرُ (١١)

(of) the السَّمَاوَاتِ dominion مُلْكُ to Him (belongs) لَهُ Who الَّذِي
every كُلِّ over عَلَىٰ and Allah وَاللَّهُ and the earth وَالْأَرْضِ heavens
who put فَتَنُوا those الَّذِينَ verily إِنَّ (is) Witness شَهِيدٌ (٩) thing شَيْءٍ

and believing women وَٱلْمُؤْمِنَٰتِ the believing men ٱلْمُؤْمِنِينَ into trial
عَذَابُ will have فَلَهُمْ they turn in repentance يَتُوبُوا۟ not لَمْ then ثُمَّ
punishment عَذَابُ and they will have وَلَهُمْ (of) Hell جَهَنَّمَ torment
ءَامَنُوا۟ those who ٱلَّذِينَ verily إِنَّ (of) the burning Fire ٱلْحَرِيقِ ⑩
for them لَهُمْ the righteous deeds ٱلصَّٰلِحَٰتِ and do وَعَمِلُوا۟ believe
ذَٰلِكَ rivers ٱلْأَنْهَٰرُ under which مِن تَحْتِهَا flowing تَجْرِى (are) Gardens جَنَّٰتٌ
great ٱلْكَبِيرُ ⑪ (is) the success ٱلْفَوْزُ that

9. To Whom belongs the dominion of the heavens and the earth! And Allâh is Witness over everything. **10.** Verily, those who put into trial the believing men and believing women (by torturing them and burning them), and then do not turn in repentance (to Allâh), then they will have the torment of Hell, and they will have the punishment of the burning Fire. **11.** Verily, those who believe and do righteous good deeds, for them will be Gardens under which rivers flow (Paradise). That is the great success.

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾ إِنَّهُۥ هُوَ يُبْدِئُ وَيُعِيدُ ﴿١٣﴾ وَهُوَ ٱلْغَفُورُ ٱلْوَدُودُ ﴿١٤﴾ ذُو ٱلْعَرْشِ ٱلْمَجِيدُ ﴿١٥﴾ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٦﴾ هَلْ
أَتَىٰكَ حَدِيثُ ٱلْجُنُودِ ﴿١٧﴾ فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾ بَلِ ٱلَّذِينَ كَفَرُوا۟ فِى تَكْذِيبٍ ﴿١٩﴾ وَٱللَّهُ مِن وَرَآئِهِم مُّحِيطٌۢ ﴿٢٠﴾ بَلْ هُوَ قُرْءَانٌ
مَّجِيدٌ ﴿٢١﴾ فِى لَوْحٍ مَّحْفُوظٍۭ ﴿٢٢﴾

(is) indeed severe لَشَدِيدٌ ⑫ (of) your lord رَبِّكَ grip بَطْشَ verily إِنَّ
وَهُوَ and repeats وَيُعِيدُ ⑬ begins يُبْدِئُ (He) هُوَ verily He (Allah) إِنَّهُۥ
Owner ذُو full of love ٱلْوَدُودُ ⑭ (is) Oft-Forgiving ٱلْغَفُورُ and He
لِّمَا He is the Doer فَعَّالٌ the Glorious ٱلْمَجِيدُ ⑮ (of) the Throne ٱلْعَرْشِ
the حَدِيثُ reached you أَتَىٰكَ has هَلْ He intends يُرِيدُ ⑯ of what
and Thamud وَثَمُودَ ⑱ (of) Pharaoh فِرْعَوْنَ (of) the hosts ٱلْجُنُودِ ⑰ story
denying تَكْذِيبٍ ⑲ in فِى disbelieve كَفَرُوا۟ those who ٱلَّذِينَ nay بَلِ
بَلْ encompasses مُّحِيطٌۢ ⑳ behind them وَرَآئِهِم from مِن and Allah وَٱللَّهُ
Tablet لَوْحٍ in فِى Glorious مَّجِيدٌ ㉑ (is) a Quran قُرْءَانٌ this هُوَ nay
Preserved مَّحْفُوظٍۭ ㉒

12. Verily, (O Muhammad ﷺ) the Seizure (punishment) of your Lord is severe and painful. **13.** Verily, He it is Who begins (punishment) and repeats (punishment in the Hereafter). **14.** And He is Oft-Forgiving, full of love, **15.** Owner of the

Throne, the Glorious, **16.** (He is the) Doer of whatsoever He intends (or wills). **17.** Has the story reached you of the hosts, **18.** Of Fir'aun (Pharaoh) and Thamûd? **19.** Nay! The disbelievers (persisted) in denying. **20.** And Allâh encompasses them from behind! (i.e. all their deeds are within His Knowledge, and He will requite them for their deeds). **21.** Nay! This is a Glorious Qur'ân, **22.** (Inscribed) in *Al-Lauh Al-Mahfûz* (The Preserved Tablet)!

سُورَةُ الطَّارِقِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالسَّمَاءِ وَالطَّارِقِ ﴿١﴾ وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿٢﴾ النَّجْمُ الثَّاقِبُ ﴿٣﴾ إِن كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ﴿٤﴾ فَلْيَنظُرِ الْإِنسَانُ مِمَّ خُلِقَ ﴿٥﴾ خُلِقَ
مِن مَّاءٍ دَافِقٍ ﴿٦﴾ يَخْرُجُ مِن بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٧﴾ إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ ﴿٨﴾

وَمَا and At-Tariq (the night comer) ﴿١﴾ وَالطَّارِقِ by the heaven وَالسَّمَاءِ
(is) ﴿٢﴾ الطَّارِقُ what مَا will make you know أَدْرَاكَ and what
piercing ﴿٣﴾ الثَّاقِبُ (it is) the star النَّجْمُ At-Tariq (the night comer)
over عَلَيْهَا but لَّمَّا human being نَفْسٍ every كُلُّ (is) not إِن bright
from مِمَّ man الْإِنسَانُ so let see فَلْيَنظُرِ (is) a protector ﴿٤﴾ حَافِظٌ him
a water مَّاءٍ from مِن he is created خُلِقَ he is created ﴿٥﴾ خُلِقَ what
الصُّلْبِ between بَيْنِ from مِن it proceeds يَخْرُجُ gushing forth ﴿٦﴾ دَافِقٍ
to عَلَىٰ verily He (Allah) إِنَّهُ and the ribs ﴿٧﴾ وَالتَّرَائِبِ the back-bone
(is) Able ﴿٨﴾ لَقَادِرٌ bring him back رَجْعِهِ

Sûrat 86. *At-Târiq*
(The Night-Comer)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. By the heaven, and *At-Târiq* (the night-comer, i.e. the bright star); **2.** And what will make you to know what *At-Târiq* (night-comer) is? **3.** (It is) the star of piercing brightness; **4.** There is no human being but has a protector over him (or her). **5.** So let man see from what he is created! **6.** He is created from a water gushing forth, **7.** Proceeding from between the backbone and the ribs. **8.** Verily, (Allâh) is Able to bring him back (to life)!

يَوْمَ تُبْلَى السَّرَائِرُ ﴿٩﴾ فَمَا لَهُ مِن قُوَّةٍ وَلَا نَاصِرٍ ﴿١٠﴾ وَالسَّمَاءِ ذَاتِ الرَّجْعِ ﴿١١﴾ وَالْأَرْضِ ذَاتِ الصَّدْعِ ﴿١٢﴾ إِنَّهُ لَقَوْلٌ فَصْلٌ ﴿١٣﴾ وَمَا هُوَ
بِالْهَزْلِ ﴿١٤﴾ إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾ وَأَكِيدُ كَيْدًا ﴿١٦﴾ فَمَهِّلِ الْكَافِرِينَ أَمْهِلْهُمْ رُوَيْدًا ﴿١٧﴾

يَوْمَ the Day (when) تُبْلَى will be examined ٱلسَّرَآئِرُ ⑨ the secrets فَمَا then not لَهُۥ for him مِن any قُوَّةٍ power وَلَا nor نَاصِرٍ ⑩ any helper وَٱلسَّمَآءِ by the sky ذَاتِ with ٱلرَّجْعِ ⑪ the returning rain وَٱلْأَرْضِ and the earth ذَاتِ with ٱلصَّدْعِ ⑫ split (it opens out for gushing of springs) إِنَّهُۥ verily this (Quran) لَقَوْلٌ (is) the Word فَصْلٌ ⑬ that separates وَمَا and not هُوَ it (is) بِٱلْهَزْلِ ⑭ for amusement إِنَّهُمْ verily they يَكِيدُونَ are plotting كَيْدًا ⑮ a plot وَأَكِيدُ and I am planning كَيْدًا ⑯ a plan فَمَهِّلِ so give a respite ٱلْكَٰفِرِينَ (to) the disbelievers أَمْهِلْهُمْ give respite to them رُوَيْدًۢا ⑰ gently (for a while)

9. The Day when all the secrets (deeds, prayers, fasting) will be examined (as to their truth). **10.** Then he will have no power, nor any helper. **11.** By the sky (having rain clouds) which gives rain, again and again. **12.** And the earth which splits (with the growth of trees and plants). **13.** Verily, this (the Qur'ân) is the Word that separates (the truth from falsehood, and commands strict laws for mankind to cut the roots of evil). **14.** And it is not a thing for amusement. **15.** Verily, they are but plotting a plot (against you O Muhammad ﷺ). **16.** And I (too) am planning a plan. **17.** So give a respite to the disbelievers; deal gently with them for a while.

سُورَةُ الأَعْلَىٰ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ① ٱلَّذِى خَلَقَ فَسَوَّىٰ ② وَٱلَّذِى قَدَّرَ فَهَدَىٰ ③ وَٱلَّذِىٓ أَخْرَجَ ٱلْمَرْعَىٰ ④ فَجَعَلَهُۥ غُثَآءً أَحْوَىٰ ⑤
سَنُقْرِئُكَ فَلَا تَنسَىٰٓ ⑥ إِلَّا مَا شَآءَ ٱللَّهُ إِنَّهُۥ يَعْلَمُ ٱلْجَهْرَ وَمَا يَخْفَىٰ ⑦ وَنُيَسِّرُكَ لِلْيُسْرَىٰ ⑧ فَذَكِّرْ إِن نَّفَعَتِ ٱلذِّكْرَىٰ ⑨

سَبِّحِ glorify ٱسْمَ the Name رَبِّكَ (of) your Lord ٱلْأَعْلَى ① the Most High ٱلَّذِى Who خَلَقَ created فَسَوَّىٰ ② and then proportioned وَٱلَّذِى and Who قَدَّرَ measured فَهَدَىٰ ③ then guided وَٱلَّذِىٓ and Who أَخْرَجَ brings out ٱلْمَرْعَىٰ ④ the pasturage فَجَعَلَهُۥ and then makes it غُثَآءً stubble أَحْوَىٰ ⑤ dark سَنُقْرِئُكَ We shall make you to recite فَلَا so not تَنسَىٰٓ ⑥ you shall forget إِلَّا except مَا what شَآءَ wills ٱللَّهُ Allah إِنَّهُۥ verily He (Allah) يَعْلَمُ knows ٱلْجَهْرَ the apparent وَمَا and what يَخْفَىٰ ⑦ is hidden وَنُيَسِّرُكَ and We shall make easy for you لِلْيُسْرَىٰ ⑧ to the path فَذَكِّرْ therefore give advice/admonition إِن if نَّفَعَتِ profits ٱلذِّكْرَىٰ ⑨ the admonition

Sûrat 87. *Al-A'lâ* (The Most High)

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Glorify the Name of your Lord, the Most High, **2.** Who has created (everything), and then proportioned it. **3.** And Who has measured (preordainments for everything even to be blessed or wretched); and then guided. **4.** And Who brings out the pasturage, **5.** And then makes it dark stubble. **6.** We shall make you to recite (the Qur'ân), so you (O Muhammad ﷺ) shall not forget (it), **7.** Except what Allâh may will. He knows what is apparent and what is hidden. **8.** And We shall make easy for you (O Muhammad ﷺ) the easy way (i.e. the doing of righteous deeds). **9.** Therefore remind (men) in case the reminder profits (them).

سَيَذَّكَّرُ مَن يَخْشَىٰ ﴿١٠﴾ وَيَتَجَنَّبُهَا ٱلْأَشْقَى ﴿١١﴾ ٱلَّذِى يَصْلَى ٱلنَّارَ ٱلْكُبْرَىٰ ﴿١٢﴾ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿١٣﴾ قَدْ أَفْلَحَ مَن
تَزَكَّىٰ ﴿١٤﴾ وَذَكَرَ ٱسْمَ رَبِّهِۦ فَصَلَّىٰ ﴿١٥﴾ بَلْ تُؤْثِرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿١٦﴾ وَٱلْءَاخِرَةُ خَيْرٌ وَأَبْقَىٰٓ ﴿١٧﴾ إِنَّ هَٰذَا لَفِى ٱلصُّحُفِ
ٱلْأُولَىٰ ﴿١٨﴾ صُحُفِ إِبْرَٰهِيمَ وَمُوسَىٰ ﴿١٩﴾

وَيَتَجَنَّبُهَا fears ﴿١٠﴾ يَخْشَىٰ who مَن he will receive the admonition سَيَذَّكَّرُ
ٱلنَّارَ will burn يَصْلَى who ٱلَّذِى the wretched ﴿١١﴾ ٱلْأَشْقَى and avoid it
he will die يَمُوتُ neither لَا then ثُمَّ great ﴿١٢﴾ ٱلْكُبْرَىٰ (in) the Fire
shall achieve success أَفْلَحَ indeed قَدْ live ﴿١٣﴾ يَحْيَىٰ nor وَلَا in it فِيهَا
ٱسْمَ and remembers وَذَكَرَ purifies himself ﴿١٤﴾ تَزَكَّىٰ whosoever مَن
you تُؤْثِرُونَ nay بَلْ and prays ﴿١٥﴾ فَصَلَّىٰ (of) his Lord رَبِّهِۦ the Name
although the وَٱلْءَاخِرَةُ worldly ﴿١٦﴾ ٱلدُّنْيَا the life ٱلْحَيَوٰةَ prefer
هَٰذَا verily إِنَّ and more lasting ﴿١٧﴾ وَأَبْقَىٰٓ (is) better خَيْرٌ Hereafter
the صُحُفِ former ﴿١٨﴾ ٱلْأُولَىٰ the Scriptures ٱلصُّحُفِ (is) in لَفِى this
and Musa ﴿١٩﴾ وَمُوسَىٰ (of) Ibrahim (Abraham) إِبْرَٰهِيمَ Scriptures
(Moses)

10. The reminder will be received by him who fears (Allâh), **11.** But it will be avoided by the wretched, **12.** Who will enter the great Fire (and will be made to taste its burning). **13.** There he will neither die (to be in rest) nor live (a good living). **14.** Indeed whosoever purifies himself shall achieve success, **15.** And remembers (glorifies) the Name of his Lord (worships none but Allâh), and prays. **16.** Nay, you prefer the life of this world, **17.** Although the Hereafter is better and more lasting. **18.** Verily, this is in the former Scriptures — **19.** The Scriptures of Ibrâhîm (Abraham) and Mûsâ (Moses) (عليهما السلام).

سُورَةُ الغَاشِيَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ ﴿١﴾ وُجُوهٌ يَوْمَئِذٍ خَٰشِعَةٌ ﴿٢﴾ عَامِلَةٌ نَّاصِبَةٌ ﴿٣﴾ تَصْلَىٰ نَارًا حَامِيَةً ﴿٤﴾ تُسْقَىٰ مِنْ عَيْنٍ
ءَانِيَةٍ ﴿٥﴾ لَّيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ ﴿٦﴾ لَّا يُسْمِنُ وَلَا يُغْنِى مِن جُوعٍ ﴿٧﴾ وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ﴿٨﴾ لِّسَعْيِهَا رَاضِيَةٌ ﴿٩﴾
فِى جَنَّةٍ عَالِيَةٍ ﴿١٠﴾

(of) the ﴿١﴾ ٱلْغَٰشِيَةِ the narration حَدِيثُ come to you أَتَىٰكَ has هَلْ
(will ﴿٢﴾ خَٰشِعَةٌ that day يَوْمَئِذٍ (some) faces وُجُوهٌ overwhelming
they will burn تَصْلَىٰ weary ﴿٣﴾ نَّاصِبَةٌ labouring عَامِلَةٌ be) humiliated
from مِنْ they will be given to drink تُسْقَىٰ hot ﴿٤﴾ حَامِيَةً in fire نَارًا
for them لَهُمْ (there will be) no لَّيْسَ boiling ﴿٥﴾ ءَانِيَةٍ a spring عَيْنٍ
لَّا a poisonous thorny plant ﴿٦﴾ ضَرِيعٍ from مِن but إِلَّا food طَعَامٌ
against مِن avail يُغْنِى nor وَلَا that will nourish يُسْمِنُ neither
(will be) ﴿٨﴾ نَّاعِمَةٌ that day يَوْمَئِذٍ (other) faces وُجُوهٌ hunger ﴿٧﴾ جُوعٍ
Garden جَنَّةٍ in فِى glad ﴿٩﴾ رَاضِيَةٌ with their endeavour لِّسَعْيِهَا joyful
high ﴿١٠﴾ عَالِيَةٍ (Paradise)

Sûrat 88. Al-Ghâshiyah
(The Overwhelming)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)? **2.** Some faces, that Day will be humiliated (in the Hell-fire. **3.** Labouring, weary. **4.** They will enter in the hot blazing Fire. **5.** They will be given to drink from a boiling spring, **6.** No food will there be for them but a poisonous thorny plant, **7.** Which will neither nourish nor avail against hunger. **8.** (Other) faces that Day will be joyful, **9.** Glad with their endeavour. **10.** In a lofty Paradise.

لَّا تَسْمَعُ فِيهَا لَٰغِيَةً ﴿١١﴾ فِيهَا عَيْنٌ جَارِيَةٌ ﴿١٢﴾ فِيهَا سُرُرٌ مَّرْفُوعَةٌ ﴿١٣﴾ وَأَكْوَابٌ مَّوْضُوعَةٌ ﴿١٤﴾ وَنَمَارِقُ مَصْفُوفَةٌ ﴿١٥﴾ وَزَرَابِىُّ
مَبْثُوثَةٌ ﴿١٦﴾ أَفَلَا يَنظُرُونَ إِلَى ٱلْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾ وَإِلَى ٱلسَّمَآءِ كَيْفَ رُفِعَتْ ﴿١٨﴾ وَإِلَى ٱلْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾
وَإِلَى ٱلْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾

فِيهَا vain talk لَٰغِيَةً (11) therein فِيهَا they shall hear تَسْمَعُ neither لَّا
therein (will فِيهَا running جَارِيَةٌ (12) a spring عَيْنٌ therein (will be)
set مَّوْضُوعَةٌ (14) and cups وَأَكْوَابٌ raised high مَّرْفُوعَةٌ (13) thrones سُرُرٌ be)
and rich وَزَرَابِيُّ set in rows مَصْفُوفَةٌ (15) and cushions وَنَمَارِقُ at hand
at إِلَى they look يَنظُرُونَ do not أَفَلَا spread out مَبْثُوثَةٌ (16) carpets
and at وَإِلَى they are created خُلِقَتْ (17) how كَيْفَ the camels ٱلْإِبِلِ
ٱلْجِبَالِ and at وَإِلَى it is raised رُفِعَتْ (18) how كَيْفَ the heaven ٱلسَّمَآءِ
and at وَإِلَى they are fixed firm نُصِبَتْ (19) how كَيْفَ the mountains
it is spread out سُطِحَتْ (20) how كَيْفَ the earth ٱلْأَرْضِ

11. Where they shall neither hear harmful speech nor falsehood. **12.** Therein will be a running spring. **13.** Therein will be thrones raised high. **14.** And cups set at hand. **15.** And cushions set in rows. **16.** And rich carpets (all) spread out. **17.** Do they not look at the camels, how they are created? **18.** And at the heaven, how it is raised? **19.** And at the mountains, how they are rooted (and fixed firm)? **20.** And at the earth, how it is outspread?

فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ (21) لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ (22) إِلَّا مَن تَوَلَّىٰ وَكَفَرَ (23) فَيُعَذِّبُهُ ٱللَّهُ ٱلْعَذَابَ ٱلْأَكْبَرَ (24)
إِنَّ إِلَيْنَآ إِيَابَهُمْ (25) ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُم (26)

(are) a reminder مُذَكِّرٌ (21) you أَنتَ only إِنَّمَآ so remind فَذَكِّرْ
save إِلَّا a dictator بِمُصَيْطِرٍ (22) over them عَلَيْهِم you are not لَّسْتَ
فَيُعَذِّبُهُ and disbelieves وَكَفَرَ (23) turns away تَوَلَّىٰ the one who مَن
ٱلْأَكْبَرَ (24) the punishment ٱلْعَذَابَ Allah ٱللَّهُ then will punish him
ثُمَّ (will be) their return إِيَابَهُمْ (25) to Us إِلَيْنَآ verily إِنَّ greatest
their reckoning حِسَابَهُم (26) for Us (will be) عَلَيْنَا verily إِنَّ then

21. So remind them (O Muhammad ﷺ) — you are only one who reminds. **22.** You are not a dictator over them — **23.** Save the one who turns away and disbelieves. **24.** Then Allâh will punish him with the greatest punishment. **25.** Verily, to Us will be their return; **26.** Then verily, for Us will be their reckoning.

سُورَةُ الْفَجْرِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالْفَجْرِ ﴿١﴾ وَلَيَالٍ عَشْرٍ ﴿٢﴾ وَالشَّفْعِ وَالْوَتْرِ ﴿٣﴾ وَاللَّيْلِ إِذَا يَسْرِ ﴿٤﴾ هَلْ فِي ذَٰلِكَ قَسَمٌ لِّذِي حِجْرٍ ﴿٥﴾ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ
بِعَادٍ ﴿٦﴾ إِرَمَ ذَاتِ الْعِمَادِ ﴿٧﴾ الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ﴿٨﴾ وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ﴿٩﴾ وَفِرْعَوْنَ ذِي
الْأَوْتَادِ ﴿١٠﴾

وَالشَّفْعِ ten عَشْرٍ ﴿٢﴾ and by the nights وَلَيَالٍ by the dawn وَالْفَجْرِ ﴿١﴾
إِذَا and by the night وَاللَّيْلِ and the odd وَالْوَتْرِ ﴿٣﴾ and by the even
an قَسَمٌ them ذَٰلِكَ in فِي is it هَلْ it departs يَسْرِ ﴿٤﴾ when
أَلَمْ (of) understanding حِجْرٍ ﴿٥﴾ for those (men) لِّذِي oath/evidence
بِعَادٍ ﴿٦﴾ your Lord رَبُّكَ dealt فَعَلَ how كَيْفَ you see تَرَ did not
not لَمْ which الَّتِي pillars الْعِمَادِ ﴿٧﴾ of ذَاتِ (of) Iram إِرَمَ with 'Ad
وَثَمُودَ the land الْبِلَادِ ﴿٨﴾ in فِي like them مِثْلُهَا were created يُخْلَقْ
بِالْوَادِ ﴿٩﴾ rocks الصَّخْرَ hewed out جَابُوا who الَّذِينَ and (with) Thamud
with the stakes ذِي الْأَوْتَادِ ﴿١٠﴾ and (with) Pharaoh وَفِرْعَوْنَ in the valley

Sûrat 89. *Al-Fajr*
(The Break of Day or the Dawn)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. By the dawn; **2.** By the ten nights, **3.** And by the even and the odd (of all the creations of Allâh). **4.** And by the night when it departs. **5.** There is indeed in them (the above oaths) sufficient proofs for men of understanding! **6.** Saw you (O Muhammad ﷺ) not how your Lord dealt with 'Âd (people) **7.** Of *Iram* (who were very tall) like (lofty) pillars, **8.** The like of which were not created in the land? **9.** And (with) Thamûd (people), who hewed out rocks in the valley (to make dwellings)? **10.** And (with) Fir'aun (Pharaoh) who had the stakes?

الَّذِينَ طَغَوْا فِي الْبِلَادِ ﴿١١﴾ فَأَكْثَرُوا فِيهَا الْفَسَادَ ﴿١٢﴾ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿١٣﴾ إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴿١٤﴾
فَأَمَّا الْإِنسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٥﴾ وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي
أَهَانَنِ ﴿١٦﴾

the ﴿١١﴾ الْبِلَادِ in فِي transgressed beyond bounds طَغَوْا who الَّذِينَ
فَصَبَّ mischief ﴿١٢﴾ الْفَسَادَ therein فِيهَا and made much فَأَكْثَرُوا lands
﴿١٣﴾ عَذَابٍ lash, whip سَوْطَ your Lord رَبُّكَ on them عَلَيْهِمْ so poured
(is) Ever ﴿١٤﴾ لَبِالْمِرْصَادِ your Lord رَبَّكَ verily إِنَّ (of) torment
his رَبُّهُ tries him ابْتَلَاهُ when إِذَا مَا man الْإِنسَانُ as for فَأَمَّا Watchful
and gives him bounties وَنَعَّمَهُ and gives him honour فَأَكْرَمَهُ Lord
but وَأَمَّا has honoured me ﴿١٥﴾ أَكْرَمَنِ my Lord رَبِّي he says فَيَقُولُ
upon him عَلَيْهِ He straitens فَقَدَرَ He tries him ابْتَلَاهُ when إِذَا مَا
﴿١٦﴾ أَهَانَنِ my Lord رَبِّي then he says فَيَقُولُ his means of life رِزْقَهُ
has humiliated me

11. Who did transgress beyond bounds in the lands. **12.** And made therein much mischief. **13.** So your Lord poured on them different kinds of severe torment. **14.** Verily, your Lord is Ever Watchful (over them). **15.** As for man, when his Lord tries him by giving him honour and bounties, then he says (in exultation): "My Lord has honoured me." **16.** But when He tries him by straitening his means of life, he says: "My Lord has humiliated me!"

كَلَّا ۖ بَل لَّا تُكْرِمُونَ الْيَتِيمَ ﴿١٧﴾ وَلَا تَحَاضُّونَ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿١٨﴾ وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَّمًّا ﴿١٩﴾
وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾ كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾ وَجِيءَ
يَوْمَئِذٍ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنسَانُ وَأَنَّىٰ لَهُ الذِّكْرَىٰ ﴿٢٣﴾

﴿١٧﴾ الْيَتِيمَ you treat with generosity تُكْرِمُونَ not لَّا but بَل nay كَلَّا
on عَلَىٰ you urge one another تَحَاضُّونَ and not وَلَا the orphans
and you devour وَتَأْكُلُونَ (of) the poor ﴿١٨﴾ الْمِسْكِينِ feeding طَعَامِ
(with) greed ﴿١٩﴾ لَّمًّا devouring أَكْلًا the inheritance التُّرَاثَ
كَلَّا much ﴿٢٠﴾ جَمًّا with love حُبًّا wealth الْمَالَ and you love وَتُحِبُّونَ
with ﴿٢١﴾ دَكًّا دَكًّا the earth الْأَرْضُ is ground دُكَّتِ when إِذَا nay
with وَالْمَلَكُ your Lord رَبُّكَ and comes وَجَاءَ exceeding grinding
and will be brought near وَجِيءَ in rows ﴿٢٢﴾ صَفًّا صَفًّا the angels
will يَتَذَكَّرُ on that Day يَوْمَئِذٍ Hell بِجَهَنَّمَ that Day يَوْمَئِذٍ
(will avail) him لَهُ but how وَأَنَّىٰ man الْإِنسَانُ remember
the remembrance ﴿٢٣﴾ الذِّكْرَىٰ

17. Nay! But you treat not the orphans with kindness and generosity! **18.** And urge not one another on the feeding of *Al-Miskîn* (the poor)! **19.** And you devour the inheritance — all with greed. **20.** And you love wealth with much love. **21.** Nay! When the earth is ground to powder. **22.** And your Lord comes with the angels in rows. **23.** And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?

يَقُولُ يَٰلَيۡتَنِي قَدَّمۡتُ لِحَيَاتِي ﴿٢٤﴾ فَيَوۡمَئِذٖ لَّا يُعَذِّبُ عَذَابَهُۥٓ أَحَدٞ ﴿٢٥﴾ وَلَا يُوثِقُ وَثَاقَهُۥٓ أَحَدٞ ﴿٢٦﴾ يَٰٓأَيَّتُهَا ٱلنَّفۡسُ ٱلۡمُطۡمَئِنَّةُ ﴿٢٧﴾
ٱرۡجِعِيٓ إِلَىٰ رَبِّكِ رَاضِيَةٗ مَّرۡضِيَّةٗ ﴿٢٨﴾ فَٱدۡخُلِي فِي عِبَٰدِي ﴿٢٩﴾ وَٱدۡخُلِي جَنَّتِي ﴿٣٠﴾

﴿٢٤﴾ لِحَيَاتِي had sent forth قَدَّمۡتُ would that I يَٰلَيۡتَنِي he will say يَقُولُ
عَذَابَهُۥٓ will punish يُعَذِّبُ none لَّا so on that Day فَيَوۡمَئِذٖ for my life
وَثَاقَهُۥٓ will bind يُوثِقُ and none وَلَا anyone ﴿٢٥﴾ أَحَدٞ (like) His punishment
the soul ٱلنَّفۡسُ O (you) يَٰٓأَيَّتُهَا anyone ﴿٢٦﴾ أَحَدٞ (like) His binding
your Lord رَبِّكِ to إِلَىٰ come back ٱرۡجِعِيٓ in satisfaction ﴿٢٧﴾ ٱلۡمُطۡمَئِنَّةُ
and well-pleasing (unto ﴿٢٨﴾ مَّرۡضِيَّةٗ well-pleased (yourself) رَاضِيَةٗ
وَٱدۡخُلِي My slaves ﴿٢٩﴾ عِبَٰدِي among فِي enter you then فَٱدۡخُلِي Him)
My Paradise ﴿٣٠﴾ جَنَّتِي and enter you

24. He will say: "Alas! Would that I had sent forth (good deeds) for (this) my life!" **25.** So on that Day none will punish as He will punish. **26.** And none will bind as He will bind. **27.** (It will be said to the pious — believers of Islamic Monotheism): "O (you) the one in (complete) rest and satisfaction! **28.** "Come back to your Lord, — well-pleased (yourself) and well-pleasing (unto Him)! **29.** "Enter you then among My (honoured) slaves, **30.** "And enter you My Paradise!"

سُورَةُ البَلَدِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

لَآ أُقۡسِمُ بِهَٰذَا ٱلۡبَلَدِ ﴿١﴾ وَأَنتَ حِلُّۢ بِهَٰذَا ٱلۡبَلَدِ ﴿٢﴾ وَوَالِدٖ وَمَا وَلَدَ ﴿٣﴾ لَقَدۡ خَلَقۡنَا ٱلۡإِنسَٰنَ فِي كَبَدٍ ﴿٤﴾ أَيَحۡسَبُ أَن لَّن
يَقۡدِرَ عَلَيۡهِ أَحَدٞ ﴿٥﴾ يَقُولُ أَهۡلَكۡتُ مَالٗا لُّبَدًا ﴿٦﴾ أَيَحۡسَبُ أَن لَّمۡ يَرَهُۥٓ أَحَدٌ ﴿٧﴾ أَلَمۡ نَجۡعَل لَّهُۥ عَيۡنَيۡنِ ﴿٨﴾ وَلِسَانٗا
وَشَفَتَيۡنِ ﴿٩﴾ وَهَدَيۡنَٰهُ ٱلنَّجۡدَيۡنِ ﴿١٠﴾

and you وَأَنتَ city (Makkah) ﴿١﴾ ٱلۡبَلَدِ by this بِهَٰذَا I swear لَآ أُقۡسِمُ
and by the وَوَالِدٖ city ﴿٢﴾ ٱلۡبَلَدِ in this بِهَٰذَا (are) free (from sin) حِلُّۢ

We خَلَقْنَا verily لَقَدْ he begot وَلَدَ ۞ and that which وَمَا begetter does he think أَيَحْسَبُ toil كَبَدٍ ۞ in فِي man الْإِنسَانَ have created anyone يَقُولُ أَحَدٌ ۞ him عَلَيْهِ can overcome يَقْدِرَ not لَّن that أَن in abundance لُّبَدًا ۞ wealth مَالًا I have wasted أَهْلَكْتُ he says anyone أَحَدٌ ۞ sees him يَرَهُ not لَّمْ that أَن does he think أَيَحْسَبُ وَلِسَانًا a pair of eyes عَيْنَيْنِ ۞ for him لَّهُ We made نَجْعَل have not أَلَمْ and shown him وَهَدَيْنَاهُ and a pair of lips وَشَفَتَيْنِ ۞ and a tongue the two ways النَّجْدَيْنِ ۞

Sûrat 90. Al-Balad
(The City)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. I swear by this city (Makkah); **2.** And you are free in this city (Makkah). **3.** And by the begetter (i.e. Adam عليه السلام) and that which he begot (i.e. his progeny). **4.** Verily, We have created man in toil. **5.** Does he think that none can overcome him? **6.** He says (boastfully): "I have wasted wealth in abundance!" **7.** Does he think that none sees him? **8.** Have We not made for him two eyes, **9.** And a tongue and two lips? **10.** And shown him the two ways (good and evil)?

فَلَا اقْتَحَمَ الْعَقَبَةَ ﴿١١﴾ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ﴿١٢﴾ فَكُّ رَقَبَةٍ ﴿١٣﴾ أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿١٤﴾ يَتِيمًا ذَا مَقْرَبَةٍ ﴿١٥﴾ أَوْ
مِسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾ ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ﴿١٧﴾ أُولَٰئِكَ أَصْحَابُ الْمَيْمَنَةِ ﴿١٨﴾ وَالَّذِينَ
كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ﴿١٩﴾ عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌ ﴿٢٠﴾

the steep الْعَقَبَةَ ۞ he has attempted to pass on اقْتَحَمَ but not فَلَا الْعَقَبَةُ ۞ what مَا will make you know أَدْرَاكَ and what وَمَا path إِطْعَامٌ or أَوْ a neck رَقَبَةٍ ۞ (it is) freeing فَكُّ (is) the steep path (to) an يَتِيمًا of hunger ذِي مَسْغَبَةٍ ۞ a day يَوْمٍ in فِي giving food ذَا مَتْرَبَةٍ ۞ (to) a poor مِسْكِينًا or أَوْ near of kin ذَا مَقْرَبَةٍ ۞ orphan مِنَ he became كَانَ then ثُمَّ cleaving to dust (out of misery) and recommended وَتَوَاصَوْا believed آمَنُوا those who الَّذِينَ (one) of and recommended one وَتَوَاصَوْا to the patience بِالصَّبْرِ one another (are) the companions أَصْحَابُ they أُولَٰئِكَ to pity بِالْمَرْحَمَةِ ۞ another

disbelieved كَفَرُوا but those who وَالَّذِينَ (of) the Right Hand الْمَيْمَنَةِ (١٨)
(are) the companions أَصْحَابُ they هُمْ in Our Signs/Verses بِآيَاتِنَا
(٢٠) مُّؤْصَدَةٌ the Fire نَارٌ over them عَلَيْهِمْ (of) the Left Hand الْمَشْأَمَةِ (١٩)
(will be) shut

11. But he has not attempted to pass on the path that is steep (i.e. the path which will lead to goodness and success). **12.** And what will make you know the path that is steep? **13.** (It is) freeing a neck (slave) **14.** Or giving food in a day of hunger (famine), **15.** To an orphan near of kin. **16.** Or to a *Miskîn* (poor) cleaving to dust (out of misery). **17.** Then he became one of those who believed (in the Islamic Monotheism) and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion. **18.** They are those on the Right Hand, **19.** But those who disbelieved in Our *Ayât*, they are those on the Left Hand (the dwellers of Hell). **20.** The Fire will be shut over them.

سُورَةُ الشَّمْسِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالشَّمْسِ وَضُحَاهَا (١) وَالْقَمَرِ إِذَا تَلَاهَا (٢) وَالنَّهَارِ إِذَا جَلَّاهَا (٣) وَاللَّيْلِ إِذَا يَغْشَاهَا (٤) وَالسَّمَاءِ وَمَا بَنَاهَا (٥) وَالْأَرْضِ وَمَا
طَحَاهَا (٦) وَنَفْسٍ وَمَا سَوَّاهَا (٧) فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا (٨) قَدْ أَفْلَحَ مَن زَكَّاهَا (٩) وَقَدْ خَابَ مَن دَسَّاهَا (١٠)

إِذَا by the moon وَالْقَمَرِ and its brightness وَضُحَاهَا (١) by sun وَالشَّمْسِ
as/when إِذَا and by the day وَالنَّهَارِ it follows it تَلَاهَا (٢) as/when
إِذَا by the night وَاللَّيْلِ it shows up (sun's) brightness جَلَّاهَا (٣)
and Him وَمَا by the heaven وَالسَّمَاءِ it conceals it يَغْشَاهَا (٤) as/when
Who طَحَاهَا (٦) and Him وَمَا by the earth وَالْأَرْضِ Who built it بَنَاهَا (٥)
سَوَّاهَا (٧) and Him وَمَا and by the person (soul) وَنَفْسٍ spread it
then He (showed) فَأَلْهَمَهَا Who perfected him in proportion
and its purity, وَتَقْوَاهَا (٨) its impurity, wrong فُجُورَهَا inspired him
purifies his زَكَّاهَا (٩) who مَن he succeeds أَفْلَحَ indeed قَدْ right
corrupts دَسَّاهَا (١٠) who مَن he fails خَابَ and indeed وَقَدْ ownself
his ownself

Sûrat 91. *Ash-Shams*
(The Sun)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. By the sun and its brightness. **2.** By the moon as it follows it (the sun). **3.** By the day as it shows up (the sun's) brightness. **4.** By the night as it conceals it (the sun). **5.** By the heaven and Him Who built it. **6.** By the earth and Him Who spread it. **7.** By *Nafs* (Adam or a person or a soul), and Him Who perfected him in proportion; **8.** Then He showed him what is wrong for him and what is right for him. **9.** Indeed he succeeds who purifies his ownself. **10.** And indeed he fails who corrupts his ownself.

كَذَّبَتْ ثَمُودُ بِطَغْوَىٰهَآ ﴿١١﴾ إِذِ ٱنۢبَعَثَ أَشْقَىٰهَا ﴿١٢﴾ فَقَالَ لَهُمْ رَسُولُ ٱللَّهِ نَاقَةَ ٱللَّهِ وَسُقْيَٰهَا ﴿١٣﴾ فَكَذَّبُوهُ فَعَقَرُوهَا
فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنۢبِهِمْ فَسَوَّىٰهَا ﴿١٤﴾ وَلَا يَخَافُ عُقْبَٰهَا ﴿١٥﴾

through their transgression بِطَغْوَىٰهَآ ﴿١١﴾ Thamud ثَمُودُ denied كَذَّبَتْ
the most wicked man among أَشْقَىٰهَا ﴿١٢﴾ went forth ٱنۢبَعَثَ when إِذِ
(of) ٱللَّهِ the Messenger رَسُولُ to them لَهُمْ but said فَقَالَ them
and وَسُقْيَٰهَا ﴿١٣﴾ (of) Allah ٱللَّهِ (that is) the she-camel نَاقَةَ Allah
then they denied him فَكَذَّبُوهُ (bar it not from having) its drink
عَلَيْهِمْ so destroyed فَدَمْدَمَ and they killed/hamstrung it فَعَقَرُوهَا
and فَسَوَّىٰهَا ﴿١٤﴾ because of their sin بِذَنۢبِهِمْ their Lord رَبُّهُم them
He feared يَخَافُ and not وَلَا made them equal in destruction
the consequences thereof عُقْبَٰهَا ﴿١٥﴾

11. Thamûd (people) denied (their Prophet) through their transgression. **12.** When the most wicked man among them went forth (to kill the she-camel). **13.** But the Messenger of Allâh [Sâlih عليه السلام] said to them: "Be cautious! (Fear the evil end). That is the she-camel of Allâh! (Do not harm it) and bar it not from having its drink!" **14.** Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction! **15.** And He (Allâh) feared not the consequences thereof.

سُورَةُ اللَّيْلِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالَّيْلِ إِذَا يَغْشَىٰ ﴿١﴾ وَالنَّهَارِ إِذَا تَجَلَّىٰ ﴿٢﴾ وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ﴿٣﴾ إِنَّ سَعْيَكُمْ لَشَتَّىٰ ﴿٤﴾ فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾ وَصَدَّقَ
بِالْحُسْنَىٰ ﴿٦﴾ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ﴿٧﴾ وَأَمَّا مَن بَخِلَ وَاسْتَغْنَىٰ ﴿٨﴾ وَكَذَّبَ بِالْحُسْنَىٰ ﴿٩﴾ فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ ﴿١٠﴾ وَمَا يُغْنِي عَنْهُ مَالُهُ
إِذَا تَرَدَّىٰ ﴿١١﴾

وَالَّيْلِ by the night إِذَا when/as يَغْشَىٰ ﴿١﴾ it envelops وَالنَّهَارِ and by
the day إِذَا as/when تَجَلَّىٰ ﴿٢﴾ it appears in brightness وَمَا and by
Him خَلَقَ Who created الذَّكَرَ male وَالْأُنثَىٰ ﴿٣﴾ and female إِنَّ
certainly سَعْيَكُمْ your efforts لَشَتَّىٰ ﴿٤﴾ (are) indeed diverse فَأَمَّا as for
مَنْ him who أَعْطَىٰ gives وَاتَّقَىٰ ﴿٥﴾ and fears Him (the best) وَصَدَّقَ
and believes بِالْحُسْنَىٰ ﴿٦﴾ in the best فَسَنُيَسِّرُهُ We will make smooth for
him لِلْيُسْرَىٰ ﴿٧﴾ (the path) to ease وَأَمَّا and but مَن he who بَخِلَ is
miser وَاسْتَغْنَىٰ ﴿٨﴾ and thinks himself self-sufficient وَكَذَّبَ and denies
بِالْحُسْنَىٰ ﴿٩﴾ the best فَسَنُيَسِّرُهُ then We will make smooth for him
لِلْعُسْرَىٰ ﴿١٠﴾ (the path) for evil وَمَا and what يُغْنِي will benefit عَنْهُ him
مَالُهُ his wealth إِذَا when تَرَدَّىٰ ﴿١١﴾ he goes down

Sûrat 92. Al-Lail
(The Night)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. By the night as it envelops. **2.** By the day as it appears in brightness. **3.** By Him Who created male and female. **4.** Certainly, your efforts and deeds are diverse (different in aims and purposes); **5.** As for him who gives (in charity) and keeps his duty to Allâh and fears Him, **6.** And believes in *Al-Husnâ.* **7.** We will make smooth for him the path of ease (goodness). **8.** But he who is greedy miser and thinks himself self-sufficient. **9.** And belies *Al-Husnâ.* **10.** We will make smooth for him the path for evil. **11.** And what will his wealth avail him when he goes down (in destruction)?

إِنَّ عَلَيْنَا لَلْهُدَىٰ ﴿١٢﴾ وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ ﴿١٣﴾ فَأَنذَرْتُكُمْ نَارًا تَلَظَّىٰ ﴿١٤﴾ لَا يَصْلَاهَا إِلَّا الْأَشْقَى ﴿١٥﴾ الَّذِي كَذَّبَ وَتَوَلَّىٰ ﴿١٦﴾
وَسَيُجَنَّبُهَا الْأَتْقَى ﴿١٧﴾ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ ﴿١٨﴾ وَمَا لِأَحَدٍ عِندَهُ مِن نِّعْمَةٍ تُجْزَىٰ ﴿١٩﴾ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ ﴿٢٠﴾
وَلَسَوْفَ يَرْضَىٰ ﴿٢١﴾

لَنَا and truly وَإِنَّ (is) the guidance لَلْهُدَىٰ ﴿١٢﴾ on Us عَلَيْنَا truly إِنَّ
and the first (this وَٱلْأُولَىٰ ﴿١٣﴾ (is) the Last (Hereafter) لَلْآخِرَةَ unto Us
تَلَظَّىٰ ﴿١٤﴾ (of) a Fire نَارًا therefore I have warned you فَأَنذَرْتُكُمْ world)
ٱلْأَشْقَى ﴿١٥﴾ save إِلَّا shall burn in it يَصْلَاهَا none لَا blazing fiercely
and turns away وَتَوَلَّىٰ ﴿١٦﴾ denies كَذَّبَ who ٱلَّذِى the most wretched
ٱلَّذِى the pious ٱلْأَتْقَى ﴿١٧﴾ and will be far removed from it وَسَيُجَنَّبُهَا
that it may ﴿١٨﴾ يَتَزَكَّىٰ his wealth مَالَهُۥ spends يُؤْتِى he who
any مِن he has عِندَهُۥ for anyone لِأَحَدٍ and not وَمَا grow/increase
وَجْهِ to seek ٱبْتِغَآءَ except إِلَّا to be paid back تُجْزَىٰٓ ﴿١٩﴾ favour نِّعْمَةٍ
وَلَسَوْفَ the Most High ﴿٢٠﴾ ٱلْأَعْلَىٰ (of) his Lord رَبِّهِ the Face
he will be pleased يَرْضَىٰ ﴿٢١﴾ and surely will

12. Truly, on Us is (to give) guidance. **13.** And truly, unto Us (belong) the last (Hereafter) and the first (this world). **14.** Therefore I have warned you of a blazing Fire (Hell). **15.** None shall enter it save the most wretched. **16.** Who denies and turns away. **17.** And *Al-Muttaqûn* will be far removed from it (Hell). **18.** He who spends his wealth for increase in self-purification, **19.** And who has (in mind) no favour from anyone to be paid back, **20.** Except to seek the Countenance of his Lord, the Most High. **21.** He surely, will be pleased (when he will enter Paradise).

سُورَةُ الضُّحَىٰ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلضُّحَىٰ ﴿١﴾ وَٱلَّيْلِ إِذَا سَجَىٰ ﴿٢﴾ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾ وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ ٱلْأُولَىٰ ﴿٤﴾ وَلَسَوْفَ يُعْطِيكَ
رَبُّكَ فَتَرْضَىٰٓ ﴿٥﴾ أَلَمْ يَجِدْكَ يَتِيمًا فَـَٔاوَىٰ ﴿٦﴾ وَوَجَدَكَ ضَآلًّا فَهَدَىٰ ﴿٧﴾ وَوَجَدَكَ عَآئِلًا فَأَغْنَىٰ ﴿٨﴾ فَأَمَّا ٱلْيَتِيمَ فَلَا
تَقْهَرْ ﴿٩﴾ وَأَمَّا ٱلسَّآئِلَ فَلَا تَنْهَرْ ﴿١٠﴾ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾

it سَجَىٰ ﴿٢﴾ when إِذَا by the night وَٱلَّيْلِ by the forenoon وَٱلضُّحَىٰ ﴿١﴾
nor وَمَا your Lord رَبُّكَ has forsaken you وَدَّعَكَ neither مَا is still
(is) better خَيْرٌ and indeed the (Hereafter) وَلَلْآخِرَةُ hated you قَلَىٰ ﴿٣﴾
and verily وَلَسَوْفَ the first (world) ٱلْأُولَىٰ ﴿٤﴾ than مِنَ for you لَّكَ
so that you shall be فَتَرْضَىٰٓ ﴿٥﴾ your Lord رَبُّكَ will give you يُعْطِيكَ
an orphan يَتِيمًا He find you يَجِدْكَ did not أَلَمْ well-pleased

ضَآلًّا and He found you وَوَجَدَكَ so He gave you a refuge فَـَٔاوَىٰ (٦)
and He found you وَوَجَدَكَ so He guided you فَهَدَىٰ (٧) unaware
the ٱلْيَتِيمَ as for فَأَمَّا so He made you rich فَأَغْنَىٰ (٨) poor عَآئِلًا
ٱلسَّآئِلَ and as for وَأَمَّا treat with oppression تَقْهَرْ (٩) not فَلَا orphan
the Grace بِنِعْمَةِ and as for وَأَمَّا repulse تَنْهَرْ (١٠) not فَلَا the beggar
so proclaim فَحَدِّثْ (١١) (of) your Lord رَبِّكَ

Sûrat 93. Ad-Duhâ
(The Forenoon — After Sunrise)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. By the forenoon (after sunrise). **2.** By the night when it darkens (and stands still). **3.** Your Lord (O Muhammad ﷺ) has neither forsaken you nor hates you. **4.** And indeed the Hereafter is better for you than the present (life of this world). **5.** And verily, your Lord will give you (all good) so that you shall be well-pleased. **6.** Did He not find you (O Muhammad ﷺ) an orphan and gave you a refuge? **7.** And He found you unaware and guided you? **8.** And He found you poor and made you rich? **9.** Therefore, treat not the orphan with oppression. **10.** And repulse not the beggar. **11.** And proclaim the Grace of your Lord.

سُورَةُ الشَّرْحِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ (١) وَوَضَعْنَا عَنكَ وِزْرَكَ (٢) ٱلَّذِىٓ أَنقَضَ ظَهْرَكَ (٣) وَرَفَعْنَا لَكَ ذِكْرَكَ (٤) فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا (٥)
إِنَّ مَعَ ٱلْعُسْرِ يُسْرًا (٦) فَإِذَا فَرَغْتَ فَٱنصَبْ (٧) وَإِلَىٰ رَبِّكَ فَٱرْغَب (٨)

your breast صَدْرَكَ (١) for you لَكَ We opened نَشْرَحْ have not أَلَمْ
ٱلَّذِىٓ your burden وِزْرَكَ (٢) from you عَنكَ and removed وَوَضَعْنَا
and raised وَرَفَعْنَا your back ظَهْرَكَ (٣) weighed down أَنقَضَ which
ٱلْعُسْرِ with مَعَ so verily فَإِنَّ your mention ذِكْرَكَ (٤) for you لَكَ high
the ٱلْعُسْرِ with مَعَ verily إِنَّ (is) relief يُسْرًا (٥) the hardship
you have finished فَرَغْتَ so when فَإِذَا (is) relief يُسْرًا (٦) hardship
and وَإِلَىٰ then stand up (for Allah's worship) فَٱنصَبْ (٧) (your work)
turn (your invocation) فَٱرْغَب (٨) your Lord رَبِّكَ to

Sûrat 94. Ash-Sharh
(The Opening Forth)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Have We not opened your breast for you (O Muhammad ﷺ)? **2.** And removed from you your burden. **3.** Which weighed down your back? **4.** And have We not raised high your fame? **5.** Verily, along with every hardship is relief, **6.** Verily, along with every hardship is relief. **7.** So when you have finished (your occupation), devote yourself for Allâh's worship. **8.** And to your Lord (Alone) turn (all your) intentions and hopes.

سُورَةُ التِّينِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلتِّينِ وَٱلزَّيْتُونِ ﴿١﴾ وَطُورِ سِينِينَ ﴿٢﴾ وَهَٰذَا ٱلْبَلَدِ ٱلْأَمِينِ ﴿٣﴾ لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِىٓ أَحْسَنِ تَقْوِيمٍ ﴿٤﴾ ثُمَّ رَدَدْنَٰهُ أَسْفَلَ
سَٰفِلِينَ ﴿٥﴾ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾ فَمَا يُكَذِّبُكَ بَعْدُ بِٱلدِّينِ ﴿٧﴾ أَلَيْسَ ٱللَّهُ بِأَحْكَمِ
ٱلْحَٰكِمِينَ ﴿٨﴾

سِينِينَ ﴿٢﴾ and the Mount وَطُورِ and the olive وَٱلزَّيْتُونِ ﴿١﴾ by the fig وَٱلتِّينِ
verily لَقَدْ (of) security ٱلْأَمِينِ ﴿٣﴾ city ٱلْبَلَدِ and this وَهَٰذَا (of) Sinai
stature تَقْوِيمٍ ﴿٤﴾ the best أَحْسَنِ in فِىٓ man ٱلْإِنسَٰنَ We created خَلَقْنَا
(of) سَٰفِلِينَ ﴿٥﴾ to the lowest أَسْفَلَ We reduced him رَدَدْنَٰهُ then ثُمَّ
and do وَعَمِلُوا۟ believe ءَامَنُوا۟ those who ٱلَّذِينَ save إِلَّا the low
a reward أَجْرٌ then for them (will be) فَلَهُمْ righteous deeds ٱلصَّٰلِحَٰتِ
causes you to deny يُكَذِّبُكَ then what فَمَا end مَمْنُونٍ ﴿٦﴾ without غَيْرُ
ٱللَّهُ is not أَلَيْسَ the (Day of) judgement بِٱلدِّينِ ﴿٧﴾ after this بَعْدُ
(of) the judges ٱلْحَٰكِمِينَ ﴿٨﴾ the Best بِأَحْكَمِ Allah

Sûrat 95. At-Tin
(The Fig)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. By the fig, and the olive. **2.** By Mount Sinai. **3.** By this city of security (Makkah). **4.** Verily, We created man in the best stature (mould). **5.** Then We reduced him to the lowest of the low. **6.** Save those who believe (in Islâmic Monotheism) and do righteous deeds. Then they shall have a reward without end (Paradise). **7.** Then what (or who) causes you (O disbelievers) to deny the Recompense? **8.** Is not Allâh the Best of judges?

سُورَةُ الْعَلَقِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ ﴿٢﴾ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾
كَلَّا إِنَّ الْإِنسَانَ لَيَطْغَىٰ ﴿٦﴾ أَن رَّآهُ اسْتَغْنَىٰ ﴿٧﴾ إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ﴿٨﴾ أَرَأَيْتَ الَّذِي يَنْهَىٰ ﴿٩﴾ عَبْدًا إِذَا صَلَّىٰ ﴿١٠﴾ أَرَأَيْتَ إِن كَانَ
عَلَى الْهُدَىٰ ﴿١١﴾ أَوْ أَمَرَ بِالتَّقْوَىٰ ﴿١٢﴾

﴿١﴾ خَلَقَ Who الَّذِي (of) your lord رَبِّكَ in the Name بِاسْمِ read اقْرَأْ
اقْرَأْ a clot ﴿٢﴾ عَلَقٍ from مِنْ man الْإِنسَانَ He created خَلَقَ created
الَّذِي (is) the Most Generous ﴿٣﴾ الْأَكْرَمُ and your lord وَرَبُّكَ read
الْإِنسَانَ He has taught عَلَّمَ by the pen ﴿٤﴾ بِالْقَلَمِ has taught عَلَّمَ Who
verily إِنَّ nay كَلَّا he knew ﴿٥﴾ يَعْلَمْ not لَمْ that which مَا man
he considers رَّآهُ because أَن does transgress ﴿٦﴾ لَيَطْغَىٰ man الْإِنسَانَ
your Lord رَبِّكَ unto إِلَىٰ surely إِنَّ self-sufficient ﴿٧﴾ اسْتَغْنَىٰ himself
﴿٩﴾ يَنْهَىٰ him who الَّذِي have you seen أَرَأَيْتَ (is) the return ﴿٨﴾ الرُّجْعَىٰ
have you أَرَأَيْتَ he prays ﴿١٠﴾ صَلَّىٰ when إِذَا a slave عَبْدًا prevents
أَمَرَ or أَوْ the guidance ﴿١١﴾ الْهُدَىٰ on عَلَى he is كَانَ if إِن seen
piety ﴿١٢﴾ بِالتَّقْوَىٰ enjoins

Sûrat 96. Al-'Alaq
(The Clot)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Read! In the Name of your Lord Who has created. **2.** He has created man from a clot. **3.** Read! And your Lord is the Most Generous. **4.** Who has taught (the writing) by the pen. **5.** He has taught man that which he knew not. **6.** Nay! Verily, man does transgress. **7.** Because he considers himself self-sufficient. **8.** Surely, unto your Lord is the return. **9.** Have you (O Muhammad ﷺ) seen him (i.e. Abû Jahl) who prevents **10.** A slave (Muhammad ﷺ) when he prays? **11.** Tell me if he (Muhammad ﷺ) is on the guidance (of Allâh) **12.** Or enjoins piety?

أَرَأَيْتَ إِن كَذَّبَ وَتَوَلَّىٰ ﴿١٣﴾ أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ﴿١٤﴾ كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ﴿١٦﴾ فَلْيَدْعُ
نَادِيَهُ ﴿١٧﴾ سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾ كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِب ۩ ﴿١٩﴾

and turns away ﴿١٣﴾ وَتَوَلَّىٰٓ he denies كَذَّبَ if إِن have you seen أَرَءَيْتَ
لَئِن nay كَلَّا sees ﴿١٤﴾ يَرَىٰ Allah ٱللَّهَ that بِأَنَّ he know يَعْلَم does not أَلَمْ
by the ﴿١٥﴾ بِٱلنَّاصِيَةِ We will catch him لَنَسْفَعًۢا he ceases يَنتَهِ not لَّمْ if
then let فَلْيَدْعُ sinful ﴿١٦﴾ خَاطِئَةٍ a lying كَٰذِبَةٍ forelock نَاصِيَةٍ forelock
﴿١٨﴾ ٱلزَّبَانِيَةَ We will call out سَنَدْعُ his council ﴿١٧﴾ نَادِيَهُۥ him call upon
and fall وَٱسْجُدْ obey him تُطِعْهُ do not لَا nay كَلَّا the guards of Hell
and draw near (to Allah) ﴿١٩﴾ ۩ وَٱقْتَرِب prostrate

13. Tell me if he (Abû Jahl) denies (the truth, i.e. this Qur'ân) and turns away? **14.** Knows he not that Allâh does see (what he does)? **15.** Nay! If he (Abû Jahl) ceases not, We will catch him by the forelock — **16.** A lying, sinful forelock! **17.** Then let him call upon his council (of helpers). **18.** We will call out the guards of Hell (to deal with him)! **19.** Nay! (O Muhammad ﷺ)! Do not obey him (Abû Jahl). Fall prostrate and draw near to Allâh!

سُورَةُ القَدْرِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةِ ٱلْقَدْرِ ﴿١﴾ وَمَآ أَدْرَىٰكَ مَا لَيْلَةُ ٱلْقَدْرِ ﴿٢﴾ لَيْلَةُ ٱلْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾ تَنَزَّلُ ٱلْمَلَٰٓئِكَةُ
وَٱلرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ﴿٤﴾ سَلَٰمٌ هِىَ حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ ﴿٥﴾

(is) the night of لَيْلَةِ in فِى have sent it down أَنزَلْنَٰهُ verily We إِنَّآ
what مَا will make you know أَدْرَىٰكَ and what وَمَآ Decree ﴿١﴾ ٱلْقَدْرِ
(of) ٱلْقَدْرِ the night لَيْلَةُ (of) Decree ﴿٢﴾ ٱلْقَدْرِ the night لَيْلَةُ
months ﴿٣﴾ شَهْرٍ a thousand أَلْفِ than مِّنْ (is) better خَيْرٌ Decree
فِيهَا and the Spirit (Gabriel) وَٱلرُّوحُ the angels ٱلْمَلَٰٓئِكَةُ descend تَنَزَّلُ
all كُلِّ with مِّن (of) their Lord رَبِّهِم by permission بِإِذْنِ therein
the مَطْلَعِ until حَتَّىٰ (it) is هِىَ (there is) peace سَلَٰمٌ Decrees ﴿٤﴾ أَمْرٍ
(of) dawn ﴿٥﴾ ٱلْفَجْرِ appearance

Sûrat 97. Al-Qadr
(The Night of Decree)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Verily, We have sent it (this Qur'ân) down in the Night of *Al-Qadr* (Decree).

2. And what will make you know what the Night of *Al-Qadr* (Decree) is? **3.** The Night of *Al-Qadr* (Decree) is better than a thousand months. **4.** Therein descend the angels and the *Rûh* [Jibrîl (Gabriel)] by Allâh's Permission with all Decrees, **5.** (All that night), there is peace until the appearance of dawn

سُورَةُ البَيِّنَةِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنفَكِّينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾ رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً ﴿٢﴾ فِيهَا كُتُبٌ قَيِّمَةٌ ﴿٣﴾ وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِن بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَةُ ﴿٤﴾

from مِنْ disbelieve كَفَرُوا those who الَّذِينَ were يَكُنِ not لَمْ
and the وَالْمُشْرِكِينَ (of) the Scripture الْكِتَابِ the people أَهْلِ among
تَأْتِيَهُمُ until حَتَّىٰ going to leave (their disbelief) مُنفَكِّينَ polytheists
from مِّنَ a Messenger رَسُولٌ clear evidence ﴿١﴾ الْبَيِّنَةُ came to them
wherein فِيهَا purified ﴿٢﴾ مُّطَهَّرَةً pages صُحُفًا reciting يَتْلُو Allah اللَّهِ
تَفَرَّقَ and not وَمَا correct and straight ﴿٣﴾ قَيِّمَةٌ (are) laws كُتُبٌ
إِلَّا the Scripture الْكِتَابَ were given أُوتُوا those who الَّذِينَ differed
clear evidence ﴿٤﴾ الْبَيِّنَةُ came to them جَاءَتْهُمُ after مِن بَعْدِ مَا until

Sûrat 98. *Al-Baiyyinah*
(The Clear Evidence)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Those who disbelieve from among the people of the Scripture (Jews and Christians) and *Al-Mushrikûn*, were not going to leave (their disbelief) until there came to them clear evidence. **2.** A Messenger (Muhammad ﷺ) from Allâh, reciting purified pages. **3.** Wherein are correct and straight laws from Allâh. **4.** And the people of the Scripture differed not until after there came to them clear evidence.

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۚ وَذَٰلِكَ دِينُ الْقَيِّمَةِ ﴿٥﴾ إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا ۚ أُولَٰئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٦﴾

that they لِيَعْبُدُوا but إِلَّا they were commanded أُمِرُوا and not وَمَا
to Him لَهُ making sincere مُخْلِصِينَ Allah اللَّهَ should worship

and وَيُقِيمُوا being upright حُنَفَآءَ faith, religion ٱلدِّينَ (Allah)
and that وَذَٰلِكَ Zakat ٱلزَّكَوٰةَ and give وَيُؤْتُوا prayer ٱلصَّلَوٰةَ perform
those ٱلَّذِينَ verily إِنَّ (of) rightness ٱلْقَيِّمَةِ ٥ (is) the religion دِينُ
(of) ٱلْكِتَٰبِ the people أَهْلِ from among مِنْ who disbelieve كَفَرُوا
the نَارِ (will be) in فِي and the polytheists وَٱلْمُشْرِكِينَ the Scripture
they أُولَٰٓئِكَ therein فِيهَآ they will abide خَٰلِدِينَ (of) Hell جَهَنَّمَ Fire
(of) creatures ٱلْبَرِيَّةِ ٦ the worst شَرُّ (they) are هُمْ

5. And they were commanded not, but that they should worship Allâh, and worship none but Him Alone, and perform *As-Salât* and give *Zakât*, and that is the right religion. **6.** Verily, those who disbelieve from among the people of the Scripture (Jews and Christians) and *Al-Mushrikûn* will abide in the fire of Hell. They are the worst of creatures.

إِنَّ ٱلَّذِينَ ءَامَنُوا وَعَمِلُوا ٱلصَّٰلِحَٰتِ أُولَٰٓئِكَ هُمْ خَيْرُ ٱلْبَرِيَّةِ ٧ جَزَآؤُهُمْ عِندَ رَبِّهِمْ جَنَّٰتُ عَدْنٍ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَآ أَبَدًا رَّضِيَ ٱللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُۥ ٨

ٱلصَّٰلِحَٰتِ and do وَعَمِلُوا who believe ءَامَنُوا those ٱلَّذِينَ verily إِنَّ
the best خَيْرُ (they) are هُمْ they أُولَٰٓئِكَ righteous good deeds
their رَبِّهِمْ with عِندَ their reward جَزَآؤُهُمْ (of) creatures ٱلْبَرِيَّةِ ٧
مِن تَحْتِهَا flowing تَجْرِي (of) (Eden) Eternity عَدْنٍ (is) Gardens جَنَّٰتُ Lord
أَبَدًا therein فِيهَآ they will abide خَٰلِدِينَ rivers ٱلْأَنْهَٰرُ under which
and وَرَضُوا with them عَنْهُمْ Allah ٱللَّهُ will be pleased رَّضِيَ forever
(is) for him who لِمَنْ that ذَٰلِكَ with Him عَنْهُ they will be pleased
his Lord رَبَّهُۥ ٨ fears خَشِيَ

7. Verily, those who believe and do righteous good deeds, they are the best of creatures. **8.** Their reward with their Lord is *'Adn* (Eden) Paradise (Gardens of Eternity), underneath which rivers flow. They will abide therein forever, Allâh will be pleased with them, and they with Him. That is for him who fears his Lord.

سُورَةُ الزَّلْزَلَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِذَا زُلْزِلَتِ ٱلْأَرْضُ زِلْزَالَهَا ﴿١﴾ وَأَخْرَجَتِ ٱلْأَرْضُ أَثْقَالَهَا ﴿٢﴾ وَقَالَ ٱلْإِنسَٰنُ مَا لَهَا ﴿٣﴾ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿٤﴾
بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿٥﴾ يَوْمَئِذٍ يَصْدُرُ ٱلنَّاسُ أَشْتَاتًا لِّيُرَوْا۟ أَعْمَٰلَهُمْ ﴿٦﴾ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا
يَرَهُۥ ﴿٧﴾ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ ﴿٨﴾

(with) its زِلْزَالَهَا ﴿١﴾ the earth ٱلْأَرْضُ is shaken زُلْزِلَتِ when إِذَا
its أَثْقَالَهَا ﴿٢﴾ the earth ٱلْأَرْضُ and throws out وَأَخْرَجَتِ earthquake
لَهَا ﴿٣﴾ what is the matter مَا man ٱلْإِنسَٰنُ and will say وَقَالَ burdens
its أَخْبَارَهَا ﴿٤﴾ it will declare تُحَدِّثُ that Day يَوْمَئِذٍ with it
لَهَا ﴿٥﴾ will inspire أَوْحَىٰ your Lord رَبَّكَ because بِأَنَّ information
أَشْتَاتًا mankind ٱلنَّاسُ will proceed يَصْدُرُ that day يَوْمَئِذٍ (for) it
their أَعْمَٰلَهُمْ ﴿٦﴾ that they may be shown لِّيُرَوْا۟ in scattered groups
equal to the مِثْقَالَ does يَعْمَلْ so whomsoever فَمَن deeds
and وَمَن shall see it يَرَهُۥ ﴿٧﴾ good خَيْرًا (of) an atom ذَرَّةٍ weight
(of) an ذَرَّةٍ equal to the weight مِثْقَالَ does يَعْمَلْ whomsoever
shall see it يَرَهُۥ ﴿٨﴾ evil شَرًّا atom

Sûrat 99. Az-Zalzalah
(The Earthquake) XCIX

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. When the earth is shaken with its (final) earthquake. **2.** And when the earth throws out its burdens. **3.** And man will say: "What is the matter with it?" **4.** That Day it will declare its information. **5.** Because your Lord will inspire it. **6.** That Day mankind will proceed in scattered groups that they may be shown their deeds. **7.** So whosoever does good equal to the weight of an atom (or a small ant) shall see it. **8.** And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.

سُورَةُ الْعَادِيَاتِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَٱلْعَٰدِيَٰتِ ضَبْحًا ﴿١﴾ فَٱلْمُورِيَٰتِ قَدْحًا ﴿٢﴾ فَٱلْمُغِيرَٰتِ صُبْحًا ﴿٣﴾ فَأَثَرْنَ بِهِۦ نَقْعًا ﴿٤﴾ فَوَسَطْنَ بِهِۦ جَمْعًا ﴿٥﴾ إِنَّ
ٱلْإِنسَٰنَ لِرَبِّهِۦ لَكَنُودٌ ﴿٦﴾ وَإِنَّهُۥ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٧﴾ وَإِنَّهُۥ لِحُبِّ ٱلْخَيْرِ لَشَدِيدٌ ﴿٨﴾ ۞ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِى
ٱلْقُبُورِ ﴿٩﴾ وَحُصِّلَ مَا فِى ٱلصُّدُورِ ﴿١٠﴾ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌۢ ﴿١١﴾

فَٱلْمُورِيَٰتِ with panting ضَبْحًا ﴿١﴾ by the (steeds) that run وَٱلْعَٰدِيَٰتِ
and scouring فَٱلْمُغِيرَٰتِ (with) a flint ﴿٢﴾ قَدْحًا striking sparks of fire
﴿٤﴾ نَقْعًا in it بِهِۦ and they raise فَأَثَرْنَ at dawn ﴿٣﴾ صُبْحًا to the raid
into the ﴿٥﴾ جَمْعًا (with it) بِهِۦ and penetrate forthwith فَوَسَطْنَ dust
to his Lord لِرَبِّهِۦ man ٱلْإِنسَٰنَ verily إِنَّ midst (of the foe)
that ذَٰلِكَ to عَلَىٰ and verily he وَإِنَّهُۥ (is) ungrateful ﴿٦﴾ لَكَنُودٌ
ٱلْخَيْرِ in the love لِحُبِّ and verily he وَإِنَّهُۥ (is) witness ﴿٧﴾ لَشَهِيدٌ
إِذَا he know يَعْلَمُ does not أَفَلَا ۞ (is) violent ﴿٨﴾ لَشَدِيدٌ (of) wealth
﴿٩﴾ ٱلْقُبُورِ (is) in فِى what/that مَا will be brought out بُعْثِرَ when
in فِى which/that مَا and shall be made known وَحُصِّلَ the graves
with them بِهِمْ their Lord رَبَّهُم verily إِنَّ the breasts ﴿١٠﴾ ٱلصُّدُورِ
(will be) Well-Acquainted ﴿١١﴾ لَّخَبِيرٌۢ that Day يَوْمَئِذٍ

Sûrat 100. *Al-'Âdiyât*
(Those that run)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. By the (steeds) that run, with panting. **2.** Striking sparks of fire (by their hooves). **3.** And scouring to the raid at dawn. **4.** And raise the dust in clouds the while. **5.** And penetrating forthwith as one into the midst (of the foe). **6.** Verily, man (disbeliever) is ungrateful to his Lord. **7.** And to that he bears witness (by his deeds). **8.** And verily, he is violent in the love of wealth. **9.** Knows he not that when the contents of the graves are poured forth (all mankind is resurrected)? **10.** And that which is in the breasts (of men) shall be made known? **11.** Verily, that Day their Lord will be Well-Acquainted with them.

سُورَةُ القَارِعَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱلْقَارِعَةُ ﴿١﴾ مَا ٱلْقَارِعَةُ ﴿٢﴾ وَمَآ أَدْرَىٰكَ مَا ٱلْقَارِعَةُ ﴿٣﴾ يَوْمَ يَكُونُ ٱلنَّاسُ كَٱلْفَرَاشِ ٱلْمَبْثُوثِ ﴿٤﴾
وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ ٱلْمَنفُوشِ ﴿٥﴾ فَأَمَّا مَن ثَقُلَتْ مَوَٰزِينُهُۥ ﴿٦﴾ فَهُوَ فِى عِيشَةٍ
رَّاضِيَةٍ ﴿٧﴾ وَأَمَّا مَنْ خَفَّتْ مَوَٰزِينُهُۥ ﴿٨﴾ فَأُمُّهُۥ هَاوِيَةٌ ﴿٩﴾ وَمَآ أَدْرَىٰكَ مَا هِيَهْ ﴿١٠﴾ نَارٌ حَامِيَةٌۢ ﴿١١﴾

(is) the striking ﴿٢﴾ ٱلْقَارِعَةُ what مَا the striking (Hour) ﴿١﴾ ٱلْقَارِعَةُ
what مَا will make you know أَدْرَىٰكَ and what وَمَآ (Hour)
يَكُونُ (it is) the Day (when) يَوْمَ the striking (Hour) (is) ﴿٣﴾ ٱلْقَارِعَةُ
scattered ﴿٤﴾ ٱلْمَبْثُوثِ like moths كَٱلْفَرَاشِ mankind ٱلنَّاسُ will be
like كَٱلْعِهْنِ the mountains ٱلْجِبَالُ and will be وَتَكُونُ about
will be ثَقُلَتْ him مَن then as for فَأَمَّا carded ﴿٥﴾ ٱلْمَنفُوشِ wool
(will be) in فِى then he فَهُوَ whose balance ﴿٦﴾ مَوَٰزِينُهُۥ heavy
خَفَّتْ him مَنْ but as for وَأَمَّا pleasant ﴿٧﴾ رَّاضِيَةٍ a life عِيشَةٍ
his abode فَأُمُّهُۥ whose balance ﴿٨﴾ مَوَٰزِينُهُۥ will be light
will make you know أَدْرَىٰكَ and what وَمَآ (will be) Hell ﴿٩﴾ هَاوِيَةٌ
blazing fiercely ﴿١١﴾ حَامِيَةٌۢ (it is) a Fire نَارٌ it is ﴿١٠﴾ هِيَهْ what مَا

Sûrat 101. *Al-Qâri'ah*
(The Striking Hour)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. *Al-Qâri'ah.* **2.** What is the striking (Hour)? **3.** And what will make you know what the striking (Hour) is? **4.** It is a Day whereon mankind will be like moths scattered about. **5.** And the mountains will be like carded wool. **6.** Then as for him whose Balance (of good deeds) will be heavy, **7.** He will live a pleasant life (in Paradise). **8.** But as for him whose Balance (of good deeds) will be light, **9.** He will have his home in *Hâwiyah* (pit, i.e. Hell). **10.** And what will make you know what it is? **11.** (It is) a fiercely blazing Fire!

سُورَةُ التَّكَاثُرِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

أَلْهَىٰكُمُ ٱلتَّكَاثُرُ ﴿١﴾ حَتَّىٰ زُرْتُمُ ٱلْمَقَابِرَ ﴿٢﴾ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٣﴾ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٤﴾ كَلَّا لَوْ تَعْلَمُونَ

عِلْمَ ٱلْيَقِينِ ﴿٥﴾ لَتَرَوُنَّ ٱلْجَحِيمَ ﴿٦﴾ ثُمَّ لَتَرَوُنَّهَا عَيْنَ ٱلْيَقِينِ ﴿٧﴾ ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ ٱلنَّعِيمِ ﴿٨﴾

the mutual rivalry (for piling up of ٱلتَّكَاثُرُ ﴿١﴾ diverts you أَلْهَىٰكُمُ
كَلَّا the graves ٱلْمَقَابِرَ ﴿٢﴾ you visit زُرْتُمُ until حَتَّىٰ worldly things)
كَلَّا then ثُمَّ you come to know تَعْلَمُونَ ﴿٣﴾ shall soon سَوْفَ nay
if لَوْ nay كَلَّا you come to know تَعْلَمُونَ ﴿٤﴾ shall soon سَوْفَ nay
لَتَرَوُنَّ sure ٱلْيَقِينِ ﴿٥﴾ (with) knowledge عِلْمَ you know تَعْلَمُونَ
you ثُمَّ the blazing Fire (Hell) ٱلْجَحِيمَ ﴿٦﴾ verily you shall see
with certainty of عَيْنَ ٱلْيَقِينِ ﴿٧﴾ (of) sight لَتَرَوُنَّهَا shall see it again
عَنِ on that Day يَوْمَئِذٍ you shall be asked لَتُسْـَٔلُنَّ then ثُمَّ sight
the delight (of the world) ٱلنَّعِيمِ ﴿٨﴾ about

Sûrat 102. *At-Takâthur*
(The piling up — The Emulous Desire)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. The mutual rivalry (for piling up of worldly things) diverts you, **2.** Until you visit the graves (i.e. till you die). **3.** Nay! You shall come to know! **4.** Again nay! You shall come to know! **5.** Nay! If you knew with a sure knowledge. **6.** Verily, you shall see the blazing Fire (Hell)! **7.** And again, you shall see it with certainty of sight! **8.** Then on that Day you shall be asked about the delights (you indulged in, in this world)!

سُورَةُ العَصْرِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلْعَصْرِ ﴿١﴾ إِنَّ ٱلْإِنسَٰنَ لَفِى خُسْرٍ ﴿٢﴾ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَتَوَاصَوْا۟ بِٱلْحَقِّ وَتَوَاصَوْا۟ بِٱلصَّبْرِ ﴿٣﴾

خُسْرٍ ﴿٢﴾ (is) in لَفِى man ٱلْإِنسَٰنَ verily إِنَّ by the time وَٱلْعَصْرِ ﴿١﴾
and do وَعَمِلُوا۟ believe ءَامَنُوا۟ those who ٱلَّذِينَ except إِلَّا loss
and recommend one another وَتَوَاصَوْا۟ righteous deeds ٱلصَّٰلِحَٰتِ
بِٱلصَّبْرِ ﴿٣﴾ and recommend one another وَتَوَاصَوْا۟ to the truth بِٱلْحَقِّ
to patience

Sûrat 103. *Al-'Asr* (The Time)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. By *Al-'Asr* (the time). **2.** Verily, man is in loss, **3.** Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth, and recommend one another to patience.

سُورَةُ الهُمَزَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾ ٱلَّذِى جَمَعَ مَالًا وَعَدَّدَهُۥ ﴿٢﴾ يَحْسَبُ أَنَّ مَالَهُۥٓ أَخْلَدَهُۥ ﴿٣﴾ كَلَّا لَيُنۢبَذَنَّ فِى ٱلْحُطَمَةِ ﴿٤﴾
وَمَآ أَدْرَىٰكَ مَا ٱلْحُطَمَةُ ﴿٥﴾ نَارُ ٱللَّهِ ٱلْمُوقَدَةُ ﴿٦﴾ ٱلَّتِى تَطَّلِعُ عَلَى ٱلْأَفْـِٔدَةِ ﴿٧﴾ إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ ﴿٨﴾ فِى عَمَدٍ
مُّمَدَّدَةٍۭ ﴿٩﴾

woe وَيْلٌ to every لِّكُلِّ slanderer هُمَزَةٍ backbiter لُّمَزَةٍ ﴿١﴾ الَّذِى
who جَمَعَ has gathered مَالًا wealth وَعَدَّدَهُۥ ﴿٢﴾ and counted it يَحْسَبُ
he thinks أَنَّ that مَالَهُۥٓ his wealth أَخْلَدَهُۥ ﴿٣﴾ will make him last
forever كَلَّا nay لَيُنۢبَذَنَّ verily he will be thrown فِى into ٱلْحُطَمَةِ ﴿٤﴾
the crushing Fire وَمَآ and what أَدْرَىٰكَ will make you know مَا
what ٱلْحُطَمَةُ ﴿٥﴾ the crushing Fire (is) نَارُ fire ٱللَّهِ (of) Allah
ٱلْمُوقَدَةُ ﴿٦﴾ kindled ٱلَّتِى which تَطَّلِعُ leaps up عَلَى over ٱلْأَفْـِٔدَةِ ﴿٧﴾ the
hearts إِنَّهَا verily it عَلَيْهِم on them مُّؤْصَدَةٌ ﴿٨﴾ shall be closed فِى in
عَمَدٍ pillars مُّمَدَّدَةٍۭ ﴿٩﴾ stretched forth

Sûrat 104. *Al-Humazah* (The Slanderer)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Woe to every slanderer and backbiter. **2.** Who has gathered wealth and counted it. **3.** He thinks that his wealth will make him last forever! **4.** Nay! Verily, he will be thrown into the crushing Fire. **5.** And what will make you know what the crushing Fire is? **6.** The fire of Allâh kindled, **7.** Which leaps up over the hearts, **8.** Verily, it shall be closed upon them, **9.** In pillars stretched forth.

سُورَةُ الفِيل

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَٰبِ ٱلْفِيلِ ﴿١﴾ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِى تَضْلِيلٍ ﴿٢﴾ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾ تَرْمِيهِم
بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾

your Lord رَبُّكَ dealt فَعَلَ how كَيْفَ you seen تَرَ have not أَلَمْ
يَجْعَلْ did not أَلَمْ (of) the elephant ٱلْفِيلِ ﴿١﴾ with the owners بِأَصْحَٰبِ
and وَأَرْسَلَ go astray تَضْلِيلٍ ﴿٢﴾ (in) فِى their plot كَيْدَهُمْ He make
تَرْمِيهِم in flocks أَبَابِيلَ ﴿٣﴾ birds طَيْرًا against them عَلَيْهِمْ He sent
فَجَعَلَهُمْ baked clay سِجِّيلٍ ﴿٤﴾ of مِّن with stones بِحِجَارَةٍ striking them
(eaten up) مَّأْكُولٍ ﴿٥﴾ like stubble, stalks كَعَصْفٍ and made them
devoured

Sûrat 105. *Al-Fîl* (The Elephant)

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Have you (O Muhammad ﷺ) not seen how your Lord dealt with the Owners of the Elephant? **2.** Did He not make their plot go astray? **3.** And He sent against them birds, in flocks, **4.** Striking them with stones of *Sijjîl* (baked clay). **5.** And He made them like (an empty field of) stalks (of which the corn has been eaten up by cattle).

سُورَةُ قُرَيْش

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

لِإِيلَٰفِ قُرَيْشٍ ﴿١﴾ إِۦلَٰفِهِمْ رِحْلَةَ ٱلشِّتَآءِ وَٱلصَّيْفِ ﴿٢﴾ فَلْيَعْبُدُوا۟ رَبَّ هَٰذَا ٱلْبَيْتِ ﴿٣﴾ ٱلَّذِىٓ أَطْعَمَهُم مِّن
جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍۭ ﴿٤﴾

(for) their إِۦلَٰفِهِمْ (of) Quraish قُرَيْشٍ ﴿١﴾ for the safety لِإِيلَٰفِ
(of) ٱلشِّتَآءِ the journeying رِحْلَةَ Safety
رَبَّ so let them worship فَلْيَعْبُدُوا۟ and summer وَٱلصَّيْفِ ﴿٢﴾ winter
(He) ٱلَّذِىٓ House (the Ka`bah) ٱلْبَيْتِ ﴿٣﴾ (of) this هَٰذَا the Lord
and وَءَامَنَهُم hunger جُوعٍ against مِّن has fed them أَطْعَمَهُم Who
fear خَوْفٍۭ ﴿٤﴾ from مِّنْ has made them safe

Sûrat 106. *Quraish*
(Quraish) CVI

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. (It is a great Grace from Allâh) for the Protection of the Quraish, **2.** (And with all those Allâh's Grace and Protections, We cause) the (Quraish) caravans to set forth safe in winter (to the south) and in summer (to the north without any fear),
3. So let them worship (Allâh) the Lord of this House (the Ka‘bah in Makkah),
4. (He) Who has fed them against hunger, and has made them safe from fear.

سُورَةُ المَاعُونِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

أَرَءَيْتَ ٱلَّذِى يُكَذِّبُ بِٱلدِّينِ ﴿١﴾ فَذَٰلِكَ ٱلَّذِى يَدُعُّ ٱلْيَتِيمَ ﴿٢﴾ وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ﴿٣﴾
فَوَيْلٌ لِّلْمُصَلِّينَ ﴿٤﴾ ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ﴿٥﴾ ٱلَّذِينَ هُمْ يُرَآءُونَ ﴿٦﴾ وَيَمْنَعُونَ ٱلْمَاعُونَ ﴿٧﴾

the بِٱلدِّينِ ﴿١﴾ denies يُكَذِّبُ him who ٱلَّذِى have you seen أَرَءَيْتَ
repulses يَدُعُّ (he) who ٱلَّذِى that is فَذَٰلِكَ Recompense
طَعَامِ on عَلَىٰ urges يَحُضُّ and not وَلَا the orphan ٱلْيَتِيمَ ﴿٢﴾
unto لِّلْمُصَلِّينَ ﴿٤﴾ so woe فَوَيْلٌ (of) the poor ٱلْمِسْكِينِ ﴿٣﴾ feeding
of عَن (they) هُمْ those who ٱلَّذِينَ those performers of prayers
هُمْ those who ٱلَّذِينَ (are) heedless سَاهُونَ ﴿٥﴾ their prayer صَلَاتِهِمْ
and they وَيَمْنَعُونَ (do good deeds) to be seen يُرَآءُونَ ﴿٦﴾ (they)
small kindness (utensils) ٱلْمَاعُونَ ﴿٧﴾ withold

Sûrat 107. *Al-Mâ‘ûn*
(The Small Kindnesses)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Have you seen him who denies the Recompense? **2.** That is he who repulses the orphan (harshly), **3.** And urges not on the feeding of *Al-Miskîn* (the poor), **4.** So woe unto those performers of *Salât* (prayers) (hypocrites), **5.** Those who delay their *Salât* (prayer from their stated fixed times). **6.** Those who do good deeds only to be seen (of men), **7.** And withhold *Al-Mâ‘ûn* (small kindnesses like salt, sugar, water).

سُورَةُ الكَوْثَرِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَٱنْحَرْ ﴿٢﴾ إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ ﴿٣﴾

Al-Kauthar ﴿١﴾ ٱلْكَوْثَرَ have granted you أَعْطَيْنَٰكَ verily We إِنَّآ
to your لِرَبِّكَ therefore turn in prayer فَصَلِّ (a river in Paradise)
your شَانِئَكَ for/verily إِنَّ and sacrifice ﴿٢﴾ وَٱنْحَرْ Lord
cut off/ childless ﴿٣﴾ ٱلْأَبْتَرُ (he) هُوَ traducer

Sûrat 108. *Al-Kauthar*
(A River in Paradise)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Verily, We have granted you (O Muhammad ﷺ) *Al-Kauthar* (a river in Paradise). **2.** Therefore turn in prayer to your Lord and sacrifice (to Him only). **3.** For he who hates you (O Muhammad ﷺ), he will be cut off (from posterity and every good thing in this world and in the Hereafter).

سُورَةُ الكَافِرُونَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ ﴿١﴾ لَآ أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ﴿٣﴾ وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ ﴿٤﴾
وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِىَ دِينِ ﴿٦﴾

I shall أَعْبُدُ not لَآ disbelievers ﴿١﴾ ٱلْكَٰفِرُونَ O يَٰٓأَيُّهَا say قُلْ
you أَنتُمْ nor وَلَآ you worship ﴿٢﴾ تَعْبُدُونَ that which مَا worship
and not وَلَآ I worship ﴿٣﴾ أَعْبُدُ that which مَآ will worship عَٰبِدُونَ
you are ﴿٤﴾ عَبَدتُّمْ that which مَّا shall worship عَابِدٌ I أَنَا۠
that which مَآ will worship عَٰبِدُونَ you أَنتُمْ nor وَلَآ worshipping
and to وَلِىَ (be) your religion دِينُكُمْ to you لَكُمْ I worship ﴿٥﴾ أَعْبُدُ
my religion ﴿٦﴾ دِينِ me

Sûrat 109. *Al-Kâfirûn* (The Disbelievers)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Say (O Muhammad ﷺ to these *Mushrikûn* and *Kâfirûn*): "O *Al-Kâfirûn*! **2.** "I worship not that which you worship, **3.** "Nor will you worship that which I worship. **4.** "And I shall not worship that which you are worshipping. **5.** "Nor will you worship that which I worship. **6.** "To you be your religion, and to me my religion (Islâmic Monotheism)."

سُورَةُ النَّصۡرِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

إِذَا جَآءَ نَصۡرُ ٱللَّهِ وَٱلۡفَتۡحُ ١ وَرَأَيۡتَ ٱلنَّاسَ يَدۡخُلُونَ فِي دِينِ ٱللَّهِ أَفۡوَاجٗا ٢ فَسَبِّحۡ بِحَمۡدِ رَبِّكَ
وَٱسۡتَغۡفِرۡهُۚ إِنَّهُۥ كَانَ تَوَّابَۢا ٣

وَٱلۡفَتۡحُ ١ (of) Allah ٱللَّهِ the Help نَصۡرُ comes جَآءَ when إِذَا
the people ٱلنَّاسَ and you see وَرَأَيۡتَ and the triumph/victory
in أَفۡوَاجٗا ٢ (of) Allah ٱللَّهِ religion دِينِ (in) فِي entering يَدۡخُلُونَ
(of) your Lord رَبِّكَ the Praises بِحَمۡدِ so glorify فَسَبِّحۡ crowds
تَوَّابَۢا ٣ is كَانَ verily He إِنَّهُۥ and ask His Forgiveness وَٱسۡتَغۡفِرۡهُۚ
Oft-Forgiving

Sûrat 110. *An-Nasr* (The Help)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. When there comes the Help of Allâh (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah). **2.** And you see that the people enter Allâh's religion (Islâm) in crowds. **3.** So glorify the Praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.

سُورَةُ المَسَدِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

تَبَّتۡ يَدَآ أَبِي لَهَبٖ وَتَبَّ ١ مَآ أَغۡنَىٰ عَنۡهُ مَالُهُۥ وَمَا كَسَبَ ٢ سَيَصۡلَىٰ نَارٗا ذَاتَ لَهَبٖ ٣ وَٱمۡرَأَتُهُۥ
حَمَّالَةَ ٱلۡحَطَبِ ٤ فِي جِيدِهَا حَبۡلٞ مِّن مَّسَدِۭ ٥

وَتَبَّ ١ Lahab لَهَبٖ (of) Abu أَبِي the two hands يَدَآ perish تَبَّتۡ
his wealth مَالُهُۥ him عَنۡهُ will benefit أَغۡنَىٰ not مَآ and perish he
نَارٗا he will be burnt سَيَصۡلَىٰ he earned كَسَبَ ٢ and what وَمَا
and his wife وَٱمۡرَأَتُهُۥ blazing flames لَهَبٖ ٣ of ذَاتَ in a Fire
her جِيدِهَا in فِي (of) wood ٱلۡحَطَبِ ٤ (who is) carrier حَمَّالَةَ
palm fibre مَّسَدِۭ ٥ of مِّن (will be) twisted rope حَبۡلٞ neck

Sûrat 111. *Al-Masad* (The Palm Fiber)

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Perish the two hands of Abû Lahab (an uncle of the Prophet) and perish he! **2.** His wealth and his children will not benefit him! **3.** He will be burnt in a Fire of blazing flames! **4.** And his wife, too, who carries wood (thorns of *Sa'dân* which she used to put on the way of the Prophet, or use to slander him). **5.** In her neck is a twisted rope of *Masad* (palm fiber).

سُورَةُ الإِخۡلَاصِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

قُلۡ هُوَ ٱللَّهُ أَحَدٌ ١ ٱللَّهُ ٱلصَّمَدُ ٢ لَمۡ يَلِدۡ وَلَمۡ يُولَدۡ ٣ وَلَمۡ يَكُن لَّهُۥ كُفُوًا أَحَدُۢ ٤

Allah ٱللَّهُ that One أَحَدٌ ١ (is) Allah ٱللَّهُ He هُوَ say قُلۡ
nor وَلَمۡ He begets يَلِدۡ not لَمۡ the Self-Sufficient ٱلصَّمَدُ ٢
unto Him لَّهُۥ and (there) is not وَلَمۡ يَكُن He was begotten يُولَدۡ ٣
anyone أَحَدُۢ ٤ co-equal or comparable كُفُوًا

Sûrat 112. *Al-Ikhlâs* or *At-Tauhîd* (The Purity)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Say (O Muhammad ﷺ): "He is Allâh, (the) One. **2.** "*Allâh-us-Samad* (السيد الذي يصمد إليه في الحاجات) [Allâh — the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. **3.** "He begets not, nor was He begotten. **4.** "And there is none co-equal or comparable unto Him."

سُورَةُ الْفَلَقِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ﴿١﴾ مِن شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى
ٱلْعُقَدِ ﴿٤﴾ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

(of) the ٱلْفَلَقِ ﴿١﴾ with the Lord بِرَبِّ I seek refuge أَعُوذُ say قُلْ
He has خَلَقَ ﴿٢﴾ (of) what مَا the evil شَرِّ from مِن day-break
إِذَا (of) darkness غَاسِقٍ the evil شَرِّ and from وَمِن created
the evil شَرِّ and from وَمِن it is intense وَقَبَ ﴿٣﴾ as/when
the knots ٱلْعُقَدِ ﴿٤﴾ in فِى (of) the witches who blow ٱلنَّفَّٰثَٰتِ
حَسَدَ ﴿٥﴾ when إِذَا (of) envier حَاسِدٍ the evil شَرِّ and from وَمِن
he envies

Sûrat 113. *Al-Falaq* (The Daybreak)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Say: "I seek refuge with (Allâh), the Lord of the daybreak, **2.** "From the evil of what He has created, **3.** "And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away), **4.** "And from the evil of those who practise witchcraft when they blow in the knots, **5.** "And from the evil of the envier when he envies."

سُورَةُ النَّاسِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ۝١ مَلِكِ ٱلنَّاسِ ۝٢ إِلَٰهِ ٱلنَّاسِ ۝٣ مِن شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ ۝٤ ٱلَّذِى
يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ ۝٥ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ ۝٦

(of) ٱلنَّاسِ ۝١ with the Lord بِرَبِّ I seek refuge أَعُوذُ say قُلْ
the Ilah إِلَٰهِ (of) mankind ٱلنَّاسِ ۝٢ the King مَلِكِ mankind
(of) ٱلْوَسْوَاسِ the evil شَرِّ from مِن (of) mankind ٱلنَّاسِ ۝٣ (God)
whispers يُوَسْوِسُ who ٱلَّذِى sneaking ٱلْخَنَّاسِ ۝٤ the whisperer
of/from مِنَ (of) mankind ٱلنَّاسِ ۝٥ the breasts صُدُورِ in فِى
and men وَٱلنَّاسِ ۝٦ jinn ٱلْجِنَّةِ

Sûrat 114. *An-Nâs*
(Mankind)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Say: "I seek refuge with (Allâh) the Lord of mankind, **2.** "The King of mankind — **3.** "The *Ilâh* (God) of mankind, **4.** "From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allâh). **5.** "Who whispers in the breasts of mankind. **6.** "Of jinn and men."